

BIBLE



DICTIONARY

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# DICTIONARY OF THE BIBLE:

INCLUDING

BIOGRAPHY, NATURAL HISTORY, GEOGRAPHY, TOPOGRAPHY,  
ARCHÆOLOGY, AND LITERATURE.

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WITH TWELVE COLORED MAPS

AND

OVER FOUR HUNDRED ILLUSTRATIONS.

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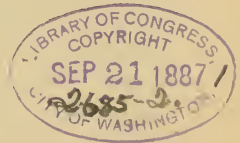
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EDITED BY

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PHILIP SCHAFF, D.D., LL.D.,

PROFESSOR IN THE UNION THEOLOGICAL SEMINARY, NEW YORK.

FOURTH EDITION.

REVISED AND ENLARGED



PHILADELPHIA:  
AMERICAN SUNDAY-SCHOOL UNION,  
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## PREFACE TO THIRD EDITION.

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THIS edition has been carefully revised and brought up to the latest biblical scholarship. Since the first edition was issued, five years ago, much progress has been made. The Revision of the New Testament appeared in 1881, and the Revision of the Old Testament has been completed. The "Palestine Exploration Fund" has published the final results of its scientific survey of Western Palestine in seven magnificent volumes and twenty-six sheet maps (London, 1881-84). Important discoveries have also been made in Egypt, the Sinaitic Peninsula, and in the East-Jordanic territory.

These and other recent works on biblical literature and criticism have been consulted. Several geographical and topographical articles have been rewritten, and others revised. The Committee of the Palestine Exploration Fund kindly gave official authority for the use of all its researches, illustrations, and photographs. Of the biblical places now known in Western Palestine, "two-fifths are the discoveries of this survey." New sites or modifications of former sites for over one hundred biblical places have been noted in this edition. Any Bible Dictionary based on knowledge attained ten or fifteen years ago must be behind the times in completeness and accuracy.

By permission of Dr. H. Clay Trumbull, a new map of Sinai, based upon that in his *Kadesh Barnea* (New York, 1884), has been inserted, and the maps of Palestine have been made to conform to the recent surveys west and east of the Jordan.

In thus perfecting this DICTIONARY I have been aided in the geographical articles and the revision of maps by the Rev. Edwin W. Rice, D. D., and (for the East-Jordanic localities) by Dr. Selah Merrill, U. S. Consul in Jerusalem.

The Editor takes this opportunity to express his grateful acknowledgment for the signal favor with which this DICTIONARY has been received in this country and in Europe. Several translations have appeared or are in preparation, for which permission has been cheerfully granted by the American Sunday-School Union.

PHILIP SCHAFF.

UNION THEOLOGICAL SEMINARY, New York, January, 1885.

## PREFACE TO FOURTH EDITION.

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IN this edition we have incorporated results of more recent archæological researches and valuable corrections and suggestions of Rev. Dr. Elias Riggs of Constantinople, Prof. George E. Post, M. D., of Beirut, and Rev. Dr. Nyström of Stockholm. Several articles have been rewritten and brought up to date.

PHILIP SCHAFF.

FEBRUARY, 1887.

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## PREFACE TO FIRST EDITION.

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THIS DICTIONARY aims to be a useful companion in the study of the Scriptures by furnishing, in convenient alphabetical order and in popular form, the condensed results of the most recent investigations in biblical literature, history, biography, geography, topography, and archæology.

The American Sunday-School Union first published a Bible Dictionary in 1831 under the editorship of the late venerable Dr. Archibald Alexander, of the Theological Seminary at Princeton, which was revised by F. A. Packard, LL.D., in 1837, and again by the same in 1855. It served a good purpose in its day, but biblical learning has since made such vast progress that an entirely new work, with new illustrations and maps, was needed.

I have been effectually aided in the preparation of this volume by several competent scholars. The Rev. S. M. Jackson and Mr. Clemens Petersen have devoted nearly two years' uninterrupted labor on it in my library, and prepared under my direction most of the historical, biographical, and archæological articles; the Rev. Edwin W. Rice wrote the geographical and topographical articles, and supervised the selection and preparation of the illustrations and maps, crediting them to their proper sources; the Rev. W. P. Alcott has had charge of the department of natural history. The editor has also had the co-operation of the Rev. David Schley Schaff, the late Rev. Isaac Riley, the Rev. Moseley H. Williams, and S. Austin Allibone, LL.D., in otherwise perfecting the work.

The full-page colored maps at the end of the DICTIONARY were prepared and engraved specially for it by the Messrs. W. & A. K. Johnston, of Edinburgh, Scotland, whose reputation as geographers is a sufficient guarantee of the accuracy and scholarship of these important aids to the student.

The multiplication of Bibles and Bible helps in our age and country is truly astonishing, and furnishes the best evidence of the divine origin and power of the Book of books.

PHILIP SCHAFF.

UNION THEOLOGICAL SEMINARY, NEW YORK,  
April, 1880.



## LIST OF COLORED MAPS.

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5. CANAAN AS DIVIDED AMONG THE TWELVE TRIBES.
6. KINGDOM OF DAVID AND SOLOMON, AND THE TWO KINGDOMS OF ISRAEL AND JUDAH.
7. LANDS OF THE JEWISH CAPTIVITIES, INCLUDING THE FOUR GREAT EMPIRES ON THE EUPHRATES.
8. PALESTINE IN THE TIME OF CHRIST.
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# LIST OF WORKS ON BIBLICAL LEARNING MADE USE OF IN THIS DICTIONARY.

## 1. Dictionaries and Concordances to the Original Languages.

- WILHELM GESENIUS: *Hebräisches u. Chaldäisches-Handwörterbuch über das Alte Testament*, 8th revised ed., by Mühlau u. Volck (Leipzig, 1878), also his *Thesaurus. Hebrew Lexicon*, translated from the Latin and edited by Edward Robinson (1854; 20th ed., Boston, 1872). A thorough revision on the basis of the last German ed. of Gesenius is in course of preparation (1886).
- JULIUS FUERST: *A Hebrew and Chaldee Lexicon*, translated by Samuel Davidson (4th ed., Leipzig and London, 1871).
- EDWARD ROBINSON: *A Greek and English Lexicon of the New Testament* (New York, 1850).
- C. L. W. GRIMM: *Lexicon Græco-Latinum in Libros Novi Testamenti* (2d ed. Leipzig, 1879); translated, revised, and enlarged by J. H. Thayer, D. D. (4to, New York, 1886).
- HERRMANN CREMER, *Biblich-Theologisches Wörterbuch der Neutestamentlichen Gräcität* (3d revised ed., Gotha, 1882); Engl. transl. by W. Urwick; *Biblico-Greek Lexicon* (Edinburgh and New York, 1878).
- C. H. BRUDER: *Concordantiæ N. T. Græci* (Lips., 1853).
- G. V. WIGRAM: *The Englishman's Hebrew and Chaldee Concordance of the Old Testament* (3d ed., London, 1866; 4 parts, 2 vols.); *The Hebraist's Vade Mecum* (London, 1867); *The Englishman's Greek Concordance of the New Testament* (5th ed., London, 1868).
- C. F. HUDSON: *A Critical Greek and English Concordance of the New Testament*, revised and completed by Ezra Abbot (7th ed., Boston, 1883).
- ROBERT YOUNG: *Analytical Concordance to the Bible* (Edinburgh, 1879; New York, 1881).
- ABB. TROMMIUS: *Concordantiæ Græcæ Versionis LXX. Interpretum* (Amstel, 1718; 2 vols. folio).
- WILLIAM HENDERSON: *Dictionary and Concordance of Scriptural Names* (Edinburgh, 1869).

## 2. General and Special Introduction to the Old and New Testaments.

- K. F. KEIL: *Einleitung in das A. Test.* (Frankfurt. 2d ed., 1859); English transl. with Supplementary Notes, by Principal G. C. M. Douglas (Edinburgh, 1869; in 2 vols.).
- F. BLEEK: *Einleitung in's A. T.* (4th ed., Berlin, 1878); translated into English by G. H. Venables (London, 1869; 2 vols.). By the same: *Einleitung in's N. T.* (3d ed., Berlin, 1875); translated by Rev. W. Urwick (Edinburgh, 1870; 2 vols.).
- ED. REUSS: *Gesch. d. heil. Sch. N. T.* (5th ed. Braunschweig, 1874); *Gesch. d. heil. Schr. A. T.* (1881).
- W. M. L. DE WETTE: *Historisch-kritische Einleitung in die Bibel* (8th ed., Berlin, 1869).
- E. H. PLUMPTRE: *The Bible Educator* (London and New York, 1876-78; 4 vols.).
- E. C. BISSELL: *The Historic Origin of the Bible* (New York, 1873).
- T. H. HORNE, *Introduction to the Holy Scriptures* (14th ed., London, 1877, 4 vols.).

## 3. Bible History and Theology.

The Works of PHILO and JOSEPHUS.

- PHILIP SCHAFF: *History of the Apostolic Church* (New York, 1853; new ed., 1880).
- HEINRICH EWALD: *Geschichte des Volkes Israel* (3d ed., Göttingen, 1864-1868; 8 vols.); English translation, *History of Israel* (London, 1871-1876; 5 vols.); *Life of Jesus Christ* (Cambridge, 1865); *Antiquities of Israel* (London, 1876).
- RABBI RAPHAEL: *Post-Biblical History of the Jews* (New York, 1866, 2 vols.).
- CONYBEARE AND HOWSON: *Life and Epistles of St. Paul* (London, 1853; often reprinted).
- WILLIAM BROWN: *The Tabernacle: Its Priests and Services*. With diagrams, etc. (Edinburgh, 1872).
- GEORGE RAWLINSON: *The Five Great Monarchies of the Eastern World* (2d. ed., London and New York, 1873; 3 vols.).

## LIST OF WORKS.

- THOMAS LEWIN: *The Life and Epistles of St. Paul* (revised ed.; London, 1875; 2 vols.).
- A. P. STANLEY: *History of the Jewish Church* (London and New York, 1876; revised ed., 1880, 3 vols.).
- A. EDERSHEIM: *Jewish Social Life in the Days of Christ* (London, 1876).
- F. W. FARRAR: *Life and Epistles of St. Paul* (London and New York, 1879; 2 vols.).
- C. F. SCHMID: *Biblische Theologie des Neuen Testaments* (Stuttgart, 1853).
- G. F. OEHLER: *Theologie des Alten Testament* (Tübingen, 1863; Engl. transl., Edinb., and as revised by Dr. Day, N. Y., 1884).
- H. SCHULTZ: *Theologie des Alten Testament* (Frankfurt; 2d ed., rewritten, 1878).
- J. J. VAN OOSTERZEE: *Theology of the New Testament* (London, 1870).
- PAUL SCHOLZ: *Götzendienst u. Zauberwesen bei den alten Hebräern* (Regensburg, 1877).
- B. WEISS: *Biblical Theology of the New Testament* (Engl. transl. of the 3d ed., London, 1882-83, 2 vols.).

### 4. Bible Lands, especially Palestine.

- HADRIAN RELAND (professor in Utrecht; died 1718): *Palestina ex monumentis veteribus illustrata* (Traj., 1714; 2 vols.).
- H. MAUNDRELL: *Alippo to Jerusalem, and Cairo to Mount Sinai*, by Rt. Rev. R. Clayton (London, 1810).
- A. H. LAYARD: *Nineveh and its Remains* (London, 1849; 2 vols.).
- EDWARD ROBINSON (professor in Union Theological Seminary, New York; died 1863): *Biblical Researches in Palestine and the adjacent Regions: A Journal of Travels in the Years 1838 and 1852*, by E. Robinson and Eli Smith (new ed., Boston, 1856; 3 vols. Published simultaneously in America, England, and Germany); *Physical Geography of the Holy Land* (New York, 1865).
- W. M. THOMSON (American missionary in Beirut): *The Land and the Book* (Edinburgh and New York, 1859; 2 vols. A new and enlarged edition in 3 vols., with superior illustrations, New York, 1880, *sqq.*).
- JOHN WILSON: *The Lands of the Bible* (Edinburgh, 1845; 2 vols.).
- CARL RITTER (who made thorough and comprehensive studies of the subject, although he never visited the country): *Vergleichende Erkunde der Sinai-Halbinsel, von Palestina und Syrien* (Berlin, 1848-55, 4 vols.). Parts 14-17 of the second edition of the author's great work, *Die Erdkunde*. Abridged translation by W. L. Gage (New York and London, 1866; 4 vols.).
- W. F. LYNCH: *Exploration of the Jordan and the Dead Sea* (U. S. Expedition). (Philadelphia, 1849.)
- CARL VON RAUMER: *Palästina* (Leipzig, 1835; 4th ed., 1860).
- ARTHUR P. STANLEY: *Sinai and Palestine* (London, 1853; revised, 1883).
- EDOUARD NAVILLE: *The Store City of Pithom and Route of the Exodus*. 13 maps (Trübner & Co., London, 1885).
- H. B. TRISTRAM (Canon of Durham): *The Land of Israel* (with special reference to its physical features) (London, 1865; 3d ed., 1876); *Bible Places: or, The Topography of the Holy Land* (London, 1871; new ed. 1875); *The Land of Moab* (London, 1873).
- J. MACGREGOR: *Rob Roy on the Jordan* (London and New York, 1870).
- E. H. PALMER: *The Desert of the Exodus* (Cambridge, 1871, 2 vols.; N. Y., 1872, 1 vol.).
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- PHILIP SCHAFF: *Through Bible Lands: Notes of Travel in Egypt, the Desert, and Palestine* (New York and London, 1878; revised and enlarged, London ed., 1880).
- J. G. WILKINSON: *Manners and Customs of the Ancient Egyptians*. New ed.; revised by Samuel Birch. LL.D. (London, 1878; 3 vols.).
- E. W. LANE: *Manners and Customs of the Modern Egyptians* (London, 1836; 5th ed., 1871).
- S. C. BARTLETT: *From Egypt to Palestine* (New York, 1879).
- G. SCHUMACHER: *Across the Jordan* (Bentley & Son, London, 1886).

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- BRITISH PALESTINE EXPLORATION FUND: *Quarterly Statements* (London, 1868, *sqq.*); *Our Work in Palestine* (London, 1875); *Maps and Memoirs* (1880-1884, 8 vols.).
- AMERICAN PALESTINE EXPLORATION SOCIETY: *Occasional Reports* (New York, 1872, *sqq.*).
- DEUTSCHER PALESTINA-VEREIN: *Zeitschrift* (Leipzig, 1878, *sqq.*).
- J. L. PORTER: *Handbook for Travellers in Syria and Palestine* (London, Murray, 1875).
- K. BAEDER: *Palestine und Syria. Handbook for Travellers* (Leipzig, 1876; 2d German ed., revised and enlarged, 1880). By the same: *Egypt and Sinai* (Leipzig, 1878).
- M. E. BRUGSCH: *La Trouvaille de Deir-El-Bahari Vingt Photographies; Texte par G. Maspero, d'Antiquités Directeur Général des Musées d'Égypte, Le Caire, Imprimerie Française, F. Monrès et Cie, 1881.*
- GEORG EBERS: *Durch Gosen zum Sinai* (2d ed., Leipzig, 1881).
- SELAH MERRILL: *East of the Jordan*, (1 vol., N. Y., 1881).
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### 5. Topography of Jerusalem.

- GEORGE WILLIAMS: *The Holy City* (2d ed., London, 1849; 2 vols.).
- DR. TITUS TOBLER (a Swiss physician and very accurate archæologist; died 1877): *Topographie von Jerusalem* (Berlin, 1854; 2 vols.).
- J. T. BARCLAY, M. D.: *The City of the Great King; or, Jerusalem as it Was, as it Is, and as it Is to Be* (Philadelphia, 1858).
- E. PIEROTTI: *Jerusalem Explored*. Trans. by Bonney (London, 1864; 2 vols. quarto. The second vol. contains plates).
- The Recovery of Jerusalem* (London and New York, 1871). Contains the reports and journals of Captains Wilson and Warren, etc., relating to the recent excavations of the Palestine Exploration Fund during the preceding three years; with an Introduction by Dean Stanley.
- WALTER BESANT and E. H. PALMER: *Jerusalem, the City of Herod and Saladin* (London, 1871).
- CHARLES WARREN (captain of Royal Engineers; late in charge of the explorations in the Holy Land): *Underground Jerusalem* (London, 1876).
- DR. CARL ZIMMERMANN: *Karten und Pläne zur Topographie des Alten Jerusalem* (Basel, 1876).
- BERNHARD NEUMANN (a Jewish physician who resided in Jerusalem fifteen years): *Die heilige Stadt und deren Bewohner* (Hamburg, 1877). Instructive for modern Jerusalem.

### 6. Bible Maps.

- SAMUEL CLARK: *Biblical Atlas*. Index of geographical names by George Grove (quarto; London, 1868).
- WILLIAM SMITH: *Atlas of Ancient Geography, Biblical and Classical*. Edited by William Smith, D. C. L., LL.D., and George Grove (folio; London, 1874).
- PALESTINE EXP. FUND: *Maps of Western Palestine* (26 sheets, 1880); *Map of Eastern Palestine* (1887).

### 7. Natural History and Mineralogy of the Bible.

- PETRUS FORSKAL: *Flora Ægyptiaco-Arabica* (Havniæ [Copenhagen], 1775).
- C. W. KING: *Antique Gems and Rings* (London, 1860).
- S. TENNEY: *Natural History of Animals* (New York, 1865).
- H. B. TRISTRAM: *Natural History of the Bible* (London and New York, 1867).
- J. D. DANA, LL.D.: *A System of Mineralogy* (New York, 1869).
- J. G. WOOD: *Bible Animals* (London, 1869).
- E. LOOMIS, M. D.: *A Treatise on Meteorology* (New York, 1872).
- J. T. MOGGGRIDGE: *Harvesting-Ants* (London, 1873).
- EDMOND BOISSIER: *Flora Orientalis* (Basle: now issuing).
- J. G. WOOD: *Animal Kingdom* (London and Boston, 1870).
- Bohn's Naturalist's Library*. Edited by Sir WILLIAM JARDINE, F. R. S. E., etc. (Edinburgh and London, 1858, *sqq.*; 40 vols.).
- Cassell's Natural History*. Edited by Dr. P. M. DUNCAN, F. R. S. (London and New York, 1878-1880).

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### 8. *History of the English Bible.*

- B. F. WESTCOTT: *History of the English Bible* (London, 1868).  
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W. F. MOULTON: *History of the English Bible* (London, Paris, and New York).  
JOHN STROUGHTON: *Our English Bible* (London, 1878).  
H. STEVENS: *The Bibles in the Cotton Exhibition* (London, 1878).  
J. I. MOMBERT: *Handbook of the English Versions* (N. Y. and London, 1883).  
P. SCHAFF: *Companion to the Greek Text and the English Version* (N. Y. and London, 1883; revised ed., 1884).

### 9. *Commentaries.*

- J. P. LANGE: *Commentary on Old and New Testaments* (Anglo-American edition, New York and Edinburgh, 1864-80, 25 vols.; new ed., 1884).  
*The Bible (Speaker's) Commentary* (London and New York, 1871-82; 10 vols.). Edited by Canon F. C. COOK.  
H. A. W. MEYER: *Commentary on the New Testament* (Engl. transl., Edinburgh, 1873-82, 20 vols.; partly republ. with additions, N. Y., 1881, *sqq.*).  
C. J. ELLICOTT: *New Testament Commentary for English Readers* (London, 1878; 3 vols.).  
J. B. LIGHTFOOT: *Commentary on the Epistle to the Galatians* (6th ed., London, 1880); *Commentary on the Epistle to the Philippians* (3d ed., London, 1873); *Commentary on the Epistle to the Colossians, Philemon* (London, 1875).  
PHILIP SCHAFF: *Popular Illustrated Commentary on the New Testament* (New York and Edinb., 1879-83, 4 vols.). Also since 1882 in small vols. under title of *International Revision Commentary*.

A number of other commentaries, German and English, on the Old and New Testaments, have been used more or less. Among these the German commentaries of *Keil* and *Delitzsch*, translated in Clark's Library, and the Scotch of *Jamieson*, *Fausset*, and *Brown*, deserve mention.

### 10. *Biblical Cyclopædias.*

#### (a) ENGLISH WORKS.

- WILLIAM SMITH: *Dictionary of the Bible* (London, 1863, 3 vols.). Am. ed. complete, with a number of original contributions and bibliographical supplements by Prof. H. B. Hackett, D. D., and Ezra Abbot, LL.D. (New York, 1868-70; 4 vols.).  
J. KITTO: *Cyclopædia of Biblical Literature*. 3d ed. by W. L. Alexander, D. D., of Edinburgh (London and Philadelphia, 1866, 3 vols.).  
P. FAIRBAIRN: *The Imperial Bible Dictionary, Illustrated* (Edinburgh, 1867; 2 vols.).  
M'CLINTOCK AND STRONG: *Cyclopædia of Biblical Theology and Ecclesiastical Literature* (New York, 1867-81; 10 vols.; 3 vols. of supplements).  
J. AYRE: *The Treasury of Bible Knowledge* (new ed., London, 1870).  
*Potter's Bible Encyclopædia*. Edited by W. Blackwood, D.D., LL.D. (Philadelphia, 1876; 2 vols.).  
A. R. FAUSSET: *The Englishman's Bible Cyclopædia* (London, 1878).  
SCHAFF-HERZOG: *Encyclopædia of Religious Knowledge* (N. Y., 1882-84; 3 vols.).

#### (b) GERMAN WORKS.

- G. B. WINER: *Biblisches Realwörterbuch* (3d ed., Leipzig, 1849; 2 vols.).  
H. ZELLER (with Fronmüller, Hainlen, Klaiber, Leyrer, Merz, D. Völter, L. Völter, Wunderlich, etc.): *Biblisches Wörterbuch für das christliche Volk* (2d ed., Gotha, 1866; 2 vols.).  
D. SCHENKEL (in connection with Bruch, Diestel, Dillmann, Fritzsche, Gass, Graf, Haus-rath, Hitzig, Holtzmann, Keim, Linsius, Mangold, Merx, Noeldeke, Reuss, Roskoff, Schrader, Schwarz, Schweizer): *Bibel-Lexikon* (Leipzig, 1869-75; 5 vols.).  
ED. G. AUG. RIEHM (aided by G. Baur, Beyschlag, Delitzsch, Ebers, Kamphausen, Kleinert, Schlottmann, Schrader, Schürer): *Handwörterbuch des Biblischen Altertums*. With many illustrations (Bielefeld and Leipzig, 1875, *sqq.*).  
HERZOG AND PLITT: *Real-Encyclopædie für Protest. Theologie und Kirche*. (New ed., Leipzig, 1876, *sqq.* To be completed in 15 vols. The first edition had 22 vols.).



## A

## DICTIONARY OF THE HOLY BIBLE.

## A

**A AND O**, or ALPHA AND OMEGA, the first and the last letters of the Greek alphabet, are four times used by Christ, Rev. 1 : 8, 11 [omitted in oldest MSS.]; 21 : 6; 22 : 13, just as the phrase "The first and . . . the last" is used by Jehovah, Isa. 41 : 4; 44 : 6, to express the idea of eternity, and also of divine causality. The Church very early adopted these two letters as a symbol of the *eternal divinity* of our Lord, and used it extensively on monuments of every description, sometimes alone, but more frequently in connection with the cross and the monogram of Christ in its various forms, as

**AA'RON** (*mountaineer*, or more probably, from another root, *enlightened*), the first high priest of the Jews; eldest son of Amram, the grandson, and Jochebed, the daughter, of Levi; brother of Miriam, who was several years older, and of Moses, who was three years younger. Ex. 6 : 20; cf. 2 : 1, 4; 7 : 7; Num. 26 : 59. The family of Aaron belonged to the Kohathite branch of the tribe of Levi, the most numerous and powerful. This gave them prominence, so that the leadership naturally fell to them. When first mentioned he is called, Ex. 4 : 14, the "Levite," which implies that he was a recognized leader in his tribe, and, as the first-born son, he would be the priest of the household. Aaron's wife was Elisheba, daughter of the prince of Judah, and he had four sons, Nadab, Abihu, Eleazar, and Ithamar. Ex. 6 : 23. The greater portion of his life is passed over in silence by the Bible writers, and he was eighty-three years old before he is introduced to us. Moses

## AAR

had timidly declined to be the leader of his people out of captivity, and had assigned as a reason that he was "slow of speech and of a slow tongue," Ex. 4 : 10; whereupon God tells him that Aaron, his brother, was coming toward him, evidently under divine direction, and that he would act as his mouthpiece, because he possessed in a high degree popular gifts of speech and argument.

Thus brought together, and understanding their respective functions, the brothers started for the court of Pharaoh, and from that time on Aaron played a very prominent part in the drama of Israel's deliverance. Side by side Moses and Aaron stand before the Lord, before Pharaoh, before the enraged elders of Israel. Furnished with words, Aaron utters them in these several presences, works miracles, and evinces courage. His work was by no means easy, but he carried it on successfully.

On the way to Sinai the battle with Amalek was fought, and Aaron joins Hur in holding up the weary arms of Moses. Ex. 17 : 9, 13. With his two sons, Nadab and Abihu, and seventy of the elders of Israel, he and Moses saw the Lord. Ex. 24. But when Moses was not with him, then he showed himself weak, and it will always be told, to his discredit, that he made the golden calf—not, indeed, as a substitute for Jehovah, but rather as a concession. He proclaimed a feast to the Lord, but the people ran into great excesses, and as Moses was descending from the mount it was the noise of the dancing and music which so raised his anger. Ex. 32. Notwithstanding this grievous sin Aaron and his sons were consecrated as the first priests of the Israel-

ites. Ex. 40:12-15; cf. Ex. 28; Lev. 8. See PRIEST. He was forbidden to mourn for his sons, Nadab and Abihu, who were destroyed for offering strange fire. Lev. 10. Miriam, becoming jealous of Moses' wife, probably because her influence was weakened, induced Aaron to murmur against Moses on the ground that he assumed too much authority. Aaron deeply repented when rebuked, and joined with Moses in a prayer for Miriam's recovery. Num. 12. See MIRIAM. Twenty years later the Lord interposed to vindicate Aaron's authority against Korah and his company, and by a miracle, the budding rod, confirmed the original choice. Num. 16, 17. The plague which broke out was stopped by Aaron's atonement. He stood between the living and the dead.

Aaron fell under the influence of whichever strong nature was nearest to his at the time. So he was carried away by Moses into sin at the waters of Meribah, and in punishment they were both kept out of the Promised Land. Aaron died first, upon Mount Hor, from whence he could obtain a distant view of Palestine, and there, in the presence of Moses, who stripped him of his priestly garments and put them upon Aaron's son, Eleazar, the first high priest, who for nearly forty years had discharged his sacred office, in spite of his faults thus highly exalted, fell, at the age of one hundred and twenty-three, under the dominion of the universal conqueror, and was buried upon the mountain. Num. 20:23-29. A Mohammedan mosque marks the supposed grave of Aaron, on one of the two tops of Mount Hor, which is near Petra, in the desert. See HOR, MOUNT.

Aaron is called the "saint of the Lord" with reference to his official character, Ps. 106:16, but, as the most superficial study of his life shows, he was far from perfect. He was a better servant than master. He was weak in command, but faithful in duty. He yielded like wax to the impressions of the moment. Yet it may readily be believed that the people loved him, perhaps more than Moses, and that the mourning over his death, which lasted thirty days, Num. 20:28, was sincere. One of the fasts of later Ju-

daism was one in his memory, held on the first day of the fifth month, Ab, our July or August.

The Jewish priesthood began in the family of Aaron and remained its possession, though not uninterruptedly, in the line of Eleazar; it passed into the family of Ithamar, the brother of Eleazar, in the person of Eli; but, in consequence of the excesses of Eli's sons, God declared that it should be taken from his family, 1 Sam. 2:30, and this prophecy was fulfilled in the time of Solomon, who took the priesthood from Abiathar and restored it to Zadok, of the line of Eleazar. 1 Kgs. 2:27.

**AA'RONITES.** 1 Chr. 12:27. Levites of the family of Aaron: the priests who served the sanctuary. Eleazar, Aaron's son, was their chief. Num. 4:16.

**AB.** See MONTH.

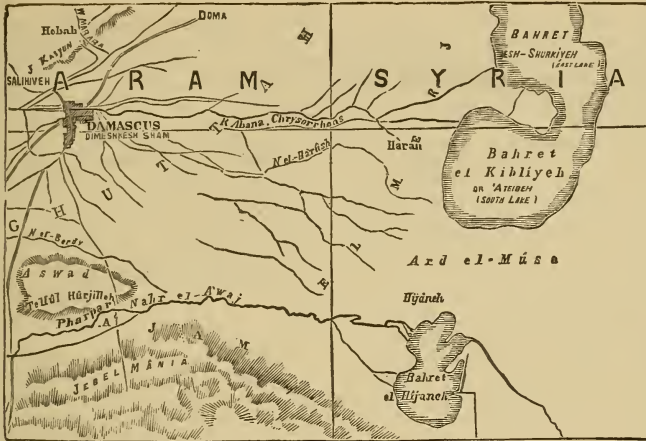
**ABAD'DON** (*destruction*), the Hebrew name for the angel of the bottomless pit, and answering to the Greek name Apollyon, *the destroyer*. Rev. 9:11.

**ABAG'THA** (derivation doubtful; probably *God-given*), one of the seven chamberlains of the court of Ahasuerus. Esth. 1:10.

**AB'ANA** (*stony*), a river of Damascus, 2 Kgs. 5:12, and supposed to be identical with the Amana of Song Sol. 4:8. Probably the modern Barada, which the Greeks called the Chrysorrhoeas (*golden stream*). It rises in the mountains of Anti-Libanus, about 23 miles N. W. of Damascus, runs through the city in several streams or canals, thence across the plain, and 18 miles east of Damascus falls by several branches into the marshy *Bahret-el-Kibliyeh*, or so-called "Meadow Lakes." The river is a clear, limpid, copious, and perennial stream, and is the chief source of the fertility of the plain of Damascus, making it a garden in the desert. It falls 1149 feet, and waters 800 square miles of territory containing about 14 villages.

**AB'ARIM** (*mountains beyond*, or of *the fords*), a range of mountains east of the river Jordan, in the land of Moab, opposite Jericho. Num. 27:12; 33:47; Deut. 32:49. Nebo, Peor, and Pisgah belong to this range. In Jer. 22:20 the word is translated "passages." Ije-abarim in Num. 21:11





Sketch-Map of the Abana and Pharpar Rivers.

means *heaps* or *ruins* of *Abarim*, and was near the same range.

**AB'BA**, the Chaldee form of the Hebrew word *ab*, signifying *father*. Applied to God in the New Testament by Christ, Mark 14 : 36, and by Paul, Rom. 8 : 15; Gal. 4 : 6. The syllable *ab*, in the sense of "possessed of," "endowed with," frequently occurs in the composition of Hebrew proper names; *e. g.* Abner, Absalom.

**AB'DA** (*servant*, Chaldee form). 1. Father of Adoniram. 1 Kgs. 4 : 6.

2. Son of Shammua, Neh. 11 : 17; called Obadiah in 1 Chr. 9 : 16.

**AB'DEEL** (*servant of God*), father of Shelemiah. Jer. 36 : 26.

**AB'DI** (*my servant*). 1. A Merarite Levite, and ancestor of Ethan the singer. 1 Chr. 6 : 44.

2. A Levite of the same family, father of Kish. 2 Chr. 29 : 12.

3. One of the sons of Elam, who had taken a foreign wife. Ezr. 10 : 26.

**AB'DIEL** (*servant of God*), a chief of Gad. 1 Chr. 5 : 15.

**AB'DON** (*servile*). 1. An Ephraimite who judged Israel, Jud. 12 : 13-15; perhaps the same with Bedan of 1 Sam. 12 : 11.

2. A Benjamite, son of Shashak. 1 Chr. 8 : 23.

3. A Benjamite, son of Jehiel, of Gibeon. 1 Chr. 8 : 30; 9 : 36.

4. A son of Micah, one of Josiah's officers, 2 Chr. 34 : 20; called Achbor. 2 Kgs. 22 : 12, 14.

**AB'DON** (*servile*), a city in the territory of Asher, assigned to the Levites. Josh. 21 : 30; 1 Chr. 6 : 74. It may be located at the modern *Abdeh*, ruins 10 miles N. E. of *Accho*.

**ABED'-NEGO** (*servant of Nego*, perhaps the same as *Nebo*, the Chaldee name of the planet Mercury, who was worshipped as the scribe and interpreter of the gods), the Chaldee name given by an officer of the king of Babylon to Azariah, one of the four youths mentioned in the book of Daniel who were taken captive at Jerusalem, B. C. 604, and carried to Babylon, where they were trained for the royal service. Dan. 1 : 7. The names of the others were likewise changed. Daniel was called *Belteshazzar*; *Hananiah*, *Shadrach*; and *Misael*, *Meshach*. Daniel, promoted in consequence of his interpretation of the king's dream, secured positions for his three companions. These three are immortal because on the occasion of the dedication of a golden image by *Nebuchadnezzar* they refused to bow down and worship it. Accordingly, they were cast into a burning fiery furnace, from which they were miraculously delivered unscathed. Dan. 3. See **DANIEL**.

**A'BEL** (Heb. *Hebel*—*i. e.* *breath*,

vapor), the second son of Adam and Eve, so called perhaps from the fleeting character of his life, or because, since Cain was not the promised seed, as Eve expected at his birth, life itself seemed of little worth; it was but "a vapour, that appeareth for a little time, and then vanisheth away." Gen. 4:2. He was a keeper or feeder of sheep, and in process of time brought of the firstlings or first-fruits of his flock an offering unto the Lord. God accepted his offering and gave him evidence of it. Heb. 11:4. Not so with Cain. Either his sacrifice, or the manner of presenting it, offended God, and the offering was rejected. 1 John 3:12. Cain, exceedingly angry, and filled with envy, embraced an opportunity when they were in the field together to take his brother's life. Gen. 4.

Our Saviour distinguishes Abel by the title "righteous." Matt. 23:35. He is also one of the faithful "elders" mentioned in the Epistle to the Hebrews, ch. 11, and is justly called the first martyr.

**A'BEL** (*meadow*), a prefix in the names of several places, as below.

**A'BEL**, of the vineyards, see margin, Jud. 11:33, or "plain of the vineyards," as the text reads, was a place east of the Jordan, perhaps the present *Merj Ekkeh*.

**A'BEL**, AND **A'BEL-BETH-MA'ACHAH** (*meadow of the house of oppression*), a town in the north of Palestine, near Cesarea Philippi, the modern *Abl*, a village and ruin on a stream about 7 miles west of Banias. It was attacked by Joab, 2 Sam. 20:14, 15; by Benhadad, 1 Kgs. 15:20; and by Tiglath-pileser. 2 Kgs. 15:29.

**A'BEL-MA'IM** (*meadow of waters*), another name for Abel-Beth-Maachah. 2 Chr. 16:4.

**A'BEL-MEHO'LAH** (*meadow of the dance*), a place in the Jordan valley between the Sea of Galilee and the Dead Sea. 1 Kgs. 4:12. Gideon pursued the Midianites near it, Jud. 7:22; and it was the home of Elisha. 1 Kgs. 19:16. Van de Velde locates it 10 miles south of Bethshean; Conder, in *Wady Maleh*, on the road from Beisan to the Jordan, at *Ain Helveh*.

**A'BEL-MIZ'RAIM** (*meadow of Egypt*), a name given by the Canaanites

to the floor of Atad, where Joseph mourned for his father, Jacob. Gen. 50:11. It was "beyond"—that is, west of—the Jordan, as the writer was on the east side. Some place it at Beth-hoglah, or near Jericho; others think it was near Hebron.

**A'BEL-SHIT'TIM** (*meadow of the acacias*), the name of the last halting-place of the Israelites before entering Canaan, and in the plain of Moab, near the Jordan. Num. 33:49. It is also called Shittim. Num. 25:1.

**A'BEL, STONE OF.** 1 Sam. 6:18. A place near Beth-shemesh, where the ark of the Lord was set down.

**A'BEZ** (*tin ? or lofty*), a town of Issachar. Josh. 19:20. Some think it the same as Thebez, Jud. 9:50, near to En-gannim and Shunem; others identify it with *Kuebiz*, three miles S. W. of *Iksal*. Conder suggests *el-Beida*.

**A'BI** (*father = progenitor*), the mother of Hezekiah, 2 Kgs. 18:2; called more fully Abijah. 2 Chr. 29:1.

**ABI'A, ABI'AH, AND ABI'JAH** (*whose father is Jehovah*) are all the same name.

**ABI'A.** 1. Abijah, king of Judah, so called in 1 Chr. 3:10; Matt. 1:7.

2. The Greek form of Abijah, head of one of the courses of priests. Luke 1:5. See **ABIJAH**.

**ABI'A, COURSE OF.** Luke 1:5. In 1 Chr. 24 we have an account of the divisions of the priests into twenty-four classes, courses, or orders, who ministered at the altar in rotation. The courses were distinguished by the name of the most prominent member of the family from which the course was taken. The eighth of these courses fell to the family of Abia or Abijah; and to this course belonged Zacharias, the father of John the Baptist.

**ABI'AH.** 1. Second son of Samuel. 1 Sam. 8:2; 1 Chr. 6:28.

2. The wife of Hezron. 1 Chr. 2:24.

3. Son of Becher, Benjamin's son. 1 Chr. 7:8.

**A'BI-AL'BON** (*father of strength, i. e. strong*), one of David's warriors, 2 Sam. 23:31; called Abiel. 1 Chr. 11:32.

**ABI'ASAPH** (*father of gathering, i. e. gathered*), a Levite, one of the sons of Korah, and head of one of the

Korhithic families, Ex. 6 : 24 : called Abiasaph in 1 Chr. 6 : 37 and 9 : 19.

**ABI'ATHAR** (*father of abundance, i. e. liberal*), the tenth high priest of the Jews, and fourth in descent from Eli. 1 Sam. 22 : 20. He was the son of Ahimelech, and the only one who escaped when Doeg at Saul's command slew the priests at Nob in revenge for Ahimelech's service to David in inquiring of the Lord for him, and in giving him the shew-bread to eat, and Goliath's sword. 1 Sam. 22. Abiathar fled to David at Keilah, and told him what Saul had done. David received him, and he afterward became high priest. Thus there were two high priests in Israel at the same time—Abiathar, in the party of David, and Zadok, in the party of Saul, 2 Sam. 8 : 17 ; but, in consequence of his supporting Adonijah in his pretensions to the throne of David, Solomon, upon becoming king, thrust Abiathar out of the priesthood, 1 Kgs. 2 : 27, and conferred the office exclusively upon Zadok. See ZADOK. Thus was fulfilled the word of God to Eli, 1 Sam. 2 : 31 ; for Abiathar was the last of the priests of the house of Ithamar, to which Eli belonged ; and Zadok, who succeeded him, was of the family of Eleazar ; and so the priesthood passed into its former channel. Abiathar, mentioned in Mark 2 : 26, has been supposed by some to be the same with Ahimelech. The most probable solution of the difficulty is, perhaps, that Abiathar and Ahimelech may have been hereditary names in the family, and therefore were both borne by the same person. Hence the name Abiathar, being that of David's friend, would be more commonly used than Ahimelech. This theory also accounts for the substitution of one name for another in 2 Sam 8 : 17 ; 1 Chr. 18 : 16, and 1 Chr. 24 : 3, 6, 31. The facts to which the Gospel alludes in the passage cited are fully stated in 1 Sam. 21.

**AB'IB** (month). See МОНѠ.

**ABI'DA**, or **ABI'DAH** (*father of knowledge, i. e. wise*), a son of Midian. Gen. 25 : 4 ; 1 Chr. 1 : 33.

**AB'IDAN** (*father of the judge*), prince of Benjamin. Num. 1 : 11 ; 2 : 22 ; 7 : 60, 65 ; 10 : 24.

**AB'EL** (*father of strength, i. e. strong*). 1. The father of Kish and Ner. 1 Sam. 9 : 1 ; 14 : 51.

2. One of David's warriors. 1 Chr. 11 : 32. See ABI-ALBON.

**ABIE'ZER** (*the father of help, i. e. helpful*), the eldest son of Gilead, Josh. 17 : 2 ; Num. 26 : 30 ; or of a sister of Gilead, 1 Chr. 7 : 18 ; founded a family at Ophrah, from which sprang Gideon. Jud 8 : 32.

**ABIEZ'RITE** (*the father of help*), a family descended from Abiezer. Jud. 6 : 11, 24 ; 8 : 32.

**AB'IGAIL** (*father, i. e. source, of joy*). 1. The wise and beautiful wife of the churlish and wicked Nabal, a wealthy man of Carmel. 1 Sam. 25 : 3. When her husband had exposed himself to the anger of David by his rude and contemptuous treatment of his messengers, Abigail hastened to meet him while he was on his way with four hundred men to revenge the insult. She managed the affair with so much prudence as to pacify David and obtain his blessing. About ten days after her return the Lord visited Nabal with sickness, and he died, and Abigail became David's wife.

2. One of David's sisters, married to Jether, and mother of Amasa. 2 Sam. 17 : 25 ; 1 Chr. 2 : 17.

**ABIHA'IL** (*father of strength, i. e. the strong one*). 1. The father of Zuriel, "chief of the . . . house of the families of Marari." Num. 3 : 35.

2. The wife of Abishur. 1 Chr. 2 : 29.

3. The son of Huri, of the tribe of Gad. 1 Chr. 5 : 14.

4. The wife of Rehoboam. 2 Chr. 11 : 18.

5. The father of Esther. Esth. 2 : 15 ; 9 : 29.

**AB'IHU** (*whose father is He, i. e. God*), the second son of Aaron, who with his elder brother, Nadab, his father, and 70 of the elders of Israel, went upon Mount Sinai with Moses. Ex. 6 : 23 ; 28 : 1. He was afterward set apart by God, with his brothers, Nadab, Eleazar, and Ithamar, to the priesthood. Soon after they entered on their sacred duties, Nadab and Abihu violated God's commands respecting the manner of offering incense, and were instantly consumed. Lev. 10 : 1, 2. This event happened in the wilderness of Sinai. The nature of their offence is very obvious ; they used common fire instead of the fire which burnt contin-

ually upon the altar of burnt-offering, and some suppose they were drawn into this presumptuous sin by the too free use of wine. Their father and brothers were forbidden to make public mourning for them.

**ABI'HUD** (*whose father is Judah, i. e. renown*), the son of Bela and grandson of Benjamin. 1 Chr. 8:3.

**ABI'JAH** (*whose father is Jehovah*). 1. A son of Jeroboam I., king of Israel, who died under interesting circumstances in early life. 1 Kgs. 14:1. See **JEROBOAM**.

2. Abijah or Abijam, 2 Chr. 13:1, the son of Rehoboam and Michaiah, succeeded his father as king of Judah B. C. 959. He made war against Jeroboam, king of Israel, for the purpose of getting back the kingship of the ten tribes, and defeated him, with a loss of 500,000 men. These figures are probably through a mistake made too large; the loss, it is likely, was not greater than 50,000. He began to reign in the 18th year of Jeroboam, and was succeeded by his son Asa in the 20th year of Jeroboam, so that he reigned only a part of three years. The apparent contradiction in respect to the parentage of this person, as it is given in 1 Kgs. 15:2 and 2 Chr. 13:2, may be explained by supposing that his mother Maachah (or Michaiah) was the daughter of Uriel and the granddaughter of Absalom, who is called Abishalom. 1 Kgs. 15:2. The term "daughter" is given in the Bible to other relatives than one's own child; *e. g.* to a niece, granddaughter, or great-granddaughter.

3. The head of one of the courses of priests, 1 Chr. 24:10; Neh. 12:17; termed Abia in Luke 1:5.

4. The mother of Hezekiah, 2 Chr. 29:1; also called Abi in 2 Kgs. 18:2.

5. One of the priests who "sealed the covenant;" *i. e.* appended their seals unto it to signify that they were parties to it. Neh. 10:7.

6. A priest who returned with Zerubabel from Babylon. Neh. 12:4, 17.

**ABI'JAM** (*father of the sea, i. e. a maritime person*). 1 Kgs. 15:1, 7, 8. See **ABIJAH** (?).

**ABILE'NE** (from *Abila*), a small district of Palestine on the eastern slopes of Anti-Libanus, of which Abila on the river Barada was the capital. It was

governed by Lysanias in the time of John the Baptist. Luke 3:1.

**ABIM'ÆL** (*father of Mael*), a descendant of Joktan, and supposed progenitor of the Arabian tribe Mali. Gen. 10:28; 1 Chr. 1:22.

**ABIM'ELECH** (*father of the king*). 1. A king of the Philistines at Gerar. Gen. 20:2. Being deceived by Abraham, he took Sarah, Abraham's wife, to be his wife. God warned him, however, in a dream of Sarah's relation to Abraham, and thus withheld him from the commission of sin, because he did it in ignorance. Gen. 20:6. Abimelech, having rebuked Abraham, restored Sarah to him with many gifts, and offered him a dwelling-place in any part of the land. God afterward remitted the punishment of the family of Abimelech.

2. At a subsequent period, Abimelech, a successor of the preceding, was deceived in like manner by Isaac, respecting his wife Rebekah, while they dwelt in Gerar during a time of famine in Canaan. Gen. 26.

3. A son of Gideon, who, after the death of his father, persuaded the men of Shechem to make him king. Jud. 8:31; 9:18. He afterward put to death seventy of his brothers who dwelt in his father's house at Ophrah, leaving only Jotham, the youngest, alive. On learning of his exaltation to the kingship of the Shechemites, who had formed themselves into an independent state, Jotham told them the fable of the trees, Jud. 9:7, etc., which is the oldest fable extant. The Shechemites in the third year of his reign rebelled against him during his absence, but he put the revolt down on his return. Shortly afterward, while storming the fortress of Thebez, he was mortally wounded by a piece of a millstone thrown upon his head by a woman from the top of a tower. That it might not be said a woman slew him, he called to his armor-bearer to stab him with his sword, and thus he died. Jud. 9:54-57.

4. A son of Abiathar. 1 Chr. 18:16.

5. The name given to Achish in the title of Ps. 34.

**ABIN'ADAB** (*father of nobleness, i. e. noble*). 1. A Levite of Kirjath-jearim, with whom the ark of the Lord was deposited when it was brought



back from the Philistines. 1 Sam. 7:1 and 1 Chr. 13:7.

2. The second of the eight sons of Jesse, and one of his three sons who followed Saul in battle. 1 Sam. 16:8.

3. One of Saul's sons who was slain at the battle of Gilboa. 1 Sam. 31:2.

4. The father of one of the twelve officers appointed by Solomon to provide alternately, month by month, food for the king and his household. 1 Kgs. 4:11.

**AB'NER** (*father of light*). 1 Sam. 14:50, margin, same as Abner.

**ABIN'OAM** (*father of pleasantness*), the father of Barak. Jud. 4:6, 12; 5:1, 12.

**AB'I'RAM** (*father of height*, i. e. *renowned*). 1. One of the sons of Eliab, the Reubenite, who were destroyed with Korah for a conspiracy against Moses. See KORAH. Num. 16:1.

2. The first-born of Hiel the Bethelite. 1 Kgs. 16:34. His death at the time his father began the rebuilding of Jericho fulfilled the first part of Joshua's curse. Josh. 6:26.

**AB'ISHAG** (*father of error*), a fair woman of Shunem, in the tribe of Issachar, who was selected by the servants of David to minister to him in his old age and to cherish him. 1 Kgs. 1:1-4. After David's death and the ascension of Solomon to the throne, Adonijah desired Abishag in marriage, but Solomon perceived his policy (see ANONIJAH), and caused him to be put to death. 1 Kgs. 2:25.

**ABISH'AI** (*father of a gift*), the eldest son of Zeruah, David's sister, and among the chief of his mighty men. 2 Sam. 2:18. He accompanied David to the camp of Saul, and counselled him to take Saul's life, which David refused to do, 1 Sam. 26:5-12, and was probably with David during the latter's wandering life. He was associated with Joab in the assassination of Abner. 2 Sam. 3:30. The victory over the Edomites in the valley of Salt, which is ascribed to David in 2 Sam. 8:13, is ascribed to Abishai in 1 Chr. 18:12. Probably Abishai actually obtained the victory, but as he was an officer under David, it might also with propriety be spoken of as David's achievement. Abishai, with Joab his brother, attacked and defeated the Syr-

ians and the children of Ammon. 2 Sam.

10. David appointed him, in conjunction with Joab and Ittai, to the command of the people when they went forth to battle against Israel in the wood of Ephraim. 2 Sam. 18:2. He afterward rescued David from the giant Philistine, Ishbi-benob, whom he smote and killed. 2 Sam. 21:16, 17.

**ABISH'ALOM** (*father of peace*), father of Maachah; called Absalom in 2 Chr. 11:20, 21, and undoubtedly the same person. 1 Kgs. 15:2, 10.

**ABISH'UA** (*father of deliverance*). 1. Son of Phineas the high priest. 1 Chr. 6:4, 5, 50; Ezr. 7:5.

2. A descendant of Benjamin. 1 Chr. 8:4.

**AB'ISHUR** (*father of the wall*, i. e. *stronghold*), a descendant of Judah. 1 Chr. 2:28, 29.

**AB'ITAL** (*whose father is the dew*), one of David's wives. 2 Sam. 3:4; 1 Chr. 3:3.

**AB'ITUB** (*father of goodness*), a descendant of Benjamin. 1 Chr. 8:11.

**AB'UD** (*whose father is Judah*), a descendant of Zerubbabel, mentioned in our Lord's genealogy. Matt. 1:13.

**AB'NER** (*father of light*), the son of Ner, was a first cousin of Saul, and a faithful and distinguished general of his armies. 1 Sam. 14:50. We first hear of him, particularly, as the captain of the host, of whom Saul inquired concerning the stripling, David, whose victory over Goliath had excited his astonishment; and after a little time Abner introduced David to Saul, with the head of the giant Philistine in his hand. 1 Sam. 17:57. It was through the want of vigilance in Abner that Saul's life was placed in David's power in the wilderness of Ziph. 1 Sam. 26. See DAVID, SAUL. After David was anointed king of Judah, Abner procured the appointment of Ish-bosheth, Saul's son, as king of Israel; and in process of time the army of David, under Joab, and the army of Israel, under Abner, arrayed themselves on either side of the pool of Gibeon. While occupying this position twelve men of each army met and fought desperately. This contest was followed by a general battle, which resulted in Abner's defeat. He fled, but was pursued by Asahel, who "was light of foot as a wild roe."

When in the heat of pursuit, Abner counselled him to desist, and threatened to turn upon him and slay him if he did not. but Asahel refused to turn aside, and Abner, "with the hinder end of the spear," smote him so that he died. Joab and Abishai were also engaged in the pursuit, but at Abner's entreaty they desisted and returned. 2 Sam. 2.

As David's strength increased, the house of Saul, though faithfully served by Abner, became gradually weaker, till at length Ish-bosheth charged Abner with an offence against Saul's family. 2 Sam. 3 : 7. He had taken Rizpah, the concubine of Saul, into his harem, and this act was interpreted according to Oriental ideas as an attempt to seize the throne. He was exceedingly irritated by the charge, and immediately forsook the interests of Saul's house and espoused the cause of David. David received him cordially, and sent him away in peace to persuade Israel to submit to David's government.

While he was gone on this errand, Joab returned; and hearing what had been done, he went to the king and warned him against Abner as a spy and traitor. Soon after, and without David's knowledge, Joab sent for Abner; and when he arrived, took him aside privately, and murdered him in revenge of the death of his brother Asahel; and they buried him in Hebron. The estimation in which he was held by the king and people appears from the sacred history. The king wept and refused his food, and all the people wept; "And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?" 2 Sam. 3 : 38.

**ABOMINABLE, ABOMINATION.** 1. An abomination, or an abominable thing, is a thing hateful or detestable, as the employment or calling of shepherds was to the Egyptians. Gen. 46 : 34.

2. Under the Mosaic law those animals and acts are called abominable the use or doing of which was prohibited. Lev. 11 : 13 and Deut. 23 : 18.

3. Idolatry of every kind is especially denoted by this term. Jer. 44 : 4 and 2 Kgs. 23 : 13.

4. So of sins in general. Isa. 66 : 3.

THE ABOMINATION OF DESOLATION, Matt.

24 : 15 and Dan. 9 : 27 and 12 : 11, probably refers to the ensigns or banners of the Roman army, with the idolatrous,



Roman Standards. (After Fairbairn's "Imperial Dictionary.")

and therefore abominable, images upon them, the approach of which would warn the city of its desolation. When the city should be besieged, and these idolatrous standards should be seen "in the holy place," or, more strictly, in the vicinity of the holy city, thus threatening a complete conquest and speedy destruction, it would be time for the men of Judea to flee to places of refuge to save themselves from tribulation and death. The words are hard to interpret. To the explanation given it is objected that unless the standards were worshipped they would not properly be "abominations." Others say the words refer to the "internal desecration of the temple by the Jewish zealots, under pretence of defending it."

**A'BRAM** (*father of elevation*), **A'BRAHAM** (*father of a multitude*), the greatest, purest, and most venerable of the patriarchs, held in equal reverence by Jews, Mohammedans, and Christians. Gen. 11 : 27. The leading trait in his character is unbounded trust in God; hence he is called "the friend of God" and "the father of the faithful." He was the son of Terah, born at Ur, a city of Chaldea, which has been identified with *Mugheir*. The family was probably idolatrous, but all trace of monotheism may

not have been lost. Abram would seem always to have been the consistent servant of the one God. While he was dwelling in his father's house at Ur, God directed him to leave his country and kindred and go to a land which should be shown him; promising, at the same time, to make of him a great nation, and to bless him, and to make his name great, and that in him all the families of the earth should be blessed.

Obedient to the heavenly calling, Abram took Sarai his wife, and, with Terah his father and other members of the family, left Ur to remove to Canaan, and stopped at Haran in Mesopotamia. There Terah died. Abram, who was then seventy-five years old, with his wife and Lot, his nephew, pursued his journey to Canaan; and having reached Sichem, one of the oldest cities of Palestine (see SHECHEM), the Lord appeared to him, and repeated his promise to give him the land. Gen. 12:7.

A grievous famine soon visited the country, and Abram was obliged to go into Egypt. Fearful that Sarai's beauty might attract the notice of the Egyptians, and that, if they supposed her to be his wife, they would kill him to secure her, he proposed that she should pass for his sister. It happened as he expected. The servants of Pharaoh, the king of Egypt, commended her beauty so much that he sent for her, and took her into his house, and loaded Abram with tokens of his favor; but the Lord punished him severely, so that he sent away Abram and his wife, and all that he had. His stay in Egypt was probably very brief.

Having become very rich in cattle, silver, and gold, he returned from Egypt to Canaan, and encamped between Bethel and Ai, in Southern Palestine. Lot, his nephew, had been with him, and shared his prosperity; and it happened that his servants fell into some strife with the servants of Abram. Their property being too great for them to dwell together, Abram generously proposed to his nephew to avoid controversy by an amicable separation. He offered Lot his choice of the territory, on the right or left, as it pleased him—a rare illustration of meekness and condescension. Lot chose to remove to the eastward, and occupy that part of the fertile plain

of Jordan where Sodom and Gomorrah stood, having, perhaps, a desire to quit the wandering life.

Then the Lord appeared again to Abram, and renewed the promise of the land of Canaan as his inheritance in the most explicit manner. He thence removed his tent to the oak-groves of Mamre in Hebron. In an invasion of the cities of the plain by several of the petty kings of the adjoining provinces, under the leadership of Chedorlaomer, king of Elam, Sodom was taken and Lot and his family carried captive. When Abram received intelligence of it he armed his trained servants, born in his house (three hundred and eighteen in number), defeated the kings, and brought Lot and his family back to Sodom; restoring to liberty the captives who had been taken, with all their property, of which he generously refused to take any part as the reward of his services or as the spoils of victory. On his return he was met by Melchisedek, king of Salem and priest of the most high God, to whom he gave a tenth of all that he had. Gen. 14. See MELCHISEDEK.

While in Hebron the Lord appeared again to Abram in a vision, repeated to him the promises, and accompanied them with the gracious declaration of his favor. He appointed a certain sacrifice for him to offer, and toward night caused a deep sleep to fall upon him, attended by a horror of great darkness, during which there were revealed to him some of the most important events in his future history and in that of his posterity, which were all accomplished in due time and with wonderful exactness. The revelation related—1. To the captivity of Israel by the Egyptians and their severe and protracted bondage; 2. To the judgments which Egypt should suffer because of their oppression of God's chosen people, and the circumstances under which they should leave Egypt; 3. To Abram's death and burial; and, 4, to the return of his posterity to the promised land.

In the same day the covenant respecting the land of promise was renewed and confirmed with the strongest expressions of divine favor. Sarai, however, was childless, and she proposed to Abraham that Hagar, an Egyptian woman living



with them, should be his concubine; by whom he had a son, called Ishmael. He was then in his eighty-sixth year. Gen. 16.

At ninety-nine years of age he was favored with another remarkable vision. The Almighty was revealed to him in such a manner that he was filled with awe and fell upon his face, and we are told that "God talked with him." The promise respecting the great increase of his posterity and the possession of Canaan was repeated in the most solemn and explicit terms; his name was changed from Abram (*a high father*) to Abraham (*father of a great multitude*), and the circumcision of every male child at eight days old was established as a token of the covenant between him and God. See CIRCUMCISION. At the same time the name of Sarai (*my princess*) was changed to Sarah (*the princess*), and a promise was given to Abraham that Sarah should have a son and be the mother of nations and kings.

It seemed so entirely out of the course of nature that they should become parents at their advanced age that Abraham, filled with reverence and joyful gratitude, fell upon his face "and said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?" Nevertheless, against hope he believed in hope; and being not weak in faith, he staggered not at the promise of God, but was fully persuaded that what he had promised he was able also to perform; and his faith was imputed to him for righteousness. Rom. 4 : 18-22.

Abraham, finding that the blessings of the covenant were to be bestowed on his future offspring, immediately thought of Ishmael, in whom he had probably before supposed the promises were to be fulfilled, and he uttered the solemn and affecting prayer, "O that Ishmael might live before thee!" God heard him, and almost while he was yet speaking answered him by making known to him his great purposes respecting Ishmael. Gen. 17:20 and 25:16.

As soon as the vision had closed, Abraham hastened to obey the divine command, and with Ishmael, his son, and all the men of his house, was circumcised in the self-same day. He was

not long without another divine communication. As he sat in the door of his tent in the heat of the day three men approached him. He received them with all the courtesy and hospitality customary in the East, and after they had refreshed themselves they inquired of him respecting Sarah and repeated the promise respecting the birth of her son.

It was on this occasion, or in connection with these circumstances, that a divine testimony was given to the patriarchal character of Abraham. Gen. 18:19. It was because of his faithfulness that he was favored with a revelation of God's purposes respecting the devoted cities of the plain, and with an opportunity to plead for them; and it was for Abraham's sake, and probably in answer to his prayers, that Lot and his family were rescued from the sudden destruction which came upon Sodom.

After this, Abraham removed to Gerar, perhaps because the Amorites, with whom he was in alliance, had been driven from Hebron by the Hittites. Here he made a second attempt to have Sarah taken for his sister. See ABIMELECH. Here, also, the prediction was fulfilled respecting the birth of a son. Sarah had a son, whom he called Isaac, and who was duly circumcised on the eighth day.

When Isaac was weaned, Abraham made a feast. Ishmael, being then a lad of thirteen years, mocked Isaac, quite possibly without malicious intent. This roused the jealousy of Sarah, who urged Abraham to drive out Hagar and her son. Abraham, although unwilling to do this injustice, at last obeyed at the command of God. Thus it came to pass that the prophecy of the wild life Ishmael was to lead was realized. Gen. 21:10-13.

Abraham so obviously enjoyed the favor and blessing of God in all that he did that Abimelech, the king, proposed to make with him a covenant of perpetual friendship; and a matter of wrong about a well, of which Abimelech's servants had violently deprived Abraham, was thus happily adjusted. This transaction was at a place which was thereafter called Beer-sheba (*the well of the oath, or the well of swearing*). Gen. 21:23-31.

The events of many years are now passed over in silence, but the scene next related shows how worthy Abraham was to be called the *father* of the faithful. He was commanded to take his son, his only son, Isaac, then a young man, and to offer him up for a burnt-offering upon a distant mountain. Without an inquiry or murmuring word, and with a prompt submission, Abraham obeyed the command. A journey of three days was accomplished. Every preparation for the offering was made, and the knife was uplifted to slay his son, when his purpose was arrested by a voice from Heaven requiring him to spare the lad. A ram was provided in the neighboring thicket, which he took and offered up; and, after having been favored with special tokens of the divine approbation, he returned with his son to Beer-sheba. This grand trial and proof of the patriarch's faith took place upon Mount Moriah (or, as others suppose, on Mount Gerizim). In commemoration of it he gave to the place the name Jehovah-jireh (*the Lord will provide*),

intimating a general truth respecting the divine faithfulness and care, and in prophetic allusion to the great sacrifice which was to be offered for the sins of mankind. Gen. 22:14.

At the age of one hundred and twenty-seven years Sarah died, and Abraham purchased the cave of Machpelah, in the field of Ephron at Hebron, for a family burial-place, and there buried his wife. Gen. 23:19, 20.

Isaac had now arrived at mature age, and Abraham called one of his servants, probably Eliezer. Gen. 15:2, and made him promise to obtain a wife for Isaac, not among the Canaanites, but in Abra-

ham's native country and from among his own kindred. This enterprise terminated successfully, and every desire of the patriarch respecting Isaac's marriage was answered. Gen. 24.

Abraham married a second time and had several sons, but he made Isaac his sole heir, having in his lifetime distributed gifts among the other children, who were now dispersed. He died in peace at the age of one hundred and seventy-five years, and was buried by Isaac and Ishmael in the same sepulchre with Sarah, in the cave of Machpelah. Gen. 25:8. It is now in the possession of the Moham-



Abraham's Oak, near Hebron. Gen. 13:18.

medans, and jealously guarded by them as a most sacred spot beneath the great mosque of Hebron. See MACHPELAH. On Abraham's Oak, see HEBRON.

ABRAHAM'S BOSOM. See BOSOM.

**AB'SALOM** (*father of peace*) was the third son of David by Maacah, daughter of Talmai, king of Geshur. 2 Sam. 3:3. He was remarkable for his beauty, and for his hair, which is said to have weighed 200 shekels when cut off every year. But if the royal shekel equal the sacred shekel, this would make 6 pounds, which is incredible. The difficulty is not removed by reducing the value of the shekel one-half or one-third.

The simplest explanation is that by the error of a copyist the 200 was written for 20, the difference between the figures being very slight in Hebrew notation.

Absalom's fair sister, called Tamar, having been violated by Amnon, his half-brother, he meditated revenge, since he was her natural avenger; and after brooding over the outrage for two years, he at last took Amnon's life at a feast to which he had invited him, and then at once fled to Talmai, his maternal grandfather, at Geshur, where he stayed three years.

Joab, in order to secure Absalom's return and restoration to his father's favor, employed a woman of Tekoa to appear before David and feign a case similar to the situation of Absalom, and having obtained his decision, to apply the principle to the real case. After a favorable decision was obtained in the feigned case, the woman began to plead for Absalom's return. The king suspected Joab's concern in the plot, and the woman confessed that it was wholly planned by him. David, however, directed Joab to go to Geshur and bring Absalom back to Jerusalem, but would not receive him into favor nor admit him to his presence, nor did he see his face for two years more.

Wearied with his banishment, Absalom often attempted to obtain an interview with Joab, but for some cause Joab was not disposed to go to him. To compel him to come, Absalom resorted to a singular expedient: he directed his servants to set fire to Joab's fields. Joab immediately came to Absalom, was persuaded to plead with the king in his behalf, succeeded in his effort, and Absalom was received into full favor.

Absalom then showed the object of his ambition was to obtain his father's throne. He was jealous of the favor his father gave to Solomon, Bath-sheba's son, for, since he was the oldest living son of David, he was by birth the rightful heir to the kingdom. To this end he lived in great pomp, procured chariots and horsemen and other appendages of royalty, and stood in the public places courting the favor of the people by the meanest arts, persuading them that their rights were not regarded by the government, and that it would be for their interest to elevate him to power, that equal

justice might be administered to all. By these and other means Absalom stole the hearts of the men of Israel.

In pursuing his traitorous design, and with a pretended regard to filial duty, he asked his father's permission to go to Hebron and pay a vow which he said he had made. The unsuspecting king consented, and Absalom immediately sent men throughout Israel, who were, at a given signal, to proclaim him king in Hebron. He also took two hundred men with him from Jerusalem, though they did not know his plan, and then sent for Ahithophel, who was David's counsellor, that he might have his advice and assistance. Absalom's party increased rapidly, and intelligence of the conspiracy was communicated to the king, and so alarmed him that he fled from the city.

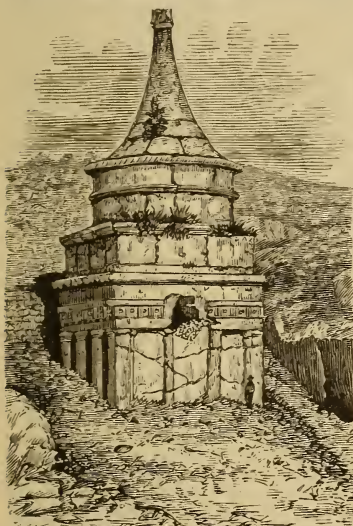
At length David persuaded Hushai to go to Absalom, who had now come back to Jerusalem with his party, and become his servant, and when opportunity occurred to give such counsel as should defeat Ahithophel's plans and bring confusion and discomfiture upon Absalom. By a train of providential interpositions Absalom's ruin was hastened.

Before David's men went out to battle with the revolted party, he gave them special charge respecting Absalom, and commanded them to deal gently with him for his father's sake. The two parties met in the wood of Ephraim, and the battle was bloody. Absalom rode upon a mule, and in passing under the thick boughs of an oak he was caught by his head in the fork or angle of two branches, and the mule passed onward, leaving him suspended in the air. Joab, one of David's chief captains, being informed of it, took three darts and thrust them through the heart of Absalom while he was yet alive in the midst of the oak; and they took his body and cast it into a pit in the wood, and covered it with stones.

**AB'SALOM'S PLACE, or PIL-LAR**, was in the "king's dale," or valley of the Kedron. 2 Sam. 18 : 18. "The Tomb of Absalom," now standing east of Jerusalem, at the foot of Mount Olivet, is supposed by the Jews to be the one erected by Absalom during his lifetime, and is pelted by them with stones, as they pass by, in



execration of his treason; but the monument betrays Græco-Latin architecture



Absalom's Tomb. (From original Photographs. Bonfils.)

(especially the Ionic columns), and is not mentioned before A. D. 333.

**AC'CAD** (*fortress*), one of the four cities in the kingdom of Nimrod. Gen. 10:10. It was in the land of Shinar, and George Smith locates it at *Agadi*, on the Euphrates, north of Babylon. Rawlinson places it at *Aker-Kuf*, 10 miles west by north of Bagdad. Others had regarded it as identical with *Ctesiphon*.

**AC'CARON**, the same as Ekron.

**AC'CHO** (*heated sand*), a seaport-town of Phœnicia, about 8 miles north of Mount Carmel, given to Asher. Jud. 1:31. In New Testament times it was called Ptolemais. Acts 21:7. It now has about 6000 inhabitants, and is called *Acre* (Arabic, *Akka*).

**ACEL'DAMA** (*field of blood*), the "potter's field" purchased with the money given to Judas for betraying Christ. Matt. 27:7; Acts 1:18, 19. Tradition locates it on the southern slope of the valley of Hinnom, near the pool Siloan, and now *Hakk ed Damm*,

**ACHA'IA** (*trouble*), a Roman province in the New Testament times nearly co-extensive with the modern kingdom of Greece. Paul visited the churches in that region. Acts 18:12, 27; 19:21; Rom. 15:26; 16:5; 2 Cor. 1:1; 9:2; 11:10; 1 Thess. 1:7, 8. For its towns see CORINTH. CENCHREA.

**ACHA'ICUS** (*belonging to Achaia*), a Christian mentioned in 1 Cor. 16:17.

**A'CHAN**, or **A'CHAR** (*troubler*), son of Carmi, of the tribe of Judah, whose concealment of a part of the spoils of Jericho in violation of the divine command, Josh. 6:18, brought defeat upon his countrymen at Ai. Josh. 7:18; 1 Chr. 2:7. He was providentially convicted, and with his family was stoned to death, and his property, together with their remains, was burnt. The valley in which this event occurred was called after him. See ACHOR.

**A'CHAZ**, Matt. 1:9, the Greek form of Ahaz.

**ACH'BOR** (*mouse*). 1. The father of Baal-hanan, king of the Edomites. Gen. 36:38, 39; 1 Chr. 1:49.

2. An officer of Josiah, 2 Kgs. 22:12, 14; Jer. 26:22; 36:12; called Abdon in 2 Chr. 34:20.

**A'CHIM** (Hebrew form is Jachin, a contraction of Jehoiachin, *the Lord will establish*), an ancestor of Christ. Matt. 1:14.

**A'CHISH** (*serpent-charmer?*), a king of Gath, called Abimelech in the title of Ps. 34, to whom David fled twice. The first time, being in danger, he feigned madness, whereupon he was dismissed. 1 Sam. 21:10. The second time Achish received him cordially because of his supposed hostility to Saul, gave him Ziklag, and took him on his campaign against Saul, but finally dismissed him, with commendations of his fidelity, because of the mistrust of his princes. 1 Sam. 27, 29.

The Achish to whom Shimei went seeking for his servants may have been this same king, but much more probably his grandson, since David's first flight took place fifty years before. 1 Kgs. 2:39, 40.

**ACH'METHA**, a city of Media. Ezz. 6:2. See ECBATANA.

**A'CHOR** (*trouble*), a valley near Jericho where Achan was stoned. Josh. 7:24. Probably the *Wady Kelt*.

**ACH'SA** (*anklet*), daughter of Caleb, the son of Hezron. 1 Chr. 2:49.

**ACH'SAH** (*anklet*), the daughter of Caleb the son of Jephunneh, married to Othniel, her cousin or uncle (who took Kirjath-sepher or Debir), in accordance with Caleb's promise to give her hand to whomsoever should first smite the city. Achsah after her marriage obtained the upper and lower springs, with the fields in which they were, in addition to her dowry. Josh. 15:15-19; Jud. 1:11-15. See OTHNIEL.

**ACH'SHAPH** (*enchantment*), a city of Canaan, Josh. 11:1; 12:20, allotted to Asher. Josh. 19:25. Some have located it at *Khajfa*, near Mount Carmel; Robinson at *El-Kesaf*, above the sources of the Jordan; the Palestine Fund "Memoirs" give *Kesaf*, as *Khurbet-Iksaf*, and accept Robinson's suggestion.

**ACH'ZIB** (*false*). 1. A town of Asher, Josh. 19:29, now *ez-Zib*, 9 miles north of *Acre*, on the Mediterranean.

2. A city of Judah, Josh. 15:44; Mic. 1:14; perhaps identical with Chezib. Gen. 38:5. Conder locates it at the modern *Ain Kezbeh*.

**ACRAB'BIM**. Josh. 15:3, margin. See MAALEP-ACRABBIM.

**ACTS OF THE APOSTLES**, the fifth book in the New Testament. It is supposed to have been compiled by Luke the evangelist in Rome, during Paul's imprisonment or shortly after, A.D. 63, and may be regarded as a continuation of his Gospel. It contains the history of the Christian Church from Jerusalem to Rome, or the establishment of Christianity among the Jews by Peter, and among the Gentiles by Paul. It begins with the ascension of Christ and the outpouring of the Holy Spirit, and concludes with the first imprisonment of Paul in Rome, 61 to 63. It is the first history of the Christian Church, and contains the only trustworthy account of the missionary labors of the apostles.

The book of Acts has been subjected to very rigid and critical examination in connection with the apostolic Epistles, and the genuineness of both is proved by coincidences so minute and yet so undesigned, so obvious and yet so remote, that no unprejudiced mind can entertain a doubt of their truthfulness.

The period of time embraced in this history is about thirty-three years, and includes the reigns of the Roman emperors Tiberius, Caligula, Claudius, and Nero. See the Missionary Map at the close of the volume.

**AD'ADAH** (*boundary, or festival*), a town in the south of Judah, Josh. 15:22; probably either the modern *el-Foka* or *Adadah*.

**A'DAH** (*ornament*). 1. One of the two wives of Lamech in the line of Cain. Gen. 4:19.

2. One of Esau's wives, a Hittites, daughter of Elon, Gen. 36:2, 4, etc.; called Bashemath in Gen. 26:34.

**ADAI'AH** (*whom Jehovah adorns*). 1. The maternal grandfather of King Josiah. 2 Kgs. 22:1.

2. A Levite. 1 Chr. 6:41.

3. A Benjamite. 1 Chr. 8:21.

4. A priest. 1 Chr. 9:12.

5. A descendant of Bani who had taken a foreign wife. Ezr. 10:29.

6. Another descendant guilty of the same offence. Ezr. 10:39.

7. A man of Judah. Neh. 11:5.

8. An ancestor of Maaseiah, a captain who supported Jehoiada. 2 Chr. 23:1.

**ADALI'A** (*strong of heart?*), a son of Haman. Esth. 9:8.

**AD'AM** (*red earth*), a city in the Jordan valley near Zaretan. Josh. 3:16. It has been located at *ed-Damieh*, but Drake suggests *Khurbet-el-Hamrath*, or "the red ruin," 1 mile south of *Tell Savem*.

**ADAM** (*red, or earth-born*). The word is used in the Bible in two senses: 1. Man generically, including woman (in the English Version translated *man*). Gen. 1:26, 27; 5:1; 6:1; Job 20:29; 21:33; Ps. 68:18; 76:10.

2. Man historically, or, as a proper name, Adam individually, the first man, who was at the same time the representative man. Gen. 2:7; 3:8. Adam was not born, but created; not in feeble, helpless infancy, but in the maturity of his physical and intellectual nature; not a sinful, diseased, dying creature, but pure and free from sin, yet liable to temptation and in need of trial in order to be confirmed in his innocence. He was the crown of creation, made on the sixth day, after the vegetable and animal world. Adam was the root of hu-

manity, and all that affected him affected his posterity. His sin tainted their blood and poisoned their nature; while the Saviour promised to him was the Saviour of all who came after him. His mortality in consequence of sin has remained as a permanent fact in man; his immortality in consequence of faith upon the promised Saviour will be shared in by all of like belief. In him God put humanity to the test. If Adam had kept his first estate, the world would never have been darkened by sin and guilt.

Adam was also the beginning of a new order of beings. He was of the earth, earthy—the earth is called *adamah* in Hebrew in Gen. 2:7—dust from dust, as to his physical organization, but into him God had breathed a living soul; he was an immortal spirit, made in the very “image and likeness of God.” This is the noblest conception of man. The “image of God” means man’s personality, his rational, moral, and immortal nature, which is destined for the glory and communion of God and for everlasting felicity. It also includes dominion over the creatures.

God created Eve to be a help meet for Adam. He dreamt of woman, and awaked to find her at his side. The pair lived together in happiness and innocence, the keepers of a garden which yielded abundantly of fruit and flowers for their nourishment and pleasure. The fruit of one tree only, the tree of the knowledge of good and evil, was forbidden to them. But the prohibition piqued their desire. Eve listened to the specious arguments of Satan, who had come to her under the form of a serpent; “she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.” Gen. 3:6; comp. 2 Cor. 11:3; 1 Tim. 2:14; John 8:44.

In this simple language does the Bible describe the most momentous event in history previous to the birth of Christ. For then happened the Fall; sin was let loose to ravage the world; a blight had fallen upon the race. The first proof of sin was shame. The wretched folly of all attempts to cover sin is symbolized by the fig-leaf aprons of our first parents: they were no coverings at all. The second proof of sin

was their fear before God. They stood condemned, and owned his dreadful sentence just. They were banished from Paradise. The ground was cursed for their sake. In the hardship of toil and labor, in the care and suffering of childbirth and parentage, they began to feel at once the woes their transgression involved. All the burdens of life, the heavy cross, sickness, disaster, trouble, death, come from the action of that fatal day. They are the dread reminders of our fallen state. Our first parents involved all their posterity in that ruin they first experienced.

But in the narrative of the Fall there stands also the promise of a deliverer, the woman’s seed (the son of Mary), who should crush the serpent’s head—that is, destroy the power of sin and Satan. Gen. 3:15. This promise, which is called the “first gospel,” was fulfilled in the Crucifixion. Christ is the second Adam, as Paul shows in Rom. 5:12 ff. and 1 Cor. 15:45. He undid the work of the first. He abolished the power of sin and death for believers, and brought life and immortality to light through the gospel. 2 Tim. 1:10. The redemption by Christ is the glorious solution of the fall of Adam. Christ has given us much more than we lost by Adam. Paradise regained is better than Paradise lost, and can never be lost again. God in his infinite wisdom and mercy overruled the fall of man for the revelation of his redeeming love, which in turn calls out the deepest gratitude and bliss of the redeemed.

“In Christ the tribe of Adam boast  
More blessings than their father lost.”

**AD’AMAH** (*earth*), a fortified city of Naphtali, Josh. 19:36; probably *Dâmieh*, west of the Sea of Galilee.

**AD’AMANT**. Eze. 3:9. This word means *the unconquerable*, and denotes some very hard stone. The same substance in Jer. 17:1 is called *diamond*, which it cannot be, for the Hebrew name there used is never mentioned with precious stones. Probably it was the mineral emery, one of the hardest of rocks.

**AD’AMI** (*earth*, or *human*), a place on the border of Naphtali, Josh. 19:33; probably the modern *Khurbet Admah*.

**A’DAR** (*height*), a town on the southern boundary of Judah, Josh.



15 : 3, and the same as Hazar-addar, Num. 34 : 4; possibly the modern *Ain el-Kadeirat*.

**A'DAR.** See MONTH.

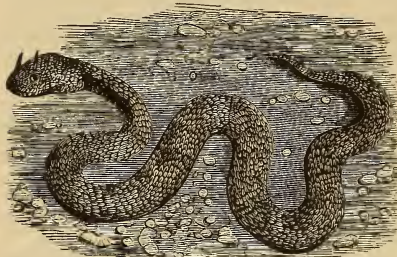
**AD'ASA, OR HAD'ASHAH,** a town in Judah, Josh. 15 : 37, near Beth-horon; now 'Adaseh.

**AD'BEEL** (*miracle of God*), a son of Ishmael. Gen. 25 : 13; 1 Chr. 1 : 29.

**AD'DAN** (*stony*). Ezr. 2 : 59; called also Addon. Neh. 7 : 61. Its site is unknown.

**AD'DAR** (*chief*), a son of Bela, 1 Chr. 8 : 3; called Ard in Num. 26 : 40.

**AD'DER.** The word translated thus in various passages of the Bible does not always mean what the English word denotes. 1. In Gen. 49 : 17 it indicates a venomous serpent (perhaps the cerastes, or horned snake) which lurks in the path. The usual habit of the ceras-



Horned Cerastes. (From specimen in British Museum.)

tes is "to coil itself on the sand, where it basks in the impress of a camel's foot-mark, and thence suddenly to dart out on any passing animal. So great is the terror which its sight inspires in horses, that I have known mine, when I was riding in the Sahara, to suddenly start and rear, trembling and perspiring in every limb, and no persuasions would induce him to proceed. I was quite unable to account for his terror until I noticed a cerastes coiled up in a depression two or three paces in front, with its basilisk eyes steadily fixed on us, and no doubt preparing for a spring as the horse passed."—*Tristram*.

2. In Ps. 58 : 4 and 91 : 13 the Egyptian cobra is probably meant, for it is found in southern Palestine, dwells in holes, is used by snake-charmers, and is very dangerous. This is the animal

seen on Egyptian monuments, symbolizing immortality, and always connected with the winged globe. In the former passage above, there is reference to the fact that there are serpents of some kinds or particular individuals which will not yield to the charmer. Though capable of hearing, they *will* not hear, and are properly termed "deaf." See ASP.

3. Still other kinds of serpents are referred to under this name in Ps. 140 : 3; Prov. 23 : 32—species of viper, it is thought.

**AD'DI** (*ornament*), one of the progenitors of Christ. Luke 3 : 28.

**A'DER** (*stock*), a Benjamite. 1 Chr. 8 : 15.

**AD'IDA,** a fortified town overlooking the low country of Judah and near Jerusalem, noticed in 1 Macc. 12 : 38, and used by Vespasian in his siege of Jerusalem; probably the same as Hadid. Ezr. 2 : 33. Conder locates it at the modern *Haditheh*.

**A'DIEL** (*ornament of God*).

1. A Simeonite. 1 Chr. 4 : 36.

2. A priest. 1 Chr. 9 : 12.

3. The ancestor of David's treasurer, Azmaveth. 1 Chr. 27 : 25.

**A'DIN** (*delicate*), one whose descendants returned with Zerubbabel. Ezr. 2 : 15; 8 : 6; Neh. 7 : 20; 10 : 16.

**AD'INA** (*slender*), a Reubenite, one of David's warriors. 1 Chr. 11 : 42.

**AD'INO THE EZNITE.** 2 Sam. 23 : 8. See JASHOBEAM.

**ADITHA'IM** (*double booty*), a town of Judah, Josh. 15 : 36; afterward called HADID, which see.

**ADJURE'.** 1. To bind under a curse. Josh. 6 : 26.

2. Solemnly to require a declaration of the truth at the peril of God's displeasure. Matt. 26 : 63. Such is the interpretation of the language of the high priest, "I adjure thee," etc., or, "I put thee to thy oath," addressed to our Saviour when he declined to answer the false accusations of his persecutors. Compare 1 Sam. 14 : 24 and 1 Kgs. 22 : 16 with Josh. 6 : 26.

**AD'LAI** (*justice of Jehovah*), the father of one of David's chief herdsmen. 1 Chr. 27 : 29.

**AD'MAH** (*earth, or fortress*), one of



the five cities in the vale of Siddim taken by Chedorlaomer, Gen. 10 : 19; 14 : 2, and destroyed with Sodom. Deut. 29 : 23; Hos. 11 : 8; now *ed Dâmieh*.

**AD'MATHA** (*earthy ?*), one of the seven Persian princes. Esth. 1 : 14.

**AD'NA** (*pleasure*). 1. One who married a foreign woman. Ezr. 10 : 30.  
2. A priest. Neh. 12 : 15.

**AD'NAH** (*pleasure*). 1. A Manassite captain of Saul who followed David. 1 Chr. 12 : 20.

2. A captain of Jehoshaphat. 2 Chr. 17 : 14.

**ADON'I-BE'ZEK**. Jud. 1 : 5. Lord or king of Bezek, a city of the Canaanites. See BEZEK. His name was a title, not a proper name. He fled from the armies of Judah, but was caught and his thumbs and great toes cut off, so that he could neither fight nor flee. He was then carried to Jerusalem, where he died. He seems to have regarded the maiming he suffered as a just requital of his own cruelty, he having mutilated seventy kings or chieftains in the same inhuman manner.

**ADONI'JAH** (*my Lord is Jehovah*). 1. David's fourth son. 2 Sam. 3 : 4. He was born at Hebron, and after the death of his brothers, Amnon, Chileab, and Absalom, he made pretensions to the throne of his father, because he was then the oldest living son of David. He prepared himself with horses and chariots and other marks of royalty, and took counsel with Joab and Abiathar how he could best accomplish his purpose. Bath-sheba, Solomon's mother, fearing that her son's title to the throne might be disturbed, immediately informed the king of Adonijah's revolt; and Nathan the prophet having confirmed the statement of the matter, David gave Bath-sheba the strongest assurances that her son should reign after him; and he caused Solomon to be anointed and proclaimed king amid general rejoicings. 1 Kgs. 1 : 39.

Adonijah was just ending a feast when he heard the noise of the shouting, and Jonathan came in and told him all that had taken place. His guests fled precipitately, and Adonijah himself ran and caught hold of the horns of the altar, which from long-existent custom was regarded as a place of safety. But Solomon sent for him, and pardoned him on condition that he showed himself "a

worthy man." 1 Kgs. 1 : 52. This was an act of rare clemency.

After David's death, Adonijah persuaded Bath-sheba to ask Solomon, her son, who was now on the throne, to give him Abishag for his wife. This request was, according to Oriental court-etiquette, equivalent to a fresh attempt on the throne. So Solomon caused him to be put to death by the hand of Benaiah. 1 Kgs. 2 : 25.

2. A Levite in Jehoshaphat's time. 2 Chr. 17 : 8.

3. One who sealed the covenant. Neh. 10 : 16.

**ADON'IKAM** (*lord of the enemy*), one whose descendants came back with Zerubbabel. Ezr. 2 : 13; 8 : 13; Neh. 7 : 18.

**ADON'RAM**. See ADORAM.

**ADON'I-ZE'DEK** (*lord of justice*), the Amorite king of Jerusalem at the time the country was entered by the Israelites. Josh. 10 : 1. The name was probably the official title of the Jebusite kings of Jerusalem. Hearing of Joshua's victories over Ai and Jericho, and finding that the inhabitants of Gibeon, one of the most important cities of the kingdom, had made a league with him, he called four other kings of the Ammonites to his aid and laid siege to Gibeon, with a view to destroy it as a punishment for their conduct.

But Joshua came to the assistance of the Gibeonites; hailstones fell upon the armies of the five kings, and after a hard battle they were overthrown. See JOSHUA.

Adoni-zedek, with his allies, fled to a cave at Makkedah, in which they were soon discovered and brought before Joshua, who caused them to be slain and hanged on separate trees until evening, and then their bodies were taken down and cast into the cave in which they had concealed themselves. Josh. 10 : 27.

**ADOP'TION** is an act by which a stranger is received into a man's family as his own child, and becomes entitled to the peculiar privileges of that connection as fully and completely as a child by birth. So Moses was adopted by Pharaoh's daughter, Ex. 2 : 10, and Esther by her cousin Mordecai. Esth. 2 : 7.

In the figurative use of the term by

the sacred writers it indicates that intimate relation of the believer to God which follows regeneration and conversion from sin to holiness, when we are received into the family of God and are made, by grace, his children or sons, and heirs of God and joint-heirs with Christ. Gal. 4: 4, 5; Rom. 8: 14-17.

**ADORA'IM** (*double mound*), a city of Judah fortified by Rehoboam, 2 Chr. 11: 9; supposed to be the modern *Dura*, about 6 miles west of Hebron.

**ADORA'IM**, contr. from **ADON-IRAM** (*lord of height*). 1. An officer of the customs under David. 2 Sam. 20: 24.

2. An officer of Rehoboam's treasury (perhaps the son of the former), who was stoned to death by the people of Israel who followed Jeroboam. 1 Kgs. 12: 18. Some suppose him to have been the same with Adoniram, 1 Kgs. 5: 14, who was over the customs in Solomon's reign, and that the people were so indignant at the oppression they had suffered through his agency that they took this method of revenge.

**ADORATION**. The word means to *pray to*, and is properly applied to the worship of God. Among the Hebrews adoration by outward act was variously performed. We gather from different Scripture passages that it consisted in putting off the shoes, bowing the knee or the head, or in slowly prostrating the body by first falling on the knees and then bending the body until the head touched the ground. But these forms of adoration were not limited to the worship of Jehovah. The Eastern mode of salutation is very obsequious, and so between an inferior and a superior the same ceremonies would be performed, and also between equals. Similar was their conduct in the worship of idols when seeking the good-will of one whom they had offended. Kissing the hand of an idol was a common mode of adoration. These acts were often repeated more than once. In the New Testament we read that our Lord was treated with these outward signs of respect and reverence. So, too, in the case of Peter, to whom Cornelius prostrated himself. See **WORSHIP**.

**ADRAMMELECH** (*king of fire*). 1. An idol-god of Sepharvaïm, supposed to represent the sun, while another idol, called Anammelech, repre-

sented the moon. 2 Kgs. 17: 31. Sacrifices of living children were made to these idols, as to Moloch.



Adrammelech. (From Nimrud. After Layard.)

2. A son of Sennacherib, king of Assyria. Isa. 37: 38. He and his brother, Sharezer, killed their father while he was in the act of idolatry. Their motive for this parricidal deed is not known. They both fled to Armenia, and Esar-haddon succeeded to the crown.

**ADRAMYT'TIUM**, named from Adramys, brother of Croesus, a seaport-town of Mysia, Acts 27: 2-5, on a bay of the Ægean Sea north of Smyrna. It is now a poor village known as *Adramyti*.

**A'DRIA**. Acts 27: 27. The northern part of the Ionian Sea between Greece, Italy, and Sicily.

**A'DRIEL**. See **MERAB**.

**ADUL'LAM** (*justice of the people, or hiding- or resting-place*), a cave not far from Bethlehem in which David hid. 1 Sam. 22: 1; 2 Sam. 23: 13; 1 Chron. 11: 15. Tradition has located it in *Wady Khureitun*, east of Bethlehem. The cave is said to be well fitted for a robbers' hold, being dry and airy and full of intricate passages. The greatest length of this cave is 550 feet. Lieut. Conder, however, places the cave of Adullam in the valley of Elah, not far from the city of Adullam, about 13 miles west from Bethlehem. Near it are numerous caverns, each as large as an ordinary cottage, which would give room for David and his band. He

states that the great caverns at *Beit Jibrin*, which some have regarded as the cave of Adullam, are damp, cold, and full of bats and creeping things, and carefully avoided by the cave-dwelling peasants, while the smaller caves north and west of Adullam are almost constantly in use, and are from their position strong and defensible. A row of these caves has been found north and west of the city of Adullam capable of holding 200 to 300 men. M. Ganneau first suggested this location in 1872, from the resemblance of the modern name *Aid el-Ma*, and it seems to answer the requirements of the Scripture narrative.

**ADUL'LAM**, a royal city of the Canaanites allotted to Judah, Gen. 38: 1; Josh. 12: 15; 15: 35; fortified by Rehoboam, 2 Chr. 11: 7; reoccupied by the Jews after the Captivity, Neh. 11: 30. See also Mic. 1: 15. Ganneau and Conder locate it in *Wady es-Sunt*, about 2½ miles south of Socoh or Shocoh, where they found heaps of stones and ruined walls, called *Aid el-Ma*.

**ADUL'TERY**, the crime forbidden in the seventh commandment. According to Jewish law, it is the unlawful intercourse of a man, whether married or not, with a married or betrothed woman not his wife. The crime was punished in patriarchal times, if Tamar's be a specimen case, by burning, Gen. 38: 24, or at least capitally. Under the Mosaic law in the case of the free woman both offenders were stoned. But a bondwoman thus guilty was to be scourged, and the man must make a trespass-offering, Lev. 19: 20, 22. The so-called "water of jealousy," by which the guilt of the accused woman was proven or refuted, was simply some "holy water," or that from the laver which stood near the altar in an earthen vessel, into which dust from the floor of the tabernacle was sprinkled. This mixture was given to the woman, who was solemnly charged by the priest with an oath of cursing. If she was guilty, then by divine interposition—for it contained nothing injurious—this test proved her guilt. If innocent no effect was produced. The accuser in these cases was the husband, Num. 5: 11-31. There is no case of the use of this test in Scripture. Adultery is the only ground of divorce recognized by our Lord, Matt. 5: 32.

Adultery is used in the Bible in a spiritual sense to denote the unfaithfulness and apostasy of the Jews, because the union between God and his people was set forth as a marriage. In the N. T. "an adulterous generation" means a faithless and God-denying people.

**ADUM'MIM** (*red ones*), an ascent or steep pass, Josh. 15: 7, on the road from Jericho to Jerusalem, upon the south side of the *Wady Kelt*, "over against Gelliloth" or Gilgal, Josh. 18: 17. Our Lord probably refers to this dangerous pass. Luke 10: 30-36; now *Talât ed Dumm*.

**AD'VOCATE**, OR **PAR'ACLETE**. 1 John 2: 1. One who pleads another's cause, a counsellor, an intercessor. It is the term used by Christ to describe the office of the Holy Spirit, John 14: 16; 15: 26; 16: 7, but translated in A. V. "Comforter." It is also applied to Christ as our intercessor. 1 John 2: 1. The forensic office of advocate was unknown among the Jews before their subjection to the Romans; then they were obliged to conduct their trials before the Roman magistrates after the Roman manner. Their ignorance of their conquerors' law compelled them to employ *advocates* or lawyers speaking Greek and Latin. Such an advocate was Tertullus, whom the Jews hired to accuse Paul before Felix, Acts 24: 1. See TRIAL.

**Æ'NEAS**, OR **ENE'AS**, the paralytic at Lydda healed by Peter, Acts 9: 33, 34.

**Æ'NON**. See ENON.

**AFFINITY**. 1 Kgs. 3: 1. Relation by marriage, in contradistinction from consanguinity, which is relation by birth. The degrees of affinity which should prevent marriage under the Mosaic law may be found in Lev. 18: 6-17. See MARRIAGE.

**AG'ABUS** (possibly *locust*), a prophet who foretold in Antioch while Paul and Barnabas were there, A. D. 43. Acts 11: 28. A famine took place the following year. It was probably limited to Judæa, where it was severe. The poor Jews were relieved by Helena, the queen of Adiabene, who bought corn for them out of Alexandria. Aid was sent to the Christians in Jerusalem from Antioch, Acts 11: 29. Many years after,

Agabus met Paul at Cesarea, and warned him of the sufferings he would endure if he went to Jerusalem. Acts 21:10.

**A'GAG** (*flame*) was probably the title of the Amalekite kings, like Pharaoh of the Egyptian rulers. Two kings of this name are mentioned in Scripture.

1. In Num. 24:7, the way in which this Agag is referred to indicates that he was very powerful, above all other kings known to Balaam.

2. An Agag who was captured by Saul, but was spared, contrary to the express prohibition of Jehovah. He was afterward brought to Samuel, who hewed him in pieces. This act was not only the execution of the divine order, but it would seem an act of retributive justice as well, since Agag is charged with infamous cruelty. 1 Sam. 15:8, 33.

**A'GAGITE.** Haman is called an Agagite, perhaps because of his ancestry. Esth. 3:1.

**A'GAR.** See HAGAR.

**AG'ATE.** Ex. 39:12. A precious stone, variegated chalcedony, translucent or opaque. It is often banded in delicate parallel lines, waving or zigzag in their course, and of white, tendon-like, wax-like, pale and dark brown, black or sometimes bluish colors. It is sometimes clouded, and at other times presents a group of figures disposed with so much regularity as to seem like a work of art, showing trees, plants, rivers, clouds, buildings, and human beings. The name is supposed by some to be derived from the river Achates, in Sicily, where the stone was formerly found in great abundance. The agate of Isa. 54:12 and Eze. 27:16 (a different Hebrew word) was doubtless the *ruby*. The agate was the second stone in the third row of the high priest's breastplate. Ex. 28:19.

**AG'EE** (*fugitive*), the father of one of David's mighty men. 2 Sam. 23:11.

**AGRICULTURE.** In its special sense, and as here employed, the term denotes the cultivation of grain and other *field* crops. In a broader meaning, the threefold business of many agriculturists includes, besides such cultivation, the keeping of flocks and herds, and horticulture.

*History.*—To dress and keep the garden of Eden was the happy employment given to man at his creation. After

the Fall, Adam was driven forth to till the ground as the first farmer. This was also the employment of Cain, but Abel was a keeper of sheep. After the Flood, "Noah began to be an husbandman, and he planted a vineyard." The patriarchs and their descendants, till their settlement in Palestine, gave little attention to agriculture. Joseph's words comprehensively describe their occupation: "The men *are* shepherds, for their trade hath been to feed cattle." With the possession of the cultivated lands of the Canaanites, the Hebrews adopted a more strictly agricultural life, and, in general, the methods of farming of those whom they conquered. Pastoral employments were, however, never wholly abandoned. The tribes east of the Jordan were possessed of "a very great multitude of cattle," and in Judæa and all the more hilly districts shepherds always abounded.

*Soil.*—Palestine is divided agriculturally, and as to all its physical conditions, into four districts: 1. The maritime plains, including the rich coastlands of Gaza, Sharon, etc., with a mild and equable climate, under which even the orange and banana flourish. 2. The valley of the Jordan, reaching from the waters of Merom to the southern end of the Dead Sea, having a tropical temperature. 3. The hill-country between these divisions eastward of Carmel, bisected by the rich plain of Jezreel, and bosoming many fertile vales, such as those of Nazareth, Shechem, Samaria, Hebron, but often rising, especially southward, into bleak moors and highlands, where snow sometimes falls in winter. 4. Peræa, the rolling and often mountainous plateau east of the Jordan valley, not very different in climate from the last division, but in soil more fertile. In this last region Dr. Merrill reports the tillable area of the Hauran (ancient Bashan) to be 150 by 40 miles in extent, and one vast natural wheat-field. Here he has "seen a peasant plough a furrow as straight as a line, one and even two miles long." In Argob and Trachonitis he saw one of the largest lava-beds in the world, covering 400 or 500 square miles, and the source of inexhaustible fertility. Of Palestine west of the Jordan, which is less in extent than the State of Vermont, Captain Warren says: "The soil



is so rich, the climate so varied, that within ordinary limits it may be said that the more people it contained the more it may. Its productiveness will increase in proportion to the labor bestowed on the soil, until a population of fifteen millions may be accommodated there." By others we are told that the very sand of the shore is fertile if watered. The soil of Palestine is enriched by the disintegration of the rocks, which are commonly limestone, often quite chalky.

*Seasons.*—Of these there are practically but two—the rainy and the dry—nearly divided from each other by the vernal and autumnal equinoxes. The showers begin to fall in November, at the latest, and the rains of the winter months, except it be February, are heavy. These are "the former rain" of Scripture, which rarely fails, while "the latter rain" of March and early April is more uncertain; and as the filling of the ears of grain depends upon it, this "latter rain" is eagerly expected. Job 29 : 23; Zech. 10 : 1. Storms in Palestine are ordinarily brought by the west or south-west wind. 1 Kgs. 18 : 44; Luke 12 : 54.

Without question, this country was in Bible times better supplied with forests and orchards than now, and its climate was more humid and equable. The hills were generally terraced and provided with reservoirs, as abundant ruins testify, and the sudden torrents, which now wash away what little soil they find, were, by these means and others, dispersed and absorbed by the ground. Many of the most rugged districts were covered with vineyards and olive-orchards, so that Deut. 8 : 7-9 is but a literal description of what the land once was, and, in particular localities, still remains. Unlimited extortion, in addition to heavy taxes upon every crop and every tree, even to the oak upon the hills, the unrestrained pillage of the harvests by Bedouins, with other causes, are fast abandoning this fertile land to denudation, drought, and the desert.

*Calendar of Labor.*—There have been few changes in the art or instruments of agriculture in Western Asia since ancient times. The present tense may therefore ordinarily be used for the past. Ploughing and sowing grain begin with the

rainy season, and, as the ground does not freeze, continue, when the weather permits, till March. Then are sown the podded and garden plants, the melons, and all the crops which demand a warmer soil. Barley-harvest quickly follows the cessation of the latter rain, and then wheat-harvest. The remaining crops having one after another been brought to perfection and gathered, the droughts of summer now end most agricultural operations till the ingathering of the fig, the olive, and the grape in August and September. Occasionally, during the busy season, the husbandman tents upon the land he cultivates. Ordinarily, his home is in some village or walled town, perhaps miles away from his farm. In the early morning he walks or rides to his labor, the patient ass or the camel bearing his light ploughs and other implements. Thus in the parable the "sower went forth to sow." So varied is the character of the soil and climate within short ranges as often greatly to prolong the season of planting and harvesting. Grain frequently requires replanting or replacing with other crops. Where there are permanent streams or opportunities for irrigation, sowing follows harvest, crop succeeds crop through the entire year, and the promises of Lev. 26 : 5 and Am. 9 : 13 are verified.

*Crops.*—In this fertile soil, with an almost unparalleled variety of climate and exposure, between such points as Jericho, Hermon, and Gaza, there is opportunity for the cultivation of nearly all plants either of the torrid or temperate zones; and we find in the Bible, for such a book, a very extended botanic list. The variety of cultivated species was, however, much less than now. Wheat, barley, millet, and spelt (not rye) were the only cereals. Beans and lentiles were staples, while flax, cucumbers, fitches, cummin, and the onion family were often extensively cultivated. Jewish writers mention peas, lettuce, endives, and melons as ancient garden-plants. Fruit- and nut-bearing trees were cultivated for the most part within enclosures.

*Methods and Instruments.*—As population increased, irrigation, by conducting water to the crops from brooks and reservoirs, became more common. The painful Egyptian labor of raising a sup-

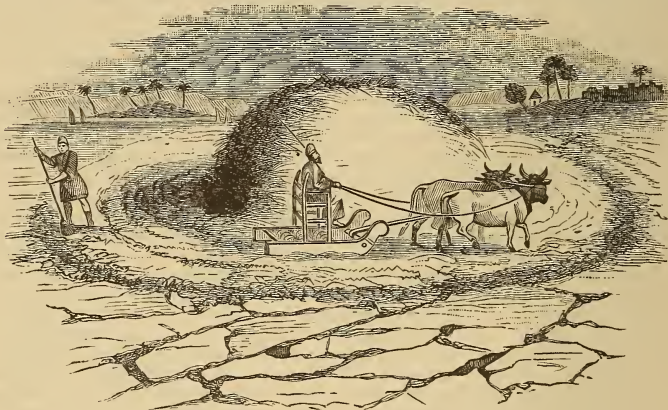


ply from a lower level was rarely necessary. Such passages as Jer. 9:22 show that the use of dung as manure was not uncommon. In Jer. 4:3; Hos. 10:12 there is reference to the practice of leaving the land fallow for a time. The former passage, with many others, reminds us of the great variety and abundance of thorny plants in Palestine, said to be one mark of a fertile soil. Rotation of crops seems to have been practised to some extent.

The instruments of agriculture are particularly described under their respective titles. Oriental ploughing does not turn a sod, but merely scratches the earth to the depth of three or four inches at most, which is all the primitive and light plough and the small cattle of the East can do. Often—always in the case of new ground—a second ploughing crosswise was practised; and this is referred to by the word “break” in Isa. 28:24. Steep hill-sides were prepared for planting with the mattock or hoe, an iron-pointed instrument of wood resembling in shape the modern “pick.” Isa. 7:25. Good farmers ploughed before the

rains, that the moisture might be more abundantly absorbed. The seed, being scattered broadcast upon the soil, was ordinarily ploughed in, as is still the custom. Light harrowing, often with thorn-bushes, completed the process. In wet ground the seed was trampled in by cattle. Isa. 32:20. After its planting there was commonly little further labor bestowed upon the crop till it was ready for the harvest. Weeds were removed by hand when it was safe to do so. Matt. 13:28, 29. Irrigation was sometimes necessary. As the ingathering drew near, the fields must be protected by the watchman in his lodge from the wild boar and other beasts, and from human marauders. The newly-scattered seed and the ripening crop also required to be defended against great flocks of birds. Matt. 13:4.

Grain when ripe was, in more ancient times, plucked up by the roots. Later, it was reaped by a sickle resembling our own, either the ears alone being cut off or the whole stalk. The sheaves were never made into *shocks*; but this word in Scripture use denotes merely a loose



An Egyptian Threshing-Floor. (From Riehm.)

neap of them. Laborers, animals, or carts bore the harvest to the threshing-floor, where, as elsewhere described, the grain was separated from the ears and winnowed. More delicate seeds were beaten out with a stick. Isa. 28:27.

*Peculiarities.*—Agriculture was recog-

nized and regulated by the Mosaic law as the chief national occupation. Inalienable ownership—under God—of the soil was a fundamental provision, and renting the ground till the year of jubilee was alone possible. “The land shall not be sold for ever: for the land is mine; for

ye are strangers and sojourners with me." Lev. 25 : 8-16, 23-35. The encouragement such a provision gave to agricultural improvements cannot be exaggerated.

That the land must rest one year in seven was another remarkable and most beneficent requirement. Lev. 25 : 1-7. The Jews were forbidden to sow a field with divers seeds. Deut. 22 : 9. For example, wheat and lentiles must not be mixed, nor areas of them meet. The rabbis describe with minuteness how to vary the position of crops, yet avoid actual contact between them, and prescribe at least three furrows' margin between such divers kinds. The yoking together of an ox and ass was prohibited, but is common enough among the present inhabitants. Horses were never used for farm-work.

Vineyards are enclosed in walls, and gardens are usually protected in the same way, or by banks of mud taken from ditches. Otherwise, in agricultural districts the absence of all fences or enclosures is, and always was, in striking contrast to our own practice. A brook or a cliff may serve as a boundary, but ordinarily large stones almost covered by the soil are the landmarks. Deut. 19 : 14. Exceedingly beautiful to the eye are the vast fertile areas of Palestine, checkered only by cultivation. As cattle find pasture through most of the year, there are no proper barns to be seen. Grass is cut in watered places with a sickle for "soiling," and stock is fed with this or with grain when the fields are dried up. More commonly, during periods of scarcity, the flocks and herds are driven to other feeding-grounds. Booths are sometimes provided for inclement weather, and at night cattle are driven into caves or folds.

The permission to pluck and eat a neighbor's grapes or grain, but not to put the former in a vessel nor use a sickle on the latter, is not to be forgotten. Deut. 23 : 24, 25. There was also merciful provision that the poor might glean in the vineyard and harvest-field, and that something should be left for them. Lev. 19 : 9, 10 ; Deut. 24 : 19.

Altogether, the agricultural laws of the Pentateuch have been unapproached in their wisdom and beneficence by any

similar legislation on record. See GARDEN, MOWING, PLOUGH, SEASONS, THRESH, VINES, etc.

**AGRIP'PA.** See HEROD (3, 4).

**A'GUR** (*an assembler*, i. e. of wise men), a sage mentioned in Prov. 30 : 1. Nothing is known of him. The rabbins identified him, but groundlessly, with Solomon.

**A'HAB** (*father's brother*). 1. Seventh king of Israel, B. C. 919-896. 1 Kgs. 16 : 29. Son and successor of Omri. He reigned twenty-two years. His capital was Samaria. He married Jezebel, daughter of Ethbaal, king of Tyre, who had been priest of Astarte, but had seized the throne of his brother. Being a weak man, he was ruled by his ambitious and daring wife. Idolatry was set up in Israel. Ahab built a temple to Baal in Samaria, and Jezebel maintained at her own cost 400 prophets of Astarte. These were allowed to become the relentless persecutors of the servants of Jehovah, so that true religion was almost extinct. In punishment God sent three years of drought. Elijah had prophesied this event, and at its termination appeared before the king, challenged the false prophets to a trial of power, demonstrated their feebleness, and caused them to be slain. Ahab was deeply impressed, and might have yielded, were it not for Jezebel, who threatened the life of Elijah, and by her energy prevented a reaction in favor of Jehovah. See ELIJAH. Ahab had a taste for splendid architecture : this he showed by building an ivory palace and several cities. But it was on the city of Jezreel he seems to have spent the most attention. The desire to beautify it led to the affair of Naboth's vineyard. This he coveted, that he might add it to his pleasure-grounds in Jezreel. But Naboth refused to part with the land for money or in exchange, for he was forbidden by the Levitical law. Lev. 25 : 23. Ahab took the refusal to heart. But the scheming Jezebel secured Naboth's murder under orders marked with Ahab's seal. And thus the land passed into his hands. See NABOTH. The Lord by Elijah denounced Ahab and Jezebel, and foretold the extinction of their house. But Ahab's remorse and repentance secured the postponement of the sentence. 1 Kgs. 21.

Ahab fought three wars or campaigns with Ben-hadad II., king of Syria, in the first two of which, only a year apart, both defensive, he was victorious. The second victory put Ben-hadad into his hands, and he was able to exact very favorable terms of peace—viz. that all the Israelitish cities lost should be restored, and in Damascus Jewish officials should be permanently settled in their own houses, in order that they might look after the interests of Ahab and his subjects. This is what is meant by making "streets" in Damascus. 1 Kgs. 20 : 34. For letting Ben-hadad go he was strikingly rebuked by a prophet, and the failure of his hopes prophesied. It was indeed foolish, since no pledge had been given by Ben-hadad ; and ungrateful, because God, who had given the victory, was not consulted. For the next three years the kingdom had peace. But then Ahab in conjunction with Jehoshaphat, king of Judah, his son-in-law, fought Ben-hadad the third time, in order to recover Ramoth-gilead, which Ahab claimed belonged to him. Lying prophets encouraged him in his enterprise, but at Jehoshaphat's request Micaiah, the prophet of Jehovah, was called, who foretold his death. Ahab in anger imprisoned Micaiah, but still was so impressed that he took the precaution to disguise himself ; but a certain man drew a bow at a venture and smote him, so that at eventide he died. His body was carried to Samaria ; the dogs licked up his blood as a servant washed it from the chariot. Thus the prophecy of Elijah was partially fulfilled, but more exactly in the case of his son. Ahab left three children by Jezebel, all of whom died violent deaths ; also, by other wives, seventy sons, who were slain by Jehu.

2. Ahab, a false prophet, who deceived the captive Israelites in Babylon, and was burnt by Nebuchadnezzar, B. C. 594. Jer. 29 : 22.

**AHAR'AH** (*after the brother*), the third son of Benjamin. 1 Chr. 8 : 1.

**AHAR'HEL** (*behind the breast-work*), a descendant of Judah. 1 Chr. 4 : 8.

**AHAS'AI** (probably a contraction of Abaziah, *whom Jehovah holds*), a priest, Neh. 11 : 13 ; called Jahzerah in 1 Chr. 9 : 12.

**AHAS'BAI** (*I will confide in Jehovah*), the father of one of David's warriors. 2 Sam. 23 : 34.

**AHASHVE'ROSH**. Ezr. 4 : 6, margin ; Hebrew form of Ahasuerus.

**AHASUE'RUS** (probably *lion-king*), the Hebrew form of Xerxes, the name, or perhaps only the title, of one Median and two Persian kings mentioned in the Old Testament.

1. The father of Darius the Median, and the same with Astyages. Dan. 9 : 1.

2. Supposed to be the son and successor of Cyrus, probably Cambyses, who reigned seven years and five months from B. C. 529. Ezr. 4 : 6.

3. The husband of Esther, undoubtedly the Xerxes of profane history. Esth. 1 : 1. The story of his acts of caprice and cruelty recorded in the book of Esther agrees exactly with what we otherwise know of his character, for once he scourged the sea and beheaded the engineers because a storm carried away their bridge, and was guilty of many other crimes. In the third year of his reign he called a council of his nobles, very likely for the purpose of arranging the invasion of Greece. The meeting lasted six months, and was followed by a munificent feast, on the seventh day of which he commanded his queen, Vashti, to show herself unto his drunken nobles. This she properly refused to do, whereupon he deposed her. Four years after, he married Esther. The interval is accounted for by supposing the war with Greece intervened. See ESTHER.

**AHA'VA** (*water*), a place or river where Ezra collected the returning exiles and proclaimed a fast. Ezr. 8 : 15, 21, 31. Rawlinson suggests that Ahava was identical with Ava and Ivah, the modern *Hit*, on the Euphrates, east of Damascus.

**A'HAZ** (*possessor*). 1. Eleventh king of Judah, son of Jotham, whom he succeeded. 2 Kgs. 16 : 2 ; 2 Chr. 28 : 1. He reigned sixteen years, B. C. 742-726. He was a gross idolater, and even sacrificed his children to the gods. He remodelled the temple to fit it for idolatrous rites. He kept chariot-horses dedicated to the sun. This course brought upon him and his kingdom severe judgments. God made them to flee before their enemies. Their allies often proved un-



faithful, and involved them in great distress.

Early in his reign, probably the second year, Pekah, king of Israel, and Rezin, king of Syria, who, just at the close of Jotham's reign, had confederated for the destruction of Judah, invaded the kingdom with a powerful army and laid siege to Jerusalem.

Isaiah foretold their overthrow and inspired the king. Isa. 7. But the allies, though defeated at Jerusalem, captured Elath, wasted Judah, and carried 200,000 into captivity; the prophet Oded caused these to be restored. Ahaz in his extremity made a league with Tilgath-pilneser, king of Assyria, who freed him from his enemies, but at the cost of the Judaic kingdom, which became tributary, and Ahaz sent him all the treasures of the temple and his palace, and appeared before him in Damascus as a vassal. Neglecting the warnings of Isaiah, Hosea, and Micah, he ran to even greater excesses in idolatry, and indeed so lowered himself in the popular esteem that when he died he was refused a burial with his royal ancestors. 2 Chr. 28:27. His only permanent service to his people was the introduction of the sun-dial, which was probably connected with the Assyrian astrology and necromancy.

2. A son of Micah, the grandson of Jonathan. 1 Chr. 8:35, 36; 9:42.

**AHAZIAH** (*whom Jehovah sustains*). 1. The son and successor of Ahab, and eighth king of Israel, B. C. 896-895. 1 Kgs. 22:40. He was an idolater, and for this reason, when he attempted to unite with Jehoshaphat in the gold-trade with Ophir, God caused the ships to be broken in port at Ezion-geber, not allowing this union between his friends and foes. See JEHOSEPHAT. Under him Moab rebelled. A fall through a lattice, probably from the window of his chamber in his palace in Samaria, occasioned his death. Characteristically, he sent to inquire at Ekron of Baal-zebub whether his injury would be fatal. Elijah met the messengers and told them that he would die. The king sent to take Elijah, and thus two companies of soldiers were destroyed. But with the third, Elijah went and told the king in person of his speedy death. 2 Kgs. 1.

2. Called also Azariah, 2 Chr. 22:6, and Jehoaabaz, 2 Chr. 21:17, was a son of Jehoram and Athaliah, and fifth king of Judah, and at the age of twenty-two succeeded his father as king of Judah. 2 Kgs. 8:25. He continued the idolatry of the house of Ahab, and was governed by the advice of his infamous mother. His reign lasted only one year, B. C. 884. He allied himself with his uncle, Jehoram, king of Israel, and attacked Hazael, king of Syria, who defeated them at Ramoth-gilead. Jehoram was severely wounded and carried to his palace in Jezreel. There Ahaziah visited him. Israel meanwhile rebelled under Jehu. The two kings went out to meet him, and Jehu killed Jehoram. Ahaziah fled, and was pursued to the pass of Gur, where he was mortally wounded, but escaped, and died at Megiddo. In this way the slightly differing accounts, 2 Kgs. 9:27 and 2 Chr. 22:9, can be reconciled.

**AH'BAN** (*brother of the wise*), a descendant of Judah. 1 Chr. 2:29.

**A'HER** (*after, following*), a Benjamite. 1 Chr. 7:12.

**A'HI** (*brother*). 1. A Gadite. 1 Chr. 5:15.

2. An Asherite. 1 Chr. 7:34.

**AH'AH** (*friend of Jehovah*). 1. Supposed by some to be the same with Ahimelech, 1 Sam. 21:1, was the son of Ahitub, and his successor in the priest's office. 1 Sam. 14:3, 18. See AHIMELECH and AHITUB.

2. The son of Shisha, one of Solomon's scribes or secretaries. 1 Kgs. 4:3.

3. A descendant of Benjamin. 1 Chr. 8:7.

**AH'AM** (*father's brother*), one of David's warriors. 2 Sam. 23:33; 1 Chr. 11:35.

**AH'AN** (*brotherly*), a son of Shemidah. 1 Chr. 7:19.

**AHIE'ZER** (*brother of help*). 1. A prince of Dan. Num. 1:12; 2:25; 7:66; 10:25.

2. A Benjamite chief who joined David. 1 Chr. 12:3.

**AH'HUD** (*brother, i. e. friend, of Judah, i. e. venouen*), the prince of the tribe of Asher. Num. 34:27.

**AH'HUD** (different name in Hebrew from the above, *brother of union*), a descendant of Benjamin. 1 Chr. 8:7.

**AH'JAH** (*brother, i. e. friend, of Je-*

*kovah*). 1. A prominent prophet, called the *Shilonite* from his place of residence, who foretold to Jeroboam the disruption of the kingdom and the assignment of the ten tribes to him. 1 Kgs. 11:29-39. The prophecy is referred to 1 Kgs. 12:15; 2 Chr. 10:15. To the wife of Jeroboam the same prophet subsequently announced not only the fate of the sick child, but that of the nation. 1 Kgs. 14:1-18. A part of this latter prophecy Baasha realized. 1 Kgs. 15:29. He left annals of Solomon's reign. 2 Chr. 9:29.

2. The father of Baasha, the king. 1 Kgs. 15:27, 33; 21:22; 2 Kgs. 9:9.

3. A descendant of Judah. 1 Chr. 2:25.

4. One of David's "valiant men." 1 Chr. 11:36.

5. The Levite "over the treasures of the house of God and . . . the dedicated things." 1 Chr. 26:20.

6. One who sealed the covenant. Neh. 10:26.

**AHI'KAM** (*brother of the enemy*), a son of Shaphan, and the father of Gedaliah, was an officer at the court of Josiah and Jehoiakim, and one of those whom Josiah sent to Huldah the prophetess to inquire of her concerning the book of the law which had been found in the temple. 2 Kgs. 22:12. He afterward protected the prophet Jeremiah. Jer. 26:24. See JEREMIAH.

**AHI'LUD** (*brother of one born, sc. before him*), the father of Jehoshaphat, the official recorder of the reigns of David and Solomon. 2 Sam. 8:16; 20:24; 1 Kgs. 4:3; 1 Chr. 18:15. The father likewise, in all probability, of Baana, one of Solomon's twelve commissariat officers. 1 Kgs. 4:12.

**AHIM'AAZ** (*brother of wrath*). 1. The father of Saul's wife Abinoam. 1 Sam. 14:50.

2. Son and successor of Zadok the priest.

During the revolt of Absalom, Zadok and Abiathar, the high priests, stayed in Jerusalem with Hushai, David's friend; while Ahimaaz and Jonathan, the son of Abiathar, stationed themselves at En-rogel, a short distance from the city, and the plot was that all that Hushai should hear respecting Absalom's plans he should communicate to Zadok and Abiathar, and they to their

sons Ahimaaz and Jonathan, by whom the intelligence should be communicated to David. 2 Sam. 15:36. As soon as Absalom had rejected the counsel of Ahithophel, and adopted that of Hushai, Zadok and Abiathar were promptly informed of it, and directed their sons to go with all possible haste to David and tell him to cross Jordan at once. A woman bore the message. Seeing her speak to the men, and noticing that they ran off with haste, a lad informed Absalom of the suspicious event, and accordingly he ordered a pursuit. When they came to Bahurim, they concealed themselves in a well. The woman of the house covered the mouth of the well with a blanket, on which she spread corn to dry; and when Absalom's messengers came up in the pursuit, and inquired where they were, she told them that the young men had passed on. Thus they escaped, and while their pursuers returned to Jerusalem they hastened to David with their message. 2 Sam. 17:15-22.

At his own urgent request, Ahimaaz was employed to carry the intelligence of Absalom's death to David, his father. He outran Cushai, who had been previously despatched on the same errand. Before he had delivered his message, however, Cushai came up, and made known the sad event. 2 Sam. 18:19-33. See DAVID.

3. A son-in-law of Solomon, and one of his commissariat officers. 1 Kgs. 4:15.

**AHI'MAN** (*brother of a gift*). 1. One of three Hebronitic Anakim, Num. 13:22, defeated and killed by Caleb with the help of Judah. Josh. 15:14; Jud. 1:10.

2. A Levite porter. 1 Chr. 9:17.

**AHIM'ELECH** (*brother or friend of the king*). 1. The son of Abitub, and his successor in the priesthood at Nob. 1 Sam. 21:1. He gave David some of the shew-bread and the sword of Goliath when he fled from Saul. For this offence he and all the priests at Nob were slain at the instigation of Doeg the Edomite. 1 Sam. 22:11. See ABIATHAR.

2. A Hittite who was one of David's friends during his flight from Saul. 1 Sam. 26:6.

**AHI'MOTH** (*brother of death*), a



Kohathite, 1 Chr. 6:25; called in v. 35, Mahath.

**AHIN'ADAB** (*brother of the noble*, i. e. *noble brother*), one of Solomon's commissariat officers. 1 Kgs. 4:14. See ABIATHAR.

**AHIN'OAM** (*brother of pleasantness*, i. e. *pleasant*). 1. The daughter of Ahimaaz, and the wife of Saul. 1 Sam. 14:50.

2. A woman of Jezreel, and one of David's wives. 1 Sam. 25:43. She was taken captive by the Amalekites in the siege of Ziklag, and afterward rescued from captivity by David. 1 Sam. 30:5, 18. She lived with him while he was king of Judah in Hebron, and was the mother of Amnon, his eldest son. 2 Sam. 2:2; 3:2; 1 Chr. 3:1.

**AHI'O** (*brotherly*). 1. A son of Abinadab, who, with his brother Uzazah, was intrusted by David with the transportation of the ark from Kirjath-jearim to Jerusalem. 2 Sam. 6:3; 1 Chr. 13:7. See UZZAH.

2. A Benjamite. 1 Chr. 8:14.

3. Another Benjamite. 1 Chr. 8:31; 9:37.

**AHI'RA** (*brother of evil*), the prince of the tribe of Naphtali. Num. 1:15; 2:29; 7:78, 83; 10:27.

**AHI'RAM** (*brother of the high*), a son of Benjamin, Num. 23:38; called Ehi in Gen. 45:21, and was possibly the same as Aher. 1 Chr. 7:12. His descendants were called Ahiramites. Num. 26:38.

**AHIS'AMACH** (*brother of support*), a Danite, the father of Aholiab, one of the architects of the tabernacle. Ex. 31:6; 35:34; 38:23.

**AHISH'AHAR** (*brother of the dawn*), a great-grandson of Benjamin. 1 Chr. 7:10.

**AHI'SHAR** (*brother of the singer*), the controller of Solomon's household. 1 Kgs. 4:6.

**AHITH'OPHEL** (*brother of foolishness*), a native of Giloh, and the familiar friend, companion, and counsellor of David. Ps. 55:12-14; 2 Sam. 15:12; 1 Chr. 27:33. He was the grandfather of Bath-sheba. Cf. 2 Sam. 11:3 with 23:34. His wisdom seemed superhuman. 2 Sam. 16:23. Absalom persuaded him to join in the conspiracy against his father, David; but the cunning measures which Ahithophel pro-

posed for the accomplishment of Absalom's ambitious plans were all defeated by the counsel of Hushai. Ahithophel, seeing that the probable issue would be the utter ruin of Absalom and his cause, which would almost necessarily involve his own destruction, returned at once to Giloh and hanged himself. 2 Sam. 17:23.

**AHI'TUB** (*brother of goodness*). 1. The son of Phinehas, and grandson of Eli. 1 Sam. 14:3. Some suppose that he succeeded Eli in the priesthood. See AHIMELECH.

2. The son of Amariah, and the father of Zadok. 1 Chr. 6:8.

**AH'LAB** (*fatness, fertility*), a town in Asher held by the Canaanites, Jud. 1:31; probably the place known later as *Gush Halab* or *Chaleb*, and which Robinson locates at *el-Fish*, near *Safed*, north-west of the Sea of Galilee.

**AH'LAI** (*would God!*), daughter of Sheshan; married to his slave Jarha; ancestress of one of David's mighty men. 1 Chr. 2:31, 34, 35; 11:41.

**AHO'AH** (*friendship of Jehovah?*), a grandson of Benjamin. 1 Chr. 8:4.

**AHO'HITE**, from Ahoah, a patronymic of some of David's warriors.

**AHO'LAH** (*her tent*), AND **AHOL'IBAH** (*my tabernacle in her*), the names of imaginary harlots; symbolically used for Samaria and Jerusalem. Eze. 23:4, 5, 36, 44.

**AHO'LIAB** (*tent of his father*), son of Ahisamach, of the tribe of Dan, who, with Bezaleel, was divinely appointed to construct the tabernacle and its furniture. Ex. 35:34.

**AHOLIB'AMAH** (*tent of the height*). 1. A wife of Esau, and daughter of Anah, Gen. 36:2, etc. She was the same with Judith, daughter of Beeri. 26:34. Judith was perhaps her original name.

2. The name appears in the genealogical list, Gen. 36:41; 1 Chr. 1:52, but it is the name of a district, and not of a person.

**AHU'MAI** (*brother of water*, i. e. *pusillanimous*), a descendant of Judah. 1 Chr. 4:2.

**AHU'ZAM** (*their possession*), the son of Ashur. 1 Chr. 4:6.

**AHUZ'ZATH** (*possession*), a particular friend of Abimelech, king of Gerar, who attended him when he met

Isaac, and made a treaty with him at Beer-sheba. Gen. 26: 26.

**A'I** (*heap of ruins*). 1. A city of the Canaanites, Gen. 13: 3; taken by Joshua, Josh. 7: 2-5; 8: 1-29; also called Aiath, Isa. 10: 28, and Aija. Neh. 11: 31. Abraham pitched his tent between Hai and Bethel. Gen. 12: 8. The two cities were so far apart that Joshua could place an ambush west of Ai unseen by the men of Bethel, while he was in the valley north of Ai. The city of Ai was east of Bethel, and about 9 miles north of Jerusalem. It is named 38 times in the Bible. It is now *Haiyan*.

2. A city of the Ammonites not far from Heshbon. Jer. 49: 3.

**AI'AH** (*hawk*). 1. The father of Rizpah, Saul's concubine. 2 Sam. 3: 7; 21: 8, 10, 11.

2. The son of Zibeon, 1 Chr. 1: 40; called Ajah in Gen. 36: 24.

**AI'ATH**. Isa. 10: 28. Feminine form of Ai, and probably the same as Ai.

**AI'JA**. Neh. 11: 31. See AI.

**AIJ'ALON**. See AJALON.

**AIJ'ELETH SHA'HAR** (*hind of the dawn*). These words occur in the title to Ps. 22, and probably "indicate, not the subject-matter of the poem, but rather a time for the guidance of the precentor." "There was some poem or lyrical composition extant which bore the name of Aijelet Shabar—similar names have frequently been given to poems in the East—and according to the well-known measure of that the chief musician was to sing or chant the psalm."—AYRE: *Treasury of Bible Knowledge*.

**A'IN** (*eye, spring*). 1. A place, or probably a fountain, and one of the landmarks on the eastern boundary of Canaan. Num. 34: 11. It is now known as *Ain el-Azy*, a remarkable spring, one of the sources of the Orontes, and about 10 miles west of Riblah.

2. A city of southern Palestine, first given to Judah, Josh. 15: 32, afterward assigned to Simeon, Josh. 19: 7, and then to the Levites, Josh. 21: 16; 1 Chr. 4: 32. The same place as Ashan, 1 Chr. 6: 59, and possibly as En-rimmon. Neh. 11: 29.

**A'JAH**. See AIAH.

**AJ'ALON** (*place of gazelles*). 1. A Levitical city of Dan, Josh. 19: 42; given

to the Kohathites, Josh. 21: 24; held by the Amorites, Jud. 1: 35; noticed in the wars with the Philistines, 1 Sam. 14: 31; 2 Chr. 28: 18; fortified by Rehoboam, 2 Chr. 11: 10; then in the territory of Benjamin, as the Danites had extended their territory farther north. See Jud. 18: 1. Being on the border of the two kingdoms, it is sometimes mentioned as in Ephraim, 1 Chr. 6: 66, 69, and sometimes as in Judah and Benjamin. 2 Chr. 11: 10; 28: 18. Its modern name is *Yalo*, a small village about 14 miles west of Jerusalem, and north of the Jaffa road.

2. A valley, Josh. 10: 12, near the above city, now called *Merj Ibn Omeir*, which is broad and very beautiful. There Joshua fought a great battle. See GIBEON.

3. A town in Zebulun, possibly named after Elon the judge, who was buried there. Jud. 12: 12. Its site may be the modern *Jalun*.

**A'KAN** (*sharp-sighted?*), a descendant of Esau, Gen. 36: 27; called Jakan in 1 Chr. 1: 42.

**AK'KUB** (*insidious*). 1. A descendant of David. 1 Chr. 3: 24.

2. One of the porters at the east gate of the temple. 1 Chr. 9: 17; Ezr. 2: 42; Neh. 7: 45; 11: 19; 12: 25.

3. One of the Nethinim whose family returned with Zerubbabel. Ezr. 2: 45.

4. A Levite who assisted Ezra in explaining the law. Neh. 8: 7.

**AKRAB'BIM** (*scorpions*), a range of hills on the southern boundary of Judah, Num. 34: 4; Josh. 15: 3, and on the border of the territory of the Amorites. Jud. 1: 36. The "ascent of" and the "going up to" Akrabhim is the famous "Scorpion Pass," where the route from Petra to Hebron passes out of the *Ghor*, or *Wady, el-Fikreh*. At the upper end of this winding valley, 10 miles from Maderah, is a wild ascent now called *Nakk Kareb*, which is regarded as the ancient Akrabhim or "Scorpion Pass." Scorpions still abound in the region. It was also called Maaleh-akrabhim. Josh. 15: 3.

**AL'ABASTER**. Matt. 26: 7. A white mineral, easily carved and susceptible of a fine polish. It was of two distinct kinds. One was a pure variety of gypsum or sulphate of lime, the rock which is often ground into plaster of

Paris; the other kind was carbonate of lime, a mineral of the same chemical composition as most of the marbles. It was highly valued for its translucency and for its variety of reddish or grayish streakings. The name "alabaster" is from *Alabastron*, in Egypt, where this material was found, and where vessels were manufactured from it for holding perfumes. Vases of the same mineral for containing ointments or cosmetics were found at Nineveh by Mr. Layard. The well-known sculptured slabs from that city are of alabaster of the gypsum kind. The druggists in Egypt at the present



Alabaster Vases. (From the British Museum.)

The inscription on the centre vessel denotes the quantity it holds. The day use vessels of this substance for the purpose of keeping medicines and perfumes. Theocritus, an ancient profane historian, speaks of gilded alabasters of Syrian ointment. The phrase "she brake the box," used Mark 14:3, is supposed to mean that she broke the slender neck of the sealed bottle or pitcher. Thus the offering was very costly and appropriate. *Box* was formerly used in a more general sense than now. The word is said to come from the *wood* of the same name, and at first was used for any vessel formed from that material.

**AL'AMETH** (*covering*), another form of **ALEMETH**, which see. 1 Chr. 7:8.

**ALAM'MELECH** (*king's oak*), a

place in Asher. Josh. 19:26. The name seems to be preserved in the *Wady Melik*, which joins the Kishon not far from the sea and near Mt. Carmel.

**ALE'METH** (*covering*), a Benjaminite. 1 Chr. 8:36; 9:42.

**AL'EMETH, AND AL'LEMETH**, the same as *Alameth* (*covering*), a Levitical city of Benjamin, 1 Chr. 6:60; called also *Almon*, Josh. 21:18; probably the modern *Almit*, 4 miles north-east of Jerusalem, and about 1 mile north-east of *Anata*, the ancient *Anathoth*.

**ALEXAN'DER** (*man-defender*). 1. The son of Simon the Cyrenian. Mark 15:21.

2. A distinguished Jew who, with others, took part against Peter and John. Acts 4:6.

3. A Jew of Ephesus who took a conspicuous part in the controversy between Paul and the populace of that city, and attempted, without success, to quell the commotion. Acts 19:33.

4. A coppermith and apostate from Christianity, whom Paul mentions in terms of severe reproach. 1 Tim. 1:19, 20 and 2 Tim. 4:14.

**ALEXANDER THE GREAT**, the famous king of Macedonia and conqueror, died B. C. 323. He brought Europe and Asia into contact, made the Greek the ruling language of civilization, and thus unconsciously prepared the way for the spiritual conquest of the gospel. He is not mentioned by name in the canonical books, but in the Apocrypha, 1 Macc. 1:1-9; 6:2, and



Head of Alexander the Great. (On a coin of Lysimachus, king of Thrace.)

is meant in the prophecies of Daniel, where he is represented first as the belly of brass in Nebuchadnezzar's

dream of the colossal statue, 2:39, and then in the vision of Daniel, under the figures of a leopard with four wings, and a one-horned he-goat, to indicate his great strength and the swiftness of his conquests, 7:6; 8:5-7; 11:3, 4. He succeeded his father, Philip, B. C. 336, conquered Syria, Palestine, Egypt, destroyed the Persian empire and substituted the Grecian, but died at the age of 32, from the effects of intemperance, in Babylon, and was buried in Alexandria, which he had founded, B. C. 332. His conquests were divided among his four generals. Josephus relates that after the siege of Tyre he visited Jerusalem; and being shown the prophecy of Daniel concerning himself, he granted the Jews everywhere the most important privileges. But the heathen historians ignore this event.

**ALEXANDRIA**, the Grecian capital of Egypt, founded by and named after Alexander the Great, B. C. 332.

*Situation.*—It was a noted seaport of Lower Egypt, and was situated on a low, narrow tract of land which divides Lake Mareotis from the Mediterranean, and near the western mouth of the Nile, about 120 miles from the present city of Cairo.

*History.*—Soon after its foundation by Alexander it became the capital of the Ptolemies and the Grecian kings reigning in Egypt, and one of the most populous and prosperous cities of the East. Its harbor could accommodate vast navies, fitting it to become the commercial metropolis of the entire Eastern world. In front of the city, on the island of Pharos, stood a famous light-house, named after the island and noted as one of the Seven Wonders of the world. Alexandria numbered, in the days of its ancient prosperity, 600,000 inhabitants (half of them slaves), and ranked next to Athens in literature. It had the greatest library of ancient times, which contained upward of 700,000 rolls or volumes. The portion in the museum, consisting of 400,000 volumes, was burnt in B. C. 47. The additional or "new library" in the Serapeum, afterward increased to about 500,600 volumes, including the original 300,000 volumes, was destroyed by the fanatical vandalism of the Saracens in A. D. 640. At Alexandria the O. T. was translated

into the Greek by seventy learned Jews (hence called the "Septuagint), in the third century before the Christian era. The Alexandrian Greek dialect, known as Hellenistic Greek, was the language used by the early Christian fathers, and is still the study of the biblical scholar in the pages of the N. T. Alexandria was the birthplace of Apollos, Acts 18:24, and in the apostle Paul's time, it carried on an extensive commerce with the countries on the Mediterranean. Acts 6:9; 27:6; 28:11. The city was the home of Philo, who there blended the Mosaic religion with the philosophy of Plato. Mark founded there a Christian church, which in later years became a patriarchal see, outranking Jerusalem and Antioch, being itself afterward outranked by Constantinople and Rome. In its catechetical school—the theological seminary of those days—Clement and Origen taught the Christian religion, in opposition to the false philosophy of the Gnostic sects. In Alexandria originated the Arian heresy denying that Jesus Christ was divine, and there Athanasius, the "father of orthodoxy," firmly opposed the false and defended the true doctrine of the deity of our Lord. From A. D. 300 to 600 the city was second only to Rome in size and importance, and was the chief seat of Christian theology. It was conquered by the Saracens under Caliph Omar about A. D. 640, when it began to decline. The rising importance of Constantinople, and the discovery of an ocean passage to India by way of Cape Good Hope, contributed to its further ruin, until it was reduced from a prosperous city of half a million to a poor village of only 5000 to 6000 inhabitants. The plan of Alexandria on the next page is taken from Fairbairn's *Imperial Dictionary of the Bible*.

*Present Condition.*—It is now an important city of 240,000 inhabitants (including 50,000 Franks), and is connected with Cairo by a railway, and also with Suez, on the Red Sea. The city has a new artificial harbor with a breakwater two miles long. Among the ancient monuments to be seen are the Catacombs, the Column of Diocletian, 94 feet high and named "Pompey's Pillar"—not from the famous Pompey, but from a Roman prefect who erected the





column in honor of the emperor Diocletian—and one of the two obelisks or “Needles of Cleopatra,” which, however, belong to the time of the Pharaohs and were brought from Heliopolis. One was transferred to London in 1878, and now adorns the embankment of the Thames; the other is to be removed to the city of New York (1880).

**ALEXANDRIANS.** Acts 6 : 9. Jews from Alexandria at Jerusalem, where they had a synagogue by themselves, or perhaps the Libertines and Cyrenians worshipped with them.

**AL'GUM.** See ALMG.

**ALI'AH** (*wickedness*). See ALVAH.

**ALI'AN** (*tall*). 1 Chr. 1 : 40. See ALVAN.

**A'LIEN.** See STRANGER.

**AL'LEGORY.** Gal. 4 : 24. A figure of speech, nearly resembling the parable or fable, common in the Scriptures and among all Oriental nations. It properly means a figurative speech which, under the literal sense of the words, conveys a deeper spiritual meaning. But the literal or historic sense is not necessarily denied. Paul gives two examples of allegorical interpreta-

tion—the rock in the wilderness of which the Israelites did drink, and which spiritually or mystically means Christ, 1 Cor. 10 : 4; and the story of Hagar and Sarah. Gal. 4 : 24, 25. In v. 25 the best critical authorities leave out “Agar,” and thus rid the verse of much of its difficulty, for it is not asserted that Agar is, but that Sinai is, a mountain in Arabia. See PARABLE.

**ALLELU'IA**, Rev. 19 : 1, or **HALLELU'JAH**, a Hebrew word signifying *Praise ye the Lord*. It was a common exclamation of joy and praise in the Jewish worship, and begins and concludes several of the Psalms, as 106, 111, 112, 113, 117, and 135. The Psalms 113 to 118 constituted, according to Jewish enumeration, the *Hallel*, which was sung on the first of the month and at the Feasts of Dedication, Tabernacles, Weeks, and of the Passover.

**ALLI'ANCE.** The Jews were in intention a peculiar people, designed to live apart from all other nations. But they frustrated this design, and leagued themselves in offensive and defensive treaties with the surrounding governments. We know so little of the details



of these affairs that we cannot always be sure just when they took place. But it is noticeable that the decay of the Jewish state in purity is synchronous with a desire to receive outside help. They left God for man. Before the state arose, alliances were indeed formed by the patriarchs, Gen. 21: 27-32; 26: 28, 29; 31: 44-54, but they were of very limited extent. When the Israelites invaded Palestine they were forbidden to ally themselves with the inhabitants, but the Gibeonites fraudulently made a treaty with them, to which Israel abode faithful. Josh. 9. David and Solomon made an alliance with Tyre, 2 Sam. 5: 11; 1 Kgs. 5: 1-12, but it was for pacific ends. When, however, the disruption took place, both Judah and Israel looked to neighboring states for assistance in their "intestinal internecine wars." By means of these foreigners idolatry was introduced, the national purity eventually destroyed, and the anger of God thus excited.

Alliances were made by an oath between the parties, who in solemn fashion passed between the parts of an equally-divided victim. Gen. 15: 10; Jer. 34: 18-20. A feast followed. Gen. 26: 30; 2 Sam. 3: 20. Salt, symbol of fidelity to this day in the East, was used; hence the phrase "covenant of salt." Num. 18: 19; 2 Chr. 13: 5. Once made, these alliances must not be broken, Josh. 9: 18; the punishment for so doing was severe. 2 Sam. 21: 1; Eze. 17: 16.

**AL'LOH** (*an oak*), a place on the boundary of Naphtali, Josh. 19: 33; probably should be rendered the "oak-forest." See ZAANANNIM.

**AL'LOH** (*an oak*), the son of Jedaiah. 1 Chr. 4: 37.

**AL'LOH-BACH'UTH** (*oak of weeping*), an oak tree near Bethel, under which Deborah, Rebekah's nurse, was buried. Gen. 35: 8.

**ALMO'DAD** (*immeasurable*), the Joktanite. Gen. 10: 26; 1 Chr. 1: 20.

**AL'MON**. Josh. 21: 18. See ALE-METH.

**AL'MOND** (*Amygdalus communis*), a tree resembling the peach in size, leaf, flower, and fruit. The fruit is green, almost pulpless, and shrivels off in September, leaving the nuts, for which the tree is chiefly valued, and which the sons of Jacob carried down to the governor

of Egypt, a country where almonds seem to have been rare. Gen. 43: 11. "Hazel," in Gen. 30: 37, probably denotes this tree. The bowls of the sacred candlestick were made like unto almonds, Ex. 25: 33, by which name of "almonds" English workmen to this day call the pieces of glass used to ornament branch-candlesticks. Aaron's rod that budded yielded this fruit. Num. 17: 8.

In January, before flowers appear on other trees, they adorn the naked twigs of the almond. Hence the allusion of the poet:

"The hope, in dreams of a happier hour,  
That alights on Misery's brow,  
Springs out of the silvery almond-flower,  
That blooms on a leafless bough."

The Hebrew name for this tree, doubtless suggested by its early blooming, means *hasten*, which explains Jer. 1: 11, 12: "The word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond [*hasten*] tree. Then said the Lord unto me, Thou hast well seen: for I will hasten my word to perform it." The allusion in Eccl. 12: 5 is by some thought to refer to the beautiful resemblance of the almond tree when in blossom to a hoary head. But as these



Almond. (From Wm. Smith.)

flowers, though white in contrast with peach-bloom, are still pinkish, the opinion now prevails that "as the almond ushers in the spring, so do the signs referred to in the context indicate the *hastening* of old age and death."

**AL'MON-DIB'LATHA'IM** (*hiding of the two fig-cakes*), one of the halting-places of the Israelites near the river Arnon; probably the same as Beth-diblathaim. Num. 33:46, 47; Jer. 48:22.

**ALMS, ALMS DEEDS.** The word is not found in the Authorized Version of the Old Testament, but is frequent in the New Testament. The duty was, however, enjoined very strictly upon the Jews, who by law were required always to leave gleanings in the fields that the poor might be fed. Lev. 19:9, 10; 23:22; Deut. 15:11; 24:19; 26:2-13; Ruth 2:2. Every third year the tithe of the produce of the farmers was to be shared with the Levite, the fatherless, the stranger, and the widow. Deut. 14:28. Alms-giving is a subject of praise in the Old Testament; e. g. Job 31:17; Ps. 41:1 and 112:9. In the temple there was one box for the reception of alms to be dedicated to the education of the poor children of good family. Alms-giving was a part of Pharisaic practice. Our Lord did not rebuke them for it, but for their self-satisfaction in the performance. Matt. 6:2. In Acts 10:31; Rom. 15:25-27; 1 Cor. 16:1-4 the Christian mode of relieving the wants of others is set forth.

**AL'MUG TREES**, 1 Kgs. 10:11, **AL'GUM TREES**, 2 Chr. 2:8; 9:10, 11. Two forms of the same word. A precious wood used for musical instruments or cabinet-work. Being ordered by Solomon, it was brought from Ophir to Tyre, and thence with cedar of Lebanon to Jerusalem. As to what almsg-wood was there are many theories, but some of the best authorities believe it to have been the *red sandalwood* of India.

**AL'OES.** Ps. 45:8; Song Sol. 4:14. We may infer that aloes was some fragrant and costly wood or gum entirely different from the medicine which we know by that name. It is believed to have been brought from India, and was used in embalming the dead. John 19:39.

Lign-aloes—that is, wood-aloes, Num. 24:6—is a translation of the same Hebrew word, but probably means a different plant. Balaam appears to refer to a well-known tree whose qualities might illustrate the condition of the Israelites

—possibly, to some kind of odoriferous cedar.



Aloes (*Aquilaria agallocha*. After Dr. Birdwood.)

**AL'LOTH**, a district in charge of Baanah, one of Solomon's officers; perhaps it should be Bealoth. 1 Kgs. 4:16; possibly, *Alia*, near *Malta*.

**AL'PHA.** See A AND O.

**ALPHE'US** (*exchange?*). 1. The father of the apostle James the Less, Matt. 10:3, and husband or father of Mary. John 19:25. Others make him the uncle of Jesus by identifying him with Cleophas and calling his wife a sister of the mother of Jesus; but it is more likely that "the sister of the mother of Jesus," mentioned John 19:25, was Salome, the mother of John, who was at the cross, according to the synoptical Gospels. Matt. 27:36; Mark 15:40.

2. The father of Levi or Matthew. Mark 2:14.

**AL'TAR.** Gen. 8:20. A structure appropriated exclusively to the offering of sacrifices, under the Jewish law. See SACRIFICES. Though sacrifices were offered before the Flood, the word altar does not occur until the time of Noah's departure from the ark.

Altars were of various forms, and at first rude in their construction, being nothing more, probably, than a square heap of stones or mound of earth. The altar on which Jacob made an offering at Bethel was the single stone which had served him for a pillow during the night. Gen. 28:18. Primarily for sacrifice, they seem at times to have been built for a witness merely, to mark the spot of God's appearance or other

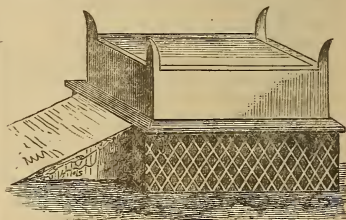
memorable event. Gen. 12:7; Ex. 17:15, 16; Josh. 22:10-29. The altar which Moses was commanded to build, Ex. 20:24, was to be made of earth. If made of stone, it was expressly required to be rough, the use of a tool being regarded as polluting, Ex. 20:25, but this refers only to the body of the altar and that part on which the victim was laid, as is evident from the directions given for making a casing of shittim-wood and overlaying it with brass for the altar of burnt-offering. It was also to be without steps. Ex. 20:26. See also Deut. 27:2-6 and Josh. 8:31. The law of Moses forbade the erection of altars except in the tabernacle; yet even pious Israelites disobeyed the letter of this law, for Gideon, Samuel, David, and Solomon are mentioned as setting up altars. The temple altar was an asylum; e. g. 1 Kgs. 1:50. Altars were used in idol-worship; and because they were often erected on high places they acquired the name of "high places."

The structures are different, as well as the apparent ornaments and uses. On representations of them are projections upward at each corner, which represent the true figure of the horns. Ex. 27:2; 1 Kgs. 2:28; Rev. 9:13. They were probably used to confine the victim. Ps. 118:27.

The altars required in the Jewish worship were:

1. "The altar of burnt-offering," or the "brazen altar," in the tabernacle in the wilderness. This altar stood directly in front of the principal entrance. It was made of shittim-wood (acacia), seven feet and six inches square, and four feet and six inches high. It was hollow and overlaid with plates of brass. The horns—of which there was one on each corner—were of wood, and overlaid in the same way. A grate or net-work of brass was also attached to it, either to hold the fire or to support a hearth of earth. The furniture of the altar was all of brass, and consisted of, 1. a *shovel* to remove the ashes from the altar; 2. a *pan* to receive them; 3. *basins* for receiving the blood of the victims and removing it; 4. *hooks* for turning the sacrifice; 5. *fire-pans*, or perhaps *censers*, for carrying coals from the fire or for burning

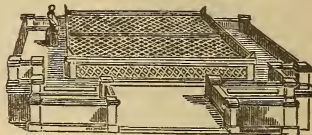
incense. At each corner was a brass ring, and there were also two staves or rods overlaid with brass, which passed through these rings, and served for car-



Altar of Burnt-Offering in the Tabernacle.

rying the altar from place to place. The altar is described in Ex. 27. The "compass" referred to, v. 5, was a ledge running all around the altar about midway from the ground—affording a convenient place for the priest to stand while offering sacrifice—supported by a brass net-like grating. The fire used on this altar was kindled miraculously and was perpetually maintained. It was also a place of constant sacrifice.

In the first temple, which in its general plan was constructed after the pattern of the tabernacle in the wilderness, the altar of burnt-offering stood in the same relative position as in the tabernacle. It was much larger, however, being thirty feet square and fifteen feet high, its particular plan being appoint-



Altar of Burnt-Offering in the Temple.

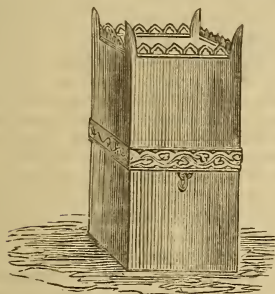
(From Surenhusius's Mishna.)

ed expressly by divine authority. It was made entirely of bronze plates, which covered a structure of earth or stone. 2 Chr. 4:1. In the second temple it occupied the same position, though it was still larger and more beautiful than in the first. An inclined plane led in each case up to the altar, since express command forbade the Jews using steps. Ex. 20:26.

2. The "altar of incense," or the "golden altar," stood within the holy



place and near to the inmost veil. Ex. 30:1-6. It was made of the same wood with the brazen altar, and was eighteen inches square and three feet high. The top, as well as the sides and horns, was overlaid with pure gold, and it was finished around the upper surface



Altar of Incense.

with a crown or border of gold. Just below this border four golden rings were attached to each side of the altar, one near each corner. The staves or rods for bearing the altar passed through these rings, and were made of the same wood with the altar itself, and richly overlaid with the same precious metal. Upon this altar incense was burned every morning and every evening (see INCENSE), so that it was literally perpetual. Ex. 30:8. The "altar of incense" in Solomon's temple was made of cedar overlaid with gold. Neither burnt-sacrifice, nor meat-offering, nor drink-offering, was permitted upon this altar, nor was it ever stained with blood, except once annually, when the priest made atonement. Lev. 16:18, 19.

**ALTAR TO THE [AN] UNKNOWN GOD**, referred to by Paul. Acts 17:23. There were in Athens several altars with this inscription, which were erected during a plague, the Athenians believing they had unconsciously offended some divinity, but not knowing whom.

**AL-TAS'CHITH** (*destroy not*). These words are in the titles to Ps. 57, 58, 59 and 75, and are probably "the beginning of some song or poem to the tune of which those psalms were to be chanted."

**A'LUSH** (*a crowd of men, or place of wild beasts*), an encampment of the

Israelites on their way to Sinai, and the last before Rephidim. Num. 33:13, 14. See REPHIDIM.

**AL'VAH** (*wickedness*), a chief of Edom. Gen. 36:40. Called Aliah in 1 Chr. 1:51.

**AL'VAN** (*tall*), a descendant of Sier the Horite. Gen. 36:23. Called Alian in 1 Chr. 1:40.

**A'MAD** (*people of duration*), a town of Asher. Josh. 19:26. Robinson suggested that it might be located at *Shefa Amar*, on a ridge of *Haifa*. Drake proposes to identify it with *el-Amud*.

**A'MAL** (*labor*), an Asherite. 1 Chr. 7:35.

**AM'ALEK** (*dweller in a valley*), the son of Eliphaz, and grandson of Esau, chieftain or "duke" of Edom. Gen. 36:16. The Amalekites were not named from him, for they existed long before. Gen. 14:7. Arabian tradition makes him the son of Ham.

**AM'ALEKITES**. 1 Sam. 15:6. A powerful people of uncertain origin, first mentioned in connection with the invasion of Chedorlaomer. Gen. 14:7. They are called, Num. 24:20, the first of all the nations. They were signally defeated in a contest with the children of Israel at Rephidim, and for opposing the progress of Israel they became objects of God's judgments. They were afterward defeated and repulsed by Gideon, Jud. 7:22, and by Saul, 1 Sam. 15, and by David, 1 Sam. 30, till at last the word of the Lord was fulfilled to the very letter, and their name was blotted from the earth. 1 Sam. 30:17 and 1 Chr. 4:43.

**AM'ALEKITES, COUNTRY OF THE**, a region lying between Canaan and Egypt, chiefly south of the mountains of Judah, and from Mount Sinai eastward to Mount Seir and the Salt Sea. Gen. 14:7; Ex. 17:8; Num. 13:29; 14:25. For the physical features and character of the region see SINAI.

**AM'ALEKITES, MOUNT OF THE**. Jud. 12:15. A mountain or hilly district in Ephraim, probably so named from an early settlement of the Amalekites or a later invasion by them.

**A'MAM** (*gathering-place*), a city in the south of Judah. Josh. 15:26. Wilton and others would join this word

with Hazor in the preceding verse, and read "Hazor-Aman," but ancient authorities do not support this view. Its precise location is unknown.

**AM'ANA**, or **AMA'NA** (*perennial*). 1. Margin, same as Abana. 2 Kgs. 5:12. See **ABANA**.

2. A ridge or peak of the Lebanon range, in which the river Anana or Abana has its source. Song. Sol. 4:8.

**AMARI'AH** (*said, i. e. promised*). 1. Son of Meraioth, a descendant of Aaron in the line of Eleazar, and father of Ahitub, whose son, Zadok, was made high priest, bringing back the office to his family. 1 Chr. 6:7, 52.

2. A high priest later on. 1 Chr. 6:11.

3. A Kohathite Levite. 1 Chr. 23:19; 24:23.

4. The head of one of the twenty-four courses of priests. 2 Chr. 31:15; Neh. 10:3.

5. One in Ezra's time. Ezr. 10:42.

6. An ancestor of Zephaniah the prophet. Zeph. 1:1.

7. One of the family of Perez. Neh. 11:4.

**AM'ASA** (*a burden*). 1. A son of Jether (or Ithra) and Abigail, and nephew of David. He joined in Absalom's rebellion, and was appointed his commander-in-chief. 2 Sam. 17:25. Being defeated by Joab, and Absalom being killed, he submitted to David, and was made captain of the host in room of Joab, his cousin, whose part in the death of Absalom and general lack of respect brought him into disfavor. When Sheba revolted David sent Amasa to assemble the people within three days, but his tardiness, owing, perhaps, to his unpopularity, obliged David to despatch his household troops under Abishai in pursuit of the rebel. Joab joined his brother, and meeting Amasa on the latter's return, under pretence of saluting him killed him and put himself again in supreme command. 2 Sam. 20:10. See **JOAB**.

2. A prince of Ephraim, son of Hadlai, in the reign of Ahaz. 2 Chr. 28:12.

**AMAS'AI** (*burdensome*). 1. A Levite, one of the sons of Elkanah. 1 Chr. 6:25.

2. The chief of a party that came to David at Ziklag. 1 Chr. 12:18.

3. One of the priests who blew the trumpets before the ark. 1 Chr. 15:24.

4. A Kohathite in the reign of Hezekiah. 2 Chr. 29:12.

**AMASH'AI** (*burdensome*), a priest of the time of Nehemiah, Neh. 11:13. Some suppose him to be the same as Maasiai. 1 Chr. 9:12.

**AMASI'AH** (*whom Jehovah bears*), the son of Zichri, captain of 200,000 men under Jehoshaphat. 2 Chr. 17:16.

**AMAZI'AH** (*whom Jehovah strengthens*). 1. The eighth king of Judah, the son and successor of Joash, commenced his reign in his twenty-fifth year, and reigned twenty-nine years, B. C. 839-809. 2 Kgs. 14:1-20. He served the Lord, but not perfectly. He first slew his father's murderers, but not their children, thus observing the Mosaic law. 2 Chr. 25:4.

At the commencement of his reign, he showed an outward regard to the law of the Lord, but by power and ambition he fell into a snare, and was destroyed by violence. Amaziah resolved to make war upon the Edomites, who had revolted from the kingdom of Judah several years before. 2 Kgs. 8:20. He raised an army of 300,000 men from among his own subjects, and hired 100,000 men of Israel, for whose services he paid 100,000 talents of silver—the first example in Jewish history of a mercenary army. Before he commenced the expedition, however, he was directed by divine authority to dismiss his hired soldiers, or if he did not he should certainly fall before his enemies. After some hesitation he sent them home. Amaziah met the Edomites in a place called the Valley of Salt, and gained a signal victory over them, slaying 10,000 and taking 10,000 prisoners. Elated by his success, and forgetful of God who had given him the victory, he set up the idols of his vanquished enemy as his own gods. The anger of the Almighty was kindled against him, and in a message God exposed and rebuked his sin. 2 Chr. 25:15. The king was already hardened enough to question the authority of God's messenger, and even to threaten him with death. Thus given up to follow his own devices, he sought occasion of war with Jehoash, king of Israel. The answer of the king to the challenge was given in the form of a fable expressive of the



utmost contempt, and contained at the same time a severe rebuke to the king of Judah for his pride and vain-glory. Undeterred, he met the army of Israel at Beth-shemesh, in Judæa, but his army was completely routed, and he was taken prisoner. Jehoash then proceeded to break down a section of the city wall six hundred feet in length, and marched through the breach, plundered the temple of its gold and silver vessels, seized the king's treasures, and taking such hostages as he pleased returned in triumph to Samaria. 2 Kgs. 14. About fifteen years after this disgraceful defeat, Amaziah fled from Jerusalem to Lachish to escape a conspiracy; but he was followed to the place to which he fled and put to death, and his body taken back to Jerusalem and buried with his fathers. His name is omitted in the genealogy of Christ.

2. A Simeonite. 1 Chr. 4: 34.

3. A Levite. 1 Chr. 6: 45.

4. A priest of the golden calf at Beth-el who complained against the prophet Amos to Jeroboam, king of Israel, and tried to effect his banishment. Amos 7: 10-17. See AMOS.

**AMBAS'SADOR**, a person of the highest rank, appointed to represent his government in the transaction of business with a foreign power. The earliest mention in the Bible is in the case of the Edomites, Num. 20: 14, to whom Moses sent "messengers," also in the case of Moab, the Amorites, the Gibeonites, and other tribes. See Num. 21: 21; Josh. 9: 4; Jud. 11: 17-19. In the days of the kingdoms they are more frequently mentioned. An injury upon them was an insult to their king. 2 Sam. 10: 5. Their mission was often pacific or congratulatory, as in the latter incident. Paul calls gospel-preachers the ambassadors of Christ. 2 Cor. 5: 20.

**AM'BASSAGE**. Luke 14: 32. A public message. The term may include the messenger or ambassador as well as his message.

**AM'BER**. Eze. 1: 4, 27; 8: 2 (better *electrum*, or *bright gold gum*). Fossil gum, a beautiful bituminous substance, susceptible of a fine polish, varying in color, but chiefly yellow and orange. It is mined in Prussia, and also washed ashore by the waves of the

Baltic Sea. The word here used probably denotes *electrum*, a metal composed of gold and silver and held in high estimation among the ancients. In the passages cited the allusion is to the brightness of the metal, and does not necessarily imply that it is indestructible by fire.

**AMEN'** (literally, *true, firm*; metaphorically, *faithful*), used to denote assent or entire acquiescence, impressing the stamp of absolute truthfulness upon the statement. Deut. 27: 15. It was used as the solemn affirmative response to an oath. The word was often repeated. It is a matter of tradition that in the temple the "Amen" was not uttered by the people, but that instead, at the conclusion of the priest's prayers, they responded, "Blessed be the name of the glory of His kingdom for ever and ever." Of this a trace is supposed to remain in the concluding sentence of the Lord's Prayer. Comp. Rom. 11: 36. But in the synagogue 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 master of the house, and the custom remained in the early Christian Church. Matt. 6: 13; 1 Cor. 14: 16. Doxologies and private prayers were appropriately closed with "Amen." It is sometimes translated *verily*, and was frequently used by our Saviour when he was about to utter some distinct, important, and solemn truth. Its repetition, "Verily, verily, I say unto you" (in John) strengthens the assertion.

The promises of God are *amen*, because they are made sure and certain in Christ. 2 Cor. 1: 20. Amen is one of the titles of our blessed Saviour, Rev. 3: 14, as he is the faithful and true witness.

**AM'ETHYST**. Ex. 39: 12; Rev. 21: 20. A precious stone consisting of crystallized quartz, of a purple or bluish-violet color. Oriental amethyst, a variety of *sapphire*, is probably included under this latter name.

**A'MI** (*a builder*), one who returned with Zerubbabel. Ezr. 2: 57. He is termed Amon in Neh. 7: 59.

**AMIN'ADAB** FOR **AMMIN'A-DAB**. Matt. 1: 4; Luke 3: 33.

**AMIT'TAI** (*true*), the father of Jehoiachin. 2 Kgs. 14: 25; Jon. 1: 1.

**AM'MAH** (*head, or waterfall*), a hill in front of Giah, near Gibeon, to which Joab pursued Abner. 2 Sam. 2: 24. See also МЕТЬЕГ-АММАH.

**AM'MI**, explained in the margin correctly, "my people." Hos. 2: 1.

**AM'MIEL** (*people of God*). 1. The spy from Dan. Num. 13: 12.

2. The father of Machir, of Lo-debar. 2 Sam. 9: 4, 5; 17: 27.

3. The father of Bath-sheba, 1 Chr. 3: 5; called Eliam in 2 Sam. 11: 3.

4. The sixth son of Obed-edom, and a temple-porter. 1 Chr. 26: 5.

**AMMI'HUD** (*people of Judah*). 1. An ancestor of Joshua through Elishama, the chief of Ephraim in the Wandering. Num. 1: 10; 2: 18; 7: 48, 53; 10: 22; 1 Chr. 7: 26.

2. A Simeonite. Num. 34: 20.

3. A Naphtalite. Num. 34: 28.

4. Father of Talmi, king of Geshur. 2 Sam. 13: 37.

5. A descendant of Pharez, son of Judah. 1 Chr. 9: 4.

**AMMIN'ADAB** (*one of the people of the prince*). 1. The son of Ram or Aram, who was the great-grandson of Judah, and father of Elisheba, the wife of Aaron. He was in the line of Christ's ancestors. Ex. 6: 23; Num. 1: 7; 2: 3; 7: 12, 17; 10: 14; Ruth 4: 19, 20; 1 Chr. 2: 10.

2. A Kohathite, and chief of the 112 sons of Uzziel. 1 Chr. 15: 10-12.

3. Put for Izhar, probably by copyist's error, in 1 Chr. 6: 22.

**AMMISHAD'DAI** (*one of the people of the Almighty*), the father of Ahiezer, prince of Dan. Num. 1: 12; 2: 25; 7: 66, 71; 10: 25.

**AMMIZ'ABAD** (*people of the Giver, i. e. Jehovah*), an officer in David's army. 1 Chr. 27: 6.

**AM'MON, AND AM'MONITES, LAND OF, etc.**, a mountainous country on the east side of the Salt Sea, reaching from the river Arnon to the Jabbok. Num. 21: 24; Deut. 2: 19, 20. It lay to the north of the land of Moab; and "the land," "borders," or "cities" of the children of Ammon are noticed over 15 times in Old Testament history, and frequently with Moab. The precise extent of their country cannot be determined, as they appear to have led a wandering, pre-latory life similar to that of the wild Arab tribes now in that region.

Gilead was the best portion of their land. Among the cities held by them, sometimes, apparently, in common with Moab, were Heshbon, Rabbah, and Minnith. The land which the king of Ammon claimed in the time of the Judges, Jud. 11: 13, once belonged to a "king of Moab." Num. 21: 26.

**AM'MONITES, OR CHILDREN OF AM'MON**, Gen. 19: 38, were the descendants of Ben-ammi, a son of Lot. He was born in the neighborhood of Zoar, but his posterity spread northwardly and occupied the mountain-regions of Gilead, between the rivers Arnon and Jabbok. Originally their possessions were bounded north by the river Jabbok, west by Jordan, south by the river Arnon, and stretched eastwardly into Arabia. The Amorites, under Sihon, their king, expelled them from the richest part of their possessions, which lay between the two rivers; but Moses recovered it from the Amorites and divided it between Reuben and Gad. The western boundary of the Ammonites then became a branch of the river Jabbok (on which their capital city, Rabbah or Rabbath-Ammon, stood), and the mountains of Gilead bounded them on the east, while the main stream of the Jabbok continued to be their northern boundary, and the land of Moab the southern. This last is intended by the kingdom of Ammon as used in the sacred history.

The children of Ammon were gross idolaters. Jud. 10: 6. Their chief idol was Molech, the same with Milcom, and their history is full of the judgments which their sins brought upon them, though they were spared, by God's express command, when Israel passed by them from Egypt, because Lot was their progenitor. Deut. 2: 19; 2 Chr. 20: 10. Three hundred years afterward the king of the Ammonites made war upon the Israelites, under the pretence that they had taken their land, Jud. 11: 13, and after a severe battle the Ammonites were routed with great slaughter. In the beginning of Saul's reign, 1 Sam. 11: 1, the Ammonites, under Nahash, their king, attacked Jabesh-gilead, but proposed to spare the inhabitants provided they would all consent to lose the right eye. During the time allowed for their answer they collected a sufficient

force to meet the Ammonites, and so completely routed them that two of them were not left together. Fifty or sixty years after this one of the kings of the Ammonites died, and David, who seems to have been under some obligation to him, sent a message of condolence to his son and successor. This friendly act was not received kindly, and the messengers of David were grossly abused and insulted. See HANUN. Expecting that David would attempt to revenge the insult, they obtained large supplies of men from the Syrians; and when David heard of their preparation for war, he sent Joab, with a chosen troop from the army of Israel, to meet them. The result was fatal to the Ammonites. They and their allies were subdued, and fled. Rabbah, their capital, and all the rest of their cities were afterward destroyed by the Israelites, the king's crown was taken from his head and put on David's head, and the people were reduced to a state of abject servitude. 2 Sam. 12:26-31. In this condition they remained till the reign of Jehoshaphat, when they united with the Moabites and others and made war upon Judah, and were miraculously cut off. 2 Chr. 20. Jotham fought and prevailed against them, and made them tributary for several years. Many Jews sought refuge among them in the time of the Captivity, but they do not seem to have decreased their hostile feeling. The most dreadful judgments were threatened against them and their chief city because they seized and occupied a part of the territory of Israel, Jer. 49:1-6, and again because they insolently triumphed over the Israelites in the days of their captivity, Eze. 25:2-7, 10; and every threat was executed to the very uttermost in due time, as profane history abundantly attests. "During the time of the Maccabees various battles were fought between the Ammonites and the Jews; and during the changes that ensued, first under the Grecian, then under the Roman supremacy, the Ammonites lost their independent position, and gradually became amalgamated with the general Arab population." They were a cruel, remorseless, nomadic people. To their god Molech they offered human sacrifices. See MOLECH. Where their capital once stood is now the vil-

lage of Amman, 20 miles south-east of the modern town of *es-Salt*.

**AM'MON-NO.** See No.

**AM'NON** (*faithful*). 1. The eldest son of David, who was guilty of violating the chastity of his half-sister, Tamar. 2 Sam. 13; 1 Chr. 3:1. See ABSALOM.

2. A descendant of Judah. 1 Chr. 4:20.

**A'MOK** (*deep*), a priest who returned with Zerubbabel. Neh. 12:7, 20.

**A'MON, OR-A'MEN** (*the hidden*), an Egyptian god, one of the eight of the first order, and the chief of the Theban triad. Nah. 3:8, margin. He is repre-



Amon. (After Wilkinson.)

sented as a man clad in a linen tunic, gathered about the waist by a belt. In one hand he holds the symbol of life, in the other the staff of authority, and on his head is a cap with two high plumes.

**A'MON** (*builder*). 1. Governor of Samaria under Ahab. 1 Kgs. 22:26; 2 Chr. 18:25.

2. The fourteenth king of Judah, son and successor of Manasseh. He was

twenty-two years old when he began to reign, and he reigned two years in Jerusalem. 2 Kgs. 21:19. Zephaniah gives a vivid picture of the degradation of the kingdom under this wicked king. He was murdered by his servants and succeeded by his son Josiah.

**AM'ORITE** (*mountaineer*), **LAND OF THE.** The mountainous districts between the Jordan and the Mediterranean were the portion of the Amorites before Canaan came into the possession of the Israelites; the land of the Canaanites being the low plain-country. The Amorites also extended their territory, so that it at one time reached to the foot of Hermon and embraced all Gilead and Bashan. Deut. 4:47-49; 3:8, 10. For the physical features of this land see CANAAN, BASHAN, and GILEAD.

**AM'ORITES**, correctly **EM'ORITES** (*mountaineers*), a Syrian tribe descended from Canaan, and among the most formidable of the tribes with whom the Israelites contended. Gen. 10:16. They were of gigantic stature and great courage. Am. 2:9. They first inhabited the hill-country south of Jerusalem, the barren and rocky land in which David took refuge; but from there they went into better possessions, and at the time of the Conquest they inhabited one of the most fertile districts of the country, being bounded on three sides by the rivers Arnon, Jabok, and Jordan. See AMMONITES. The Israelites asked permission of their king to travel through their territory, promising to injure nothing, not even to draw water from their wells; but it was refused. The Amorites collected and attempted to oppose their progress, but were defeated, and their territory taken and divided between the tribes of Reuben and Gad. Josh. 13:15, 21, 24, 27. Nothing more is heard of them in the Bible, except occasionally as moving in small bands.

**A'MOS** (*burden*), one of the lesser prophets, herdsman of Tekoa, a small town in the tribe of Judah, about 12 miles south of Jerusalem. Am. 1:1. He lived in the reign of Uzziah, king of Judah, and of Jeroboam II., king of Israel, about eight hundred years before Christ. He was a contemporary of Hosea. While employed as a herdsman he was divinely appointed to

prophecy against Israel. This kingdom then was in its heyday of prosperity, but by reason of its idolatry rife with the seeds of ruin. It was Amos's duty to speak plain words upon the evils of the state. Being driven from Bethel upon the false representation made to the king by the idolatrous priest Amaziah, Am. 7:10-17, he returned to Tekoa. The time and manner of his death are uncertain.

AMOS, PROPHECY OF, is the thirtieth in the order of the books of the Old Testament, and is full of interest and instruction. It may be considered as a sort of continuation of Joel's. It is a unit. It begins with the declaration of God's judgments against Israel's neighbors. But in this storm of fury Judah does not escape while Israel stands the brunt of it. 1-2:6. The sins of Israel are rebuked. 2:6-6:14. The rebukes are followed by a series of symbols, which are interpreted. 7:1-9:7. But the book closes with the promise of good. The "tabernacle of David" is to be restored. Thus the beauty and perpetuity of the Christian Church are foretold. It has been remarked as a peculiar feature of this prophecy that it abounds with illustrations drawn from husbandry and the scenes of rustic life; it certainly contains some of the most perfect specimens of sublime thought and beautiful expression that are to be found in any language.

**A'MOZ** (*strong*), the father of Isaiah. 2 Kgs. 19:2; Isa. 1:1. Jewish tradition makes him the brother of Amaziah, king of Judah.

**AMPHIP'OLIS** (*around the city*), a chief city of the southern portion of Macedonia under the Romans. The river Strymon flowed on both sides of the city, hence its name. It was 33 miles south-west of Philippi, and 3 miles from the sea. Paul and Silas passed through it. Acts 17:1. *Neo-Khorio*, or *Newtown*, a village of about 100 houses, now occupies a portion of the site of Amphipolis.

**AM'PLIAS**, a Christian at Rome whom Paul salutes. Rom. 16:8.

**AM'RAM** (*red?*), a descendant of Seir. 1 Chr. 1:41.

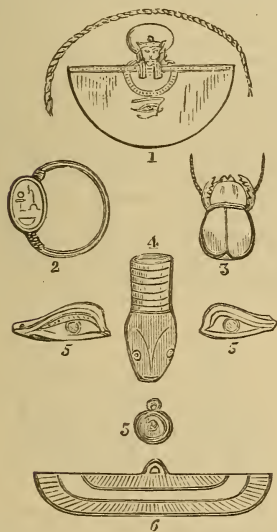
**AM'RAM** (*people of the exalted*). 1. A Levite, father of Moses. Ex. 6:18-20.



2. One who married a foreign wife. *Ezr.* 10:34.

**AM'RAPHEL.** *Gen.* 14:1. The Hamite king of Shinar, or Babylonia, who confederated with other kings and made war on Sodom and the other cities of the plain, plundering them and making prisoners of their inhabitants. Among the captives was Lot, Abraham's nephew. *Gen.* 14:9-16. See *Lor.*

**AM'ULET.** The superstitious character of the Oriental nations has in all periods led them to fear the attacks of imaginary foes, and so, in order to protect themselves, they wear charms of one sort and another. These amulets are indirectly and directly referred to in the Bible; *e. g.* when in the form of



Egyptian Amulets. (In the British Museum.)

1. Gold. 2. Ring with the word "health" inserted. 3. Scarabæus. 4. Cornelian serpent's head. 5. Porcelain eyes. 6. Gold pendant, inlaid.

ear-rings. *Gen.* 35:4; *Jud.* 8:24; *Ios.* 2:13. But more commonly they were worn suspended from a necklace as a gem with an inscription or figure of a god upon it. Charms consisted likewise of words written upon papyrus or parchment rolled up tightly

and sewed in linen; perhaps these are meant by the "tablets" of *Isa.* 3:20. Phylacterics, some suppose, derived their sanction from the danger of idolatrous practices to which this custom gave rise.

**AM'ZI** (*strong*). 1. A Levite. 1 *Chr.* 6:46.

2. A priest. *Neh.* 11:12.

**A'NAB** (*place of grapes*), a place or town of the Anakim, *Josh.* 11:21; 15:50; now Anab, 10 miles south-south-west of Hebron, though Lieutenant Conder places it much farther west.

**A'NAH** (*answering*), the father of Abolibamah, one of Esau's wives. *Gen.* 36:2, 14, 24. The discovery of some warm springs (although in the A. V. the word is translated *mules*) is attributed to him.

**ANAHARATH** (*gorge, or pass*), a city of Issachar, *Josh.* 19:19, probably in the northern part of that territory. *Meskarah*, and also *en-Nourah*, just east of Little Hermon, have been suggested as the site of Anaharath.

**ANAI'AH** (*whom Jehovah answers*). 1. A priest. *Neh.* 8:4.

2. One of the "heads" of the people who sealed the covenant. *Neh.* 10:22.

**AN'AKIM** (*Anak, sing., neck-chain; Anakim, plur., long-necked persons*), a race of giants, the descendants of Arba, who gave the name of Kirjath-arba, city of Arba, to the city which the Jews called Hebron. The name Anak belongs to the race, not to an individual. The race was divided into three tribes, called in common the Anakim, and remarkable for their fierceness and stature. In the time of the Conquest they occupied the territory between Hebron and Jerusalem. *Josh.* 11:21, 22. Their gigantic size had terrified the spies Moses sent out, *Num.* 13:28, but they were defeated by the Israelites, who entered into their possessions, Hebron becoming the portion of Caleb. *Josh.* 14:15. See GIANTS.

**ANAM'MELECH.** See ADRA-MELECH.

**A'NAN** (*a cloud*), one who sealed the covenant. *Neh.* 10:26.

**ANA'NI** (*whom Jehovah covers*), a descendant of David. 1 *Chr.* 3:24.

**ANANI'AH** (*whom Jehovah covers*),

an ancestor of one who helped to build the wall of Jerusalem. Neh. 3:23.

**ANANI'AH** (*whom Jehovah covers*), one of the towns in which the Benjamites dwelt after the Captivity. Neh. 11:32. The modern village *Beit Hanina*, about 3 miles north of Jerusalem, corresponds well in name and situation to this ancient town.

**ANANI'AS** (the Greek form of Hananiah, *whom Jehovah has graciously given*). 1. One of the professed converts to the Christian faith under the preaching of the apostles. Acts 5:1-10. When the disciples had thrown their property into a common stock, Ananias sold his estate and brought a part of the purchase-money, pretending it was the whole proceeds of the sale. Being charged by Peter with his sin, he fell down dead upon the spot. His wife Sapphira, who was privy to the fraud of her husband, but ignorant of his dreadful end, being asked for how much their estate had been sold, confirmed the falsehood which Ananias had told, and instantly met the same doom.

2. A primitive devout disciple who lived at Damascus, and was commissioned to visit Paul soon after his conversion and restore him to sight. Acts 9:10-18; 22:12-16. Tradition makes him subsequently the bishop of Damascus, and a martyr.

3. The son of Nebedæus, appointed high priest by Herod, king of Chaleis, A. D. 48. Acts 23:2. In A. D. 52 he was sent to Rome to answer a charge of oppression preferred against him by the Samaritans. He was, however, acquitted, returned, and resumed his office. Paul was tried before him, A. D. 55. He was likewise one of the apostle's accusers before Felix and before Festus. Acts 24:1; 25:2. See PAUL. He was shortly after deposed, but retained much power until at the breaking out of the Jewish war, when the Sicarii set fire to his house and compelled him to flee, but followed and killed him, A. D. 67 (Josephus, *Jewish Wars*, ii. 17, 9).

**AN'ATH** (*answer*), father of Shamgar, one of the Judges. Jud. 3:31; 5:6.

**ANATH'EMA** (*set apart, devoted*). In its usual acceptance it means the devoting of an animal, person, or place to

destruction. Lev. 27:28; Josh. 6:17-21. Paul uses it in the sense "cut off, accursed." Rom. 9:3; Gal. 1:8, 9. Hence in ecclesiastic language it means "excommunicated, cut off from the church."

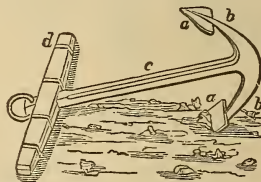
**ANATH'EMA MARANATHA** is a Syriac exclamation signifying, *Let him be accursed, The Lord is at hand*, a reminder that at the coming of the Lord rewards and punishments would be meted out. 1 Cor. 16:22.

**AN'ATHO'TH** (*answers*). 1. A son of Becher the Benjamite. 1 Chr. 7:8.

2. One who sealed the covenant. Neh. 10:19.

**AN'ATHOTH** (*answers, or echoes*), a Levitical city in Benjamin, Josh. 21:18; 1 Chr. 6:60; the birthplace of Jeremiah, Jer. 1:1; 11:21, 23; 32:7-9; on the route of the Assyrians, Isa. 10:30; some of its people returned with Zerubbabel, Ezr. 2:23; Neh. 7:27; now a village of about 20 houses, 4 miles north-east of Jerusalem, and called *Anatha*. Tradition incorrectly locates Anathoth at *Kuriet-el-Enab*, near *Abu Gosh*, and between Ramleh and Jerusalem.

**ANCH'OR**. Acts 27:29. The anchor was formerly cast from the stern of the ship. In the passage cited reference may be had to an anchor with four flukes or arms, such as are sometimes used by boats in shallow water; or it may mean four distinct separate anchors.



The above represents a common anchor with two flukes or arms. There is a strong shank *c*, at one end of which are two arms *b b*, terminating in flukes *a a*. At the other end of the shank is the stock *d*, supplied with a ring to which a cable can be attached. The stock is designed to give such a direction to the falling anchor that one of the flukes shall enter itself firmly at the bottom. See SHIP.

**AN'DREW** (*manly*), one of the twelve apostles, John 1:40, the son of

Jonas and brother of Simon Peter, was a native of Bethsaida, in Galilee, by trade a fisherman, and originally a disciple of John the Baptist, whom he left to follow our Saviour. When he had found the Messiah, he forthwith sought his brother Simon and brought him to Jesus, and soon after they both attached themselves to the little band of his disciples and followed him till the close of his ministry. The events with which Andrew was particularly connected are recorded in Matt. 4:18-20; Mark 13:3; and John 1:35-40; 6:3-13; 12:22. Tradition says he preached the gospel in Scythia, Greece, and Asia Minor, and was crucified on a cross of a peculiar shape (hence St. Andrew's cross) in Achaia.

**ANDRONI'CUS** (*victorious man*), a Roman Christian whom Paul salutes in Rom. 16:7.

**A'NEM** (*two fountains*), a Levitical city of Issachar, 1 Chr. 6:73; probably the same as En-gannim of Josh. 19:21; 21:29. It has been identified with the modern *Jenin*, on the border of the plain of Jezreel. See EN-GANNIM (2).

**A'NER** (*boy*), one of the three Amorite chiefs who joined Abraham in the pursuit of the four invading kings. Gen. 14:13.

**A'NER** (*boy*), a Levitical city in Manasseh, west of the Jordan, 1 Chr. 6:70; supposed by some to be the same as Taanach, Jud. 1:27, and Tanach. Josh. 21:25.

**ANG'EL.** Gen. 24:7. This word, both in the Greek and Hebrew languages, signifies a *messenger*, and in this sense is often applied to men. 2 Sam. 2:5; Luke 7:24 and 9:52. When the term is used, as it generally is, to designate spiritual beings, it denotes the office they sustain as the agents by whom God makes known his will and executes his government.

Our knowledge of such beings is derived wholly from revelation, and that rather incidentally. We know, from their residence and employment, that they must possess knowledge and purity far beyond our present conceptions, and the titles applied to them denote the exalted place they hold among created intelligences. Christ did not come to the rescue of angels, but of men. Comp. Heb. 2:16. The angels are represented as ministering spirits sent

forth to do service to the heirs of salvation. Heb. 1:14. They appear at every important stage in the history of revelation, especially at the birth of Christ, Luke 2:9-13, in his agony in Gethsemane, Luke 22:43, at his resurrection, Matt. 28:2; Mark 16:5; Luke 24:4, and at the final judgment. Matt. 13:41.

Of their appearance and employment we may form some idea from the following passages—viz. Gen. 16:7-11. Compare Gen. 18:2; 19:1 with Heb. 13:2; Jud. 13:6; Eze. 10; Dan. 3:28 and 6:22; Matt. 4:11; 18:10 and 28:2-7; Luke 1:19; 16:22 and 22:43; Acts 6:15; 12:7; Heb. 1:14; 2:16; 2 Thess. 1:7; Rev. 10:1, 2, 6.

Of their number some idea may be inferred from 1 Kgs. 22:19; Ps. 68:17; Dan. 7:10; Matt. 26:53; Luke 2:9-14; 1 Cor. 4:9; Heb. 12:22.

Of their strength we may judge from Ps. 103:20; 2 Pet. 2:11; Rev. 5:2; 18:21; 19:17.

And we learn their inconceivable activity from Jud. 13:20; Isa. 6:2-6; Matt. 13:49; 26:53; Acts 27:23; Rev. 8:13.

There is also an order of evil spirits ministering to the will of the prince of darkness, and both active and powerful in their opposition to God. Matt. 25:41.

It would seem the proper inference from Matt. 18:10 that every believer had a guardian angel. The same idea is suggested in other passages, as Ps. 91:11, 12; Luke 15:10; Acts 12:15.

They are the companions of the saved. Heb. 12:22, 23; Rev. 5:11, 12. They are to sustain an important office in the future and final administration of God's government on earth. Matt. 13:39; 25:31-33; 1 Thess. 4:16. But they are not proper objects of adoration. Col. 2:18; Rev. 19:10.

**ANGEL OF HIS PRESENCE**, Isa. 63:9, by some is supposed to denote the highest angel in heaven, as Gabriel, who stands "in the presence of God," Luke 1:19; but others believe it refers to the incarnate Word.

**ANGEL OF THE LORD**, Gen. 16:7, is considered, by some, one of the common titles of Christ in the Old Testament. Ex. 23:20. Compare Acts 7:30-32 and 37, 38.

**ANGEL OF THE CHURCH.** Rev. 2:1. The only true interpretation of this phrase is the one which makes the angels the rulers and teachers of the congregation, so called because they were the ambassadors of God to the churches, and on them devolved the pastoral care and government.

**ANGEL OF LIGHT.** See DEVIL.

**ANG'ER**, a strong emotion, which is sinful or otherwise according to its object and motive. When ascribed to holy beings it is used figuratively to denote high displeasure at sin. In this sense good men may be angry and sin not, Eph. 4:26; Neh. 5:6; cf. 2 Pet. 2:7, 8; and even God is said to be "angry with the wicked every day." Ps. 7:11. Unjustified anger is reckoned among chief sins, and as such is severely rebuked. Eph. 4:31; Col. 3:8, and numerous passages in Proverbs.

**AN'IAM** (*sighing of the people*), a Manassite. 1 Chr. 7:19.

**AN'IM** (*fountains*), a town in the mountains of Judah. Josh. 15:50. *Khirbet el-Jif* has been suggested as the site of Anim, but it is more probably at the modern village of *el-Ghuwein*, about 10 miles south-west of Hebron.

**AN'IMAL.** The Hebrews distinguished between clean and unclean animals, allowing the use of some in sacrifice for food, and forbidding it in the case of others. For the list see Lev. 11.

**AN'ISE.** Matt. 23:23. Properly dill (*Anethum graveolens*), an annual herb bearing small aromatic seeds used in medicine and cookery. Ancient writers mention it as cultivated in Egypt; it grows in the Greek islands, and occurs at the present day in Palestine, both in gardens and wild, or at least uncultivated in fields.—*Tristram*. Another plant (*Pimpinella anisum*) of the same family has been considered, with less probability, to be the anise of the Bible.

The tithe of this herb was scrupulously paid by the Pharisees. A Jewish writer says that the seed, the leaves, and the stem of dill are subject to tithes. See MINT.

**ANK'LET.** Though this word does not occur in the A. V., anklets are referred to in Isa. 3:16, 18, 20. They were worn upon each leg and were as



Anise. (After Tristram.)

common as bracelets upon the arms, and were made of much the same ma-



Anklets.

1, 2, 3, 4. Egyptian Anklets. 5. Modern worn by dancing-girls. 6, 7. Assyrian, of iron and bronze. (From Nineveh. Now in British Museum.)



terials. The musical tinkling and jingling which they made as the wearers walked were no doubt the reasons for their use. The ornamental step-chains worn by females, according to Gesenius, caused the short and mincing walk alluded to by the prophet in verse 16. Lane speaks of these ornaments as now worn in the East.

**AN'NA** (*grace*), a prophetess, daughter of Phanuel, of the tribe of Asher. Luke 2:36. Her husband having died after she had been married seven years, she devoted herself to the Lord, and was very constant in her attendance on the services of the temple. She did not, however, live in the temple itself. At eighty-four years of age she listened to the prophetic blessing which Simeon uttered when he held the infant Redeemer in his arms, and joined in it with great fervor.

**AN'NAS**, the son of Seth, and a high priest of the Jews. He was appointed by Quirinus, governor of Syria, A. D. 7, and was removed by Valerius Gratus, procurator of Judæa, A. D. 23. The office was originally held for life, but in Judæa's degenerate and dependent position it was one of the spoils of office, to be given to the ruler's favorite, and to be taken away upon the loss of favor. After his deposition Annas continued to hold the title; and although Caiaphas, his son-in-law, was the actual high priest, he was the ruling power. This explains the reference in Luke 3:2. This power he retained for nearly fifty years, having had five sons in succession in the high priest's office. Our Lord was brought first before Annas on the night of his seizure. John 18:13-24. The guilt of Christ's crucifixion rests most upon Annas, since Pilate tried to shield him, and Caiaphas was but his tool. Annas is mentioned as the president of the Sanhedrin, before whom Peter and John were brought. Acts 4:6.

**ANOINT'**. Gen. 31:13. The first biblical instance is in the passage cited, and it signifies in that connection the pouring of oil upon the stone which Jacob had set up for a pillar. Gen. 28:18.

The anointing of persons, places, and things with oil or ointment of a particular composition was a mode

of consecration prescribed by divine authority, and extensively practised among the Hebrews. Ex. 28:41. The ingredients of the ointment, embracing the most exquisite perfumes and balsams, are minutely given, Ex. 30:23-33, and the common use of it was expressly forbidden. Ex. 30:33.

It was customary at festivals, and on other great and joyful occasions, to anoint the head with fragrant oils; hence it became a sign of joy or happiness; the omission of anointing was therefore a sign of grief. For instances see Ruth 3:3; 2 Sam. 14:2; Ps. 23:5; 92:10; Eccl. 9:8; Matt. 6:17. Prophets, 1 Kgs. 19:16; 1 Chr. 16:22, priests, and kings were solemnly anointed, and thus set apart to their respective offices. Of the anointing of the latter we have frequent accounts. 2 Sam. 19:10; 1 Kgs. 1:39; 19:15, 16. The perfumed oil or ointment was usually poured upon the head of the person. It was sometimes done privately by a prophet, 1 Sam. 10:1; 16:1-13; 1 Kgs. 19:16; 2 Kgs. 9:1-6, and was a symbolical intimation that the person so anointed would at some future day ascend the throne. After the monarchy was established the anointing was done by the priest, 1 Kgs. 1:39, probably in some public place, 1 Kgs. 1:32-34, and, at least on one occasion, in the temple, surrounded by the royal guards. 2 Kgs. 11:12, 13. David was anointed three times—privately by Samuel before Saul's death, to give him a claim to the throne, 1 Sam. 16:1-13; again publicly as king over Judah in Hebron, 2 Sam. 2:4; and finally, over the whole nation. 2 Sam. 5:3. In regard to the priest's anointing, at first it was part of the induction into office of any priest, Ex. 40:15; Num. 3:3, but afterward it was a rite practised only in the case of the high priest. Lev. 8:12; Ps. 133:2.

It was common to anoint the person, or some part of it, as the head, feet, hair, etc., for the sake of health or cleanliness, or as a token of respect, and also in connection with religious observances. Mark 6:13; Luke 7:46; John 12:3. When practised to show respect, the most expensive materials were used, and the ceremony was performed in such a manner as

to denote the most humble and submissive reverence.

The anointing of the sick with oil was also common. The healing properties of oil are well known; and though the cures wrought by the disciples of our Lord were obviously miraculous, they still employed the ordinary means of cure. Mark 6:13. The apostolic direction, Jas. 5:14, respecting the anointing of the sick shows us that, together with prayer, the appropriate means of healing should be employed in dependence upon or in the name of the Lord. The ceremony was not in its nature obligatory, and surely no sufficient warrant for the rite of "extreme unction."

The bodies of the dead were often wrapped in spices and ointments to preserve them from corruption. Mark 14:8; 16:1, and Luke 23:56.

The terms "anoint," "anointed," and "anointing" are employed also spiritually to illustrate the sanctifying influences of divine grace upon the soul. 2 Cor. 1:21; 1 John 2:20, 27.

To anoint the eyes with eye-salve, Rev. 3:18, is a figurative expression for the gift of spiritual illumination.

THE ANOINTED, or Messiah, who is constituted our High Priest and Intercessor, was anointed with the Holy Ghost, of which anointing that of the priests under the Jewish dispensation is supposed to be typical. Ps. 45:7; Isa. 61:1; Dan. 9:24; Luke 4:18, 21; Acts 4:27 and 10:38. See MESSIAH.

**ANT.** Prov. 6:6 and 30:25. A small insect remarkable for industry, economy, and architectural skill. These creatures are called by an inspired writer "exceeding wise," Prov. 30:24, and Cicero was so filled with wonder at their wisdom that he declared they must have mind, reason, and memory.

The ants were described by the ancients "as ascending the stalks of cereals and gnawing off the grains, while others below detached the seed from the chaff and carried it home; as gnawing off the radicle to prevent germination, and spreading their stores in the sun to dry after wet weather." The proverb "As provident as an ant" was no less common among the people of the Mediterranean shores than "As busy as a bee" is with us. Hesiod spoke of the time—

"When the provident one [the ant] harvests the grain."

Naturalists and commentators for a long time have been accustomed to deny the truth of such ideas. It is, however, now acknowledged that in such warm climates as Palestine these insects are dormant but a short time during the cooler season, and that they do store up large quantities of grain and seed, and dry them after rain. The writer has often seen in Judæa a quart or two of chaff and seeds upon ant-hills. This the ants were bringing out to dry in the morning, and carrying into their nests as it grew damp toward night.

J. T. Moggridge, F. L. S., advances proof to confirm the ancient view, in the case of two species common around the Mediterranean. He has discovered the granaries, sometimes excavated in solid rock, in which the seeds are stored. He has seen the ants in the act of collecting seeds, and traced seeds to the granaries; he has seen them bring out the grains to dry after a rain, and nibble off the radicle from those which were germinating, and feed on the seed so collected. From these granaries Mr. M. collected the seeds of fifty-four species of plants. In one instance the masses of seeds of clover and other small plants taken from a single nest weighed, by careful estimate, over a pound. That the amount of grain gathered by ants was not unworthy of notice appears from the fact that the Mishna, or traditionary law of the Jews, adjudicates upon the ownership of such stores when found by the people.

Of the 104 species of European ants, only two are known to store seeds. But these two, called "harvesting-ants," are abundant in the Levant; hence the familiarity of the ancients with them. The prudence of this insect, as well as its industry, may therefore properly instruct us. That the ant is in every respect "exceeding wise" is evident from its history and habits, which have been investigated by modern naturalists. Their habitations are constructed with regular stories, sometimes to the number of thirty or forty, and have large chambers, numerous vaulted ceilings covered with a single roof, long galleries and corridors, with pillars or columns of very perfect proportions.

The materials of their buildings, such as earth, leaves, and the fragments of wood, are tempered with rain, and then dried in the sun. By this process the fabric becomes so firm and compact that a piece may be broken out without any injury to the surrounding parts; and it is so nearly impervious that the longest and most violent rains never penetrate more than a quarter of an inch.

They are well sheltered in their chambers, the largest of which is placed nearly in the centre of the building. It is much higher than the rest, and all the galleries terminate in it. In this apartment they spend the night and the cold months, during which they are torpid, or nearly so, and require not the food which they lay up.

To illustrate their industry and immense labor, it is said that their edifices are more than five hundred times the height of the builders, and that if the same proportion were preserved between human dwellings and those who build them, our houses would be four or five times higher than the pyramids of Egypt, the largest of which is four hundred and eighty feet in height, and requires a base of seven hundred feet square to support it. The largest of one species of ant (the South American) does not stand more than a quarter of an inch high, while their nests or houses are from twelve to twenty feet high, and large enough to hold a dozen men.

**AN'TICHRIST.** This word occurs only in the Epistles of John. Etymologically, it may mean either one who is opposed to Christ or one who sets himself up in the place of Christ. Comp. "anti-pope," "rival-king." A comparison of the four passages in which the word is found, 1 John 2: 18, 22; 4: 3; 2 John 7, shows that John meant to designate various persons holding heretical opinions in regard to the incarnation of Christ. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist." 1 John 4: 3. He directs his warnings against this spirit as an existent evil: "Even now are there many antichrists," 1 John 2: 18; "Even now already is it in the world." 1 John 4: 3. We know that in John's day there were in the Church false teachers who denied the union of the divine and human in

Christ and resolved the history of Christ into a mere phantom or myth. Such were Cerinthus and the early Gnostics (who have their followers in the modern assailants of the gospel history).

But this use of the word by the apostle does not exhaust its meaning. It can be also applied to all enemies of Christ, and to all those doctrines and influences which tend to set up against the simplicity of gospel truth the traditions or speculations of men, thus weakening or destroying the force of the former.

We should not confound the antichrist of John's Epistles with the beasts from the abyss, or the antagonistic world-powers described in Daniel and in Revelation. More nearly related to antichrist, and yet distinct, is "the man of sin." 2 Thess. 2: 3.

**AN'TIOCH** (from *Antiochus*), the name of two cities in New Testament times.

1. Antioch in Syria, founded by Seleucus Nicator, about 300 B. C., and enlarged and newly walled by Antiochus Epiphanes.



Coin of Antiochus Epiphanes.

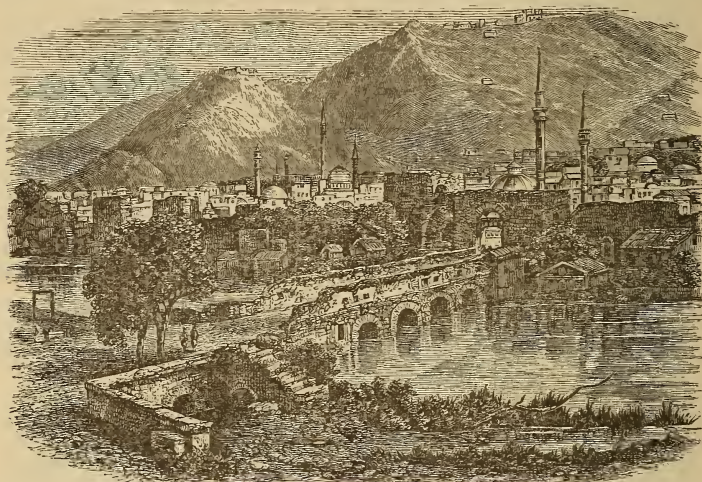
*Situation.*— This city was about 300 miles north of Jerusalem, on the left bank of the river Orontes, 16½ miles from the Mediterranean, in a deep pass between the Lebanon and the Taurus ranges of mountains. It was sometimes called "the gate of the East," being on the highway from the countries on the Mediterranean to Mesopotamia and Arabia.

*Biblical History.*— Next to Jerusalem, no city is of greater interest or importance in apostolic history than Antioch in Syria. At this place the disciples were first called Christians, Acts 11: 26; it was an important centre for the spread of the gospel, Acts 13; from it Paul started on his missionary journeys, Acts 15: 36; 18: 23; important principles of Christian faith and practice were raised and settled



through the church at Antioch, Acts 14:26, 27; 15:2-30; Gal. 2:11-14. It was made a "free" city by Pompey, was beautified by the emperors with aqueducts, baths, and public buildings; and in Paul's time it ranked third in population, wealth,

and commercial activity among the cities of the Roman empire. Christianity gained such strength there, that in the time of Chrysostom, who was born at Antioch, one-half of the 200,000 inhabitants of the city were Christians.



Antioch in Syria. (After Cassas. From Lewin's "Life of St. Paul.")

*Present Condition.*—Antioch has been besieged and plundered 15 times, and 7 times destroyed by earthquakes, yet the remains of its ancient walls astonish the traveller. They were 50 feet high and 15 feet thick. The old town, which was 5 miles long, is now represented by a mean, shrunken-looking place of about 6000 population, called *Antakieh*. An earthquake in 1872 overthrew nearly one-half of the houses; since then almost a new town has sprung up, and near by is a silk-factory, and on the river water-wheels for irrigating the gardens. Through the Lake of Antioch flows the *Nahr el-Aswad*, or "black book," the Melanes of classic history, which empties into the Orontes 3 or 4 miles above Antioch. Though the modern city is on a beautiful and exceedingly fertile plain between the mountains, and watered by the Orontes, the interior of the town appears

to consist "of dreary heaps of ruins, and unsightly, patched, and dilapidated houses, interspersed with rubbish and garbage." (See Baedeker's *Palestine and Syria*, p. 578.)

2. Antioch in or near Pisidia was also founded or rebuilt by Seleucus Nicator. It was situated on a ridge—Strabo calls it a "height"—near the foot of the mountain-range, and by the northern shore of Lake *Eyerdir*. Paul preached there, Acts 13:14; 14:21, and was persecuted by the people, 2 Tim. 3:11. It was formerly erroneously located at *Ak-sheer*, but has lately been identified with *Yalobatch*, directly east of Ephesus and north-west of ancient Tarsus. Ruins of walls, theatres, and churches still exist there.

**AN'TIPAS** (prob. contr. Antipater, *for, or like, the father*), a martyr of the church in Pergamos. Rev. 2:13. Tradition makes him its bishop.



**ANTIP'ATRIS** (*for his father*), a city built by Herod the Great in honor of his father, Antipater. It was on the road from Jerusalem to Caesarea, Acts 23:31, about 26 miles south-east of the latter and 16 miles north-east of Joppa, according to ancient authority. Some have located it at *Kefr Saba*, on the plain, 40 miles north-west of Jerusalem; Wilson and Conder place it at *Kal'at Ras el'Ain*, ruins between Lydda and Caesarea, 30 miles south-east of the latter and 11 miles north-east of Joppa. The old Roman road from Jerusalem runs to this place, and thence to Caesarea. "One of the finest springs in the country is near." It did not seem probable to Wilson and Conder that any large town like Antipatris had been at *Kefr Saba*.

**ANTO'NIA**, a castle or fortress built by Herod, north-west of the temple in Jerusalem, and named by him after his friend Antony. It may be the "castle" referred to in Acts 21:34.

**ANTOTHI'JAH** (*answers of Jehovah*), a Benjamite. 1 Chr. 8:24.

**ANT'OTHITE, THE**, a native of Anathoth. 1 Chr. 11:28; 12:3.

**A'NUB** (*confederate*), a descendant of Judah. 1 Chr. 4:8.

**APEL'LES**, greeted and commended by Paul. Rom. 16:10. Tradition makes him afterward bishop of Smyrna or Heraclea.

**APES**. 1 Kgs. 10:22. Probably a generic term for a variety of animals of the monkey-tribe. The rude resemblance of these creatures to the human race, both in figure and physical capacity, is well known. Apes are not natives of Palestine or adjacent regions, but were among the articles of merchandise imported from Ophir in Solomon's ships.

The ape was an object of worship among the Egyptians, and is still such in many parts of India. We have an account of a temple in India, dedicated to the worship of the ape, supported by seven hundred columns not inferior to those of the Roman Pantheon. An ape's tooth was found by the Portuguese when they pillaged the island of Ceylon many years since, and so desirous were they to redeem

it as an object of devout worship that the kings of the country offered nearly seventy-five thousand dollars for it.

**APHAR'SATHCHITES, APHAR'SITES, APHAR'SACHITES**, colonists from Assyria to Samaria. Ezra, 4:9; 5:6; 6:6.

**A'PHEK** (*strength*), the name of several towns.

1. A royal city of the Canaanites whose king was slain by Joshua. Josh. 12:18. It was near Hebron, and probably the same as Aphekah. Josh. 15:53.

2. A city of Asher, Josh. 19:30, in the north of Palestine, near Sidon, Josh. 13:4; supposed to be the same as Aphik, Jud. 1:31, and the classical Aphaca, noted in later history for its temple of Venus; now *Afka*, near Lebanon.

3. A place where the Philistines encamped before the ark was taken, 1 Sam. 4:1; north-west of Jerusalem and near Shocho, now *Belled el-Foka*.

4. A place near Jezreel, in Issachar, where the Philistines were, before defeating Saul, 1 Sam. 29:1, and cannot be identified with No. 3, as some have suggested.

5. A walled city in the plains of Syria, on the road to Damascus. 1 Kgs. 20:26, 30; 2 Kgs. 13:17. It was about 6 miles east of the Sea of Galilee; now called *Fik*.

**APH'EKAH** (*strong place*), feminine form of Aphek. Josh. 15:53. See APHEK (1).

**APHI'AH** (*refreshed*), one of Saul's progenitors. 1 Sam. 9:1.

**A'PHIK**. Jud. 1:31. See APHEK (2).

**APH'RAH** (*fawn, or dust*), a place in the low-country of Judah. Mic. 1:10. It has been identified by some with Ophrah, but there is evidence that it was west or south-west of, and not far from, Jerusalem.

**APH'SES** (*the dispersion*), the head of the eighteenth of the twenty-four courses of priests. 1 Chr. 24:15.

**APOC'ALYPSE**, the Greek word for revelation, used of the Revelation of John. See REVELATION.

**APOC'RYPHA** (*hidden*), the name applied most commonly to the uncanonical books that have been added to the Old Testament.

1. *Old Testament Apocrypha*.—They are

fourteen in number. 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. Ecclesiasticus, or the Wisdom of Jesus the Son of Sirach; 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. They do not exist in Hebrew, but were written in Greek, mostly in Alexandria. Though often quoted by the fathers, they were not esteemed as highly as the Scriptures. They are of great value as conveying historical information and containing many instructive sayings and examples. They fill up the gap between the Old and New Testaments. But they are without divine authority, and cannot be used in support of any doctrine or practice. They are found in the Septuagint, the Vulgate, and all Roman Catholic Bibles, since all but the two books of Esdras and the Prayer of Manasses were pronounced by the Council of Trent a part of the canonical Scriptures. They were likewise printed in Protestant Bibles and by the British and Foreign Bible Society until 1826, when, after a long controversy, it resolved to omit them from all future editions. The American Bible Society followed its example.

2. *New Testament Apocrypha*.—These are various spurious gospels, histories, biographies, and epistles. They are never printed in Bibles. They are immensely inferior to the genuine books. Many of them are pious frauds, perpetrated with the design of enhancing the glory of Christ and his apostles, but by their nonsensical stories they not only utterly fail of their object, but rather bring their heroes into contempt. They confirm, however, the canonical Gospels, as counterfeits presuppose the genuine coins. See CANON.

**APOLLO'NIA** (*belonging to Apollo*), the name of several places in Europe and Asia, of which Apollonia in Illyria was the most celebrated. But the Apollonia through which Paul passed, Acts 17:1, was a city of Macedonia, about 36 miles east of Thessa-

lonica, and 30 miles south-west of Amphipolis. Lewin locates it at the modern *Polina*.

**APOL'LOS** (*belonging to Apollo*), born at Alexandria, in Egypt, of Jewish parents, and described as an eloquent man and mighty in the Scriptures. Acts 18:24. As one of John's disciples he had been instructed in the elements of the Christian faith, but coming to Ephesus, A. D. 54, during the temporary absence of Paul, was more fully taught the doctrines of the gospel by Aquila and Priscilla, who had themselves been favored with the company and instruction of Paul at Corinth and on a voyage from that city to Ephesus. He afterward preached with abundant success in Achaia and at Corinth. Paul had already been instrumental in establishing a church there, to the care of which Apollos succeeded. 1 Cor. 3:6. The members of it were divided into parties, some being particularly partial to Paul, others to Apollos, and others still to Cephas or Peter. The rebuke of the apostle, 1 Cor. 1:12, is directed against these partialities, in all which the power and grace of God seemed to be overlooked or disregarded. When Paul wrote his Epistle it is likely Apollos was either with him or near him, probably at Ephesus, A. D. 57. From 1 Cor. 16:12 we learn that in consequence of these dissensions Apollos absolutely declined to go to Corinth. It has been remarked as an exemplary trait of character of these two eminent apostles that the contentions of their respective friends and admirers had no effect on their love and respect for each other. They both refrained from visiting the church while it was distracted with such prejudices and partialities, though a worldly ambition might have selected it as the field and the season of self-aggrandizement. Apollos is last mentioned Tit. 3:13, and very affectionately. He was probably a more brilliant man than Paul. Some scholars consider him to have been the author of the Epistle to the Hebrews. But this is a mere conjecture; no exact proof can be given.

**APOL'LYON**. See ABADDON.

**APOS'TLE** (*one sent forth*). 1. This term was given originally to the twelve chief disciples of our Lord.

Matt. 10:2. Their names were SIMON PETER, ANDREW, JAMES, and JOHN (sons of Zebedee); PHILIP, BARTHOLOMEW, THOMAS, MATTHEW, JAMES, and LEBBEUS, who is also called Judas or Jude (sons of Alphaeus); SIMON the Canaanæan (or Zealot) and JUDAS ISCARIOT. Christ's charge to them is recorded in Matt. 10: 5-42. All the known circumstances of their history will be found under their respective names.

Speaking generally, the apostles were of the lower, but not the lowest, class of the people. They were all laymen. Their learning was rather of life than of books, and yet it is probable they possessed the rudiments of an education. Religious perceptions and piety they doubtless possessed. Yet they needed much instruction and a miraculous endowment before they were able to do the work of the gospel. The Acts of the Apostles tells us of their first independent labors. Paul was called as an apostle, 7 years after the resurrection of Christ, on the way to Damascus. He was not of the Twelve, but was of equal authority. Gal. 1:1, 12, 16; 2:9.

The office and commission of apostles were remarkable in the following particulars: (1.) They were all required to have been eye- and ear-witnesses of what they testified, especially of the resurrection of Christ. John 15:27; Acts 1:21, 22 and 22:14, 15; 1 Cor. 9:1 and 15:8; 1 John 1:3. (2.) They were all called or chosen by our Saviour himself. Luke 6:13; Gal. 1:1. Even Matthias is not an exception to this remark, as the determination of the lot was of God. Acts 1:24-26. (3.) They were inspired. John 16:13. (4.) They had the power of miracles. Mark 16:20; Acts 2:43; Heb. 2:4; Rom. 15:18, 19; 2 Cor. 12:12.

The word "apostle" is also used in a wider sense of Christian heralds of the gospel. 2 Cor. 8:23; Phil. 2:25. (A. V. in both cases translates "messenger.")

2. The term apostle is also applied to our Saviour, Heb. 3:1, and with singular propriety, as in the character of Messiah he is emphatically the *Sent of God*.

**APOTH'E'CARY.** See PERFUME.

**AP'PAIM** (*the nostrils*), a descendant of Judah. 1 Chr. 2:30, 31.

**APPAR'EL.** See CLOTHES.

**APPEAL'.** The right of appeal

was acknowledged in the Jewish law. Deut 17:8, 9. For matters of controversy might be referred for final adjudication to "the priests, the Levites, and unto the judge that shall be in those days," in the place chosen of God. But this is not, properly speaking, such an appeal as our law recognizes. Yet we find traces of the principle in the days of the Judges, Jud. 4:5, and of the kings. 2 Sam. 15:3. Jehoshaphat established a permanent court before which all cases might come. 2 Chr. 19:8. This court was re-established by Ezra. Ezr. 7:25. The Sanhedrin in later times was the court of final appeal. By the Roman law every accused citizen had a right to carry his cause before the emperor at Rome, by appeal from the judgment of the magistrate. Acts 25:11.

**AP'PHIA**, a Christian woman addressed by Paul in Phile. 2. From the connection in which she stands, preceding a masculine name and linked so closely to Philemon, it has been reasonably conjectured that she was Philemon's wife.

**AP'PII FO'RUM** (*market-place of Appius*), a place on the famous Appian Way, 43 miles south-east of Rome, where the disciples met Paul. Acts 28:15. It was at the end of a canal, and hence filled with taverns and boatmen. Its ruins are still seen near *Trepointi*.

**APPLES, AP'PLE-TREE** (Hebrew, *breathing forth*). Song Sol. 2:3-5; 7:8; 8:5; Joel 1:12. Spoken of in the Scriptures as excellent "among the trees of the wood," of pleasant shadow, with sweet, beautiful, and fragrant fruit. The Hebrew word, by its meaning, is thought to emphasize the latter property. The apple proper is rare in Syria, and its fruit is inferior. Writers have urged the citron, orange, quince, and apricot as the trees meant. The fruit of the latter two alone is especially aromatic, and of these the quince is not sweet in taste.

The apricot is everywhere abundant in the Holy Land, and of it Tristram says: "Many times have we pitched our tents in its shade and spread our carpets secure from the rays of the sun." "There can scarcely be a more deliciously-perfumed fruit than the apricot; and what fruit can better fit the epithet

of Solomon, 'apples of gold in pictures of silver,' than this golden fruit as its branches bend under the weight in their setting of bright, yet pale, foliage?" The expression of Solomon just referred to, Prov. 25:11, is also supposed to compare *fruit in silver baskets*, or salvers curiously wrought like basket-work, and perhaps representing animals or landscapes, to seasonable advice wisely and courteously administered.

**APPLE OF THE EYE** (Hebrew, *little man*, or *pupil of the eye*). Prov. 7:2; Zech. 2:8. Apple here represents an entirely different word from the word of the preceding topic, meaning the front and most sensitive part of the organ of vision. The same figure is used, Deut. 32:10 and Ps. 17:8, to denote the most complete protection and security. And in Lam. 2:18 the phrase "apple of thine eye" is figuratively used for tears.

**AQUILA**. Acts 13:2. A Jew born at Pontus, in Asia Minor. Being driven from Rome by a decree of the government requiring all Jews to leave that city, he and his wife, Priscilla, came to Corinth, and were dwelling there at the time of Paul's first visit to that city. Acts 18:1. They were of like occupation (tent-makers), and Paul was received and hospitably entertained at Aquila's house; and they also accompanied him from Corinth to Ephesus. On some occasion they rendered Paul very important service, and a very warm friendship existed between them. Rom. 16:3-5. See APOLLOS.

**AR, AND AR OF MO'AB**. Num. 21:28. The chief city of Moab, on the east of the Salt Sea; called also Aroer, Deut. 2:36; sometimes used for the whole land of Moab, Deut. 2:29; burned by Sihon. Num. 21:26-30. It has been placed at Rabbah or Rabbath, but good authorities regard it as a different city, and fix Ar on the Arnon, 10 or 12 miles north of Rabbah, at the *Wady Lejum*. See RABBAH.

**A'RA** (*lion*), head of a branch of the house of Asher. 1 Chr. 7:38.

**A'RAB** (*ambush*), a town in the mountains of Judah, Josh. 15:52; perhaps the home of the Arbite. 2 Sam. 23:35. East of Hebron, at *er-Rabiye*, is an ancient site marked by walls, cisterns, and ruins, which Conder regards as the Arab of biblical history.

**AR'ABAH** (*burnt up*), a word of frequent use in the Hebrew, though found only once in the English version. Josh. 18:18. It is the name applied to the deep sunken valley which extends from Mount Hermon to the Elanitic Gulf of the Red Sea. This remarkable depression is about 250 miles long, and includes the Sea of Galilee and the Salt, or Dead, Sea. In some passages in Deuteronomy, the plain or "the Arabah" refers to the southern portion of the valley, between the Salt Sea and the Red Sea, Deut. 1:1; 2:8; in other passages the word doubtless refers to the northern portion of that valley along the Jordan, which the Arabs now call *el-Ghor*. See JORDAN. Arabah is now applied only to that portion of the valley which stretches from the chalk-cliffs below the Dead Sea southward to the Gulf of Akabah—Elanitic Gulf. It is about 100 miles long and from 4 to 16 miles wide. The limestone walls on the west of the valley are from 1500 to 1800 feet in height; the mountain-wall on the east side of the valley rises from 2000 to 2300 in height, and in Mount Hor to 5000 feet, and is chiefly composed of granitic and basaltic rock. The surface of the valley is covered with loose gravel, blocks of porphyry, and is furrowed with torrents, with scarcely a trace of vegetation. It is oppressively hot, is swept with burning winds, the Sirocco blowing at some seasons without intermission, a region dreary and desolate. The theory that the Jordan once ran through this valley into the Red Sea is now held to be untenable. Arabah in Josh. 18:18 has also been mistaken for the name of a city, and confounded with Beth-arabah of Josh. 15:61; 18:22; but in v. 18 the word has the article before it in the Hebrew, and hence refers to the plain, as elsewhere. See also ZIN, WILDERNESS OF, and SALT SEA.

**ARA'BIA** (*arid, sterile*), a large peninsula in the south-western part of Asia, between the Red Sea, the Indian Ocean, and the Persian Gulf. Its extreme length from north to south is about 1300 miles, its greatest breadth about 1500 miles, though from the northern point of the Red Sea to the Persian Gulf is only about 900 miles. It has the sea on all sides except the north. Its



area is estimated at 1,030,000 square miles; and of the three ancient divisions of the country, that known as Arabia Felix was by far the largest and most important, though it is less frequently mentioned by the sacred writers than either of the smaller and northern divisions.



Sketch-Map of Arabia.

**Physical Features**—Its main features are a coast-range of low mountains or table-land, seldom rising over 2000 feet, broken on the eastern coast by sandy plains; this plateau is backed up by a second loftier range of mountains in the east and south. The mountains are generally barren on their sea side; their outlines are rugged and precipitous; behind the mountains encircling the sea-coast lies a ring of sterile desert, broadest in the east and south, where it is a waste of burning sand, narrower in the west and north, where it is rocky. Within this belt of desert rise table-lands broken by fertile valleys. This central plateau includes about one-third of the Arabian peninsula, the desert another third, and the coast-ranges the remaining portion. The Sinaitic peninsula is a small triangular region in the north-western part, or corner, of Arabia. See **SINAI**.

**Divisions of Arabia**.—The ancients divided it into *Petræa*, *Deserta*, and *Felix*; or the *Stony*, the *Desert*, and the *Happy* or *Fertile*. Modern geographers divide Arabia into a number of large districts, the chief of these being *Yemen*,

which is the most fertile, and *Hadræmout* in the south, *Oman* in the east, *Shomer* and *Sinai*, or *Negeb*, in the north, *Hedjaz*, containing the holy cities of *Mecca* and *Medina*, in the west, and *Nej'd* in the central district. These districts are subdivided into upward of 35 smaller provinces. Some are thickly peopled with an agricultural population or those living in villages, while others are held by tribes of wandering *Bedouins*, each governed by the sheik.

**Productions**.—The principal animals are the horse, famed for its form, beauty, and endurance, camels, sheep, asses, dogs, the gazelle, tiger, lynx, and monkey, quails, peacocks, parrots, ostriches, vipers, scorpions, and locusts. Of fruits and grains, dates, wheat, millet, rice, beans, and pulse are common. It is also rich in minerals, especially in lead.

**Biblical History**.—Arabia in early Israelitish history meant a small tract of country south and east of Palestine, probably the same as that called *Kedem*, or "the east." **Gen. 10:30; 25:6; 29:1**. Arabia in New Testament times appears to have been scarcely more extensive. **Gal. 1:17; 4:25**. The chief inhabitants were known as *Ishmaelites*, *Arabians*, *Idumeans*, *Horites*, and *Edomites*. The allusions in the Scripture to the country and its people are very numerous. *Job* is supposed to have dwelt in Arabia. The forty years of wandering by the Israelites under *Moses* was in this land. See **SINAI**. *Solomon* received gold from it, **1 Kgs. 10:15; 2 Chr. 9:14**; *Jehoshaphat*, **2 Chr. 17:11**; some of its people were at *Jerusalem* at the *Pentecost*, **Acts 2:11**; *Paul* visited it, **Gal. 1:17**; the prophecies of *Isaiah* and *Jeremiah* frequently refer to it. **Isa. 21:11-13; 42:11; 60:7; Jer. 25:24; 49:28, 29**. See **KEDAR**.

**Secular History**.—Arabia in earliest history was divided into several kingdoms, of which *Yemen* was the chief. In the fifth century the northern Arabs overran *Yemen*; later, in A. D. 529, came the great *Abyssinian* invasion; then the era of *Mohammed*, 622-632, followed by the conquests of his followers, who swept over Arabia, Palestine, Syria, and the whole of Western Asia, Northern Africa, and into Europe. In the next century their power in Arabia was broken and

lost by dissensions. Arabia was disorganized, but rearranged in 929; furnished rulers for Egypt until 1171, in the time of Saladin; in 1517 the Turkish sultan, Selim I., was invested with the Mohammedan caliphate, and Arabia became subject to, and has since continued under, the Ottoman rule.

**A'RAD** (*wild ass*), a Benjamite. 1 Chr. 8:15.

**A'RAD**. Jud. 1:16. A city in the southern border of Judæa, whose king opposed the passage of the children of Israel, and even took some of them prisoners, for which the inhabitants were accursed and their city destroyed.

**A'RAD** (*place of fugitives*), a Canaanitish city, Josh. 12:14, on a small hill now called *Tell Arad*, about 20 miles south of Hebron. In Num. 21:1; 33:40 the translation should be "the Canaanite king of Arad."

**A'RAH** (*wandering*). 1. A chief of Asher. 1 Chr. 7:39.

2. The man whose descendants returned from Babylon, and whose granddaughter married Tobiah the Ammonite. Ezr. 2:5; Neh. 6:18; 7:10.

**A'RAM** (*high region*). 1. A son of Shem. Gen. 10:22, 23; 1 Chr. 1:17.

2. A descendant of Nahor, Abraham's brother. Gen. 22:21.

3. An Asherite. 1 Chr. 7:34.

4. The son of Esrom, elsewhere called Ram. Matt. 1:3, 4; Luke 3:33.

**A'RAM** (*highlands*), the elevated region north-east of Palestine, toward the Euphrates river. Num. 23:7; 1 Chr. 1:17; 2:23. It was nearly identical with Syria. *Aram-naharaim* of Gen. 24:10 is translated Mesopotamia in the English version, and refers to the region between the Euphrates and Tigris rivers. There were probably several petty kingdoms included under Aram, as Aram-zobah, Aram Beth-rehob, Aram Damascus, Padan-aram; all these were gradually absorbed by that of Damascus, which became the capital of all "Aram," or Syria. See SYRIA, MESOPOTAMIA, and DAMASCUS.

**A'RAM-NAHARA'IM** (*highlands of the two rivers*). Ps. 60, title. See ARAM.

**A'RAM-ZO'BAH**. Ps. 60, title. See ARAM.

**A'RAN** (*wild goat*), a descendant of

Seir the Horite. Gen. 36:28; 1 Chr. 1:42.

**AR'ARAT** (*holy land, or high land*), a mountainous region of Asia which borders on the plain of the Araxes, and is mentioned (1) as the resting-place of Noah's ark, Gen. 8:4; (2) as the refuge of the sons of Sennacherib, 2 Kgs. 19:37, margin; Isa. 37:38, margin; (3) as a kingdom near to Minni and Ashchenaz, Jer. 51:27.

Ararat was a name unknown to Greek and Roman geographers, as it is now to the Armenians, but it was known to others in B. C. 1750 as the ancient name for a portion of Armenia. In Scripture it refers to the lofty plateau or mountain-highlands which overlook the plain of the Araxes. Various views have prevailed as to the Ararat on which the ark rested. Tradition identifies it with the mountain known as Ararat to Europeans, called "Steep Mountain" by the Turks, and *Kuh-i-Nuh*, or "Noah's Mountain," by the Persians. It has two peaks, about 7 miles apart; the highest is 17,750 feet, the other about 4000 feet lower. The highest peak is covered with perpetual snow, and is a volcano, having had at least two violent eruptions within a century. The village of *Arguri*, built on its slopes, is said to be on the spot where tradition claims that Noah planted his vineyard. The mountains of Ararat, Gen. 8:4, more properly refer to the entire range of elevated table-land in that portion of Armenia, and upon some lower part of this range, rather than upon the high peaks before mentioned, the ark more probably rested. For (1) this plateau or range is about 6000 to 7000 feet high; (2) it is about equally distant from the Euxine and the Caspian Seas, and between the Persian Gulf and the Mediterranean, and hence a central point for the dispersion of the race; (3) the region is volcanic in its origin; it does not rise into sharp crests, but has broad plains separated by subordinate ranges of mountains; (4) the climate is temperate, grass and grain are abundant, the harvests quick to mature. All these facts illustrate the biblical narrative. George Smith, however, places Ararat in the southern part of the mountains east of Assyria (*Chaldean Account of Genesis*, p. 289).



View of Ararat. (After Parrot. From Riehm.)

**ARAU'NAH** (*ark*; a large ash or pine), or **OR'NAN**, was a Jebusite who lived at Jerusalem and owned a threshing-place or floor, where the temple was afterward built. 2 Sam. 24:16. David bought it of him because the destroying angel sent to desolate the nation, in consequence of David's sin of numbering the people, stayed his hand at the command of God just as he had reached the floor. Araunah refused at first to receive anything for it, but offered it to him, together with oxen for sacrifices, and the timber of the threshing-instruments for fuel. David refused to receive them as a gift, as he would not offer to the Lord that which had cost him nothing. He therefore bought the oxen for fifty shekels of silver, 2 Sam. 24:24, and the whole place for six hundred shekels of gold, 1 Chr. 21:25, and offered his sacrifices, which were accepted and the plague stayed. 2 Sam. 24:23 may be better translated: "The whole, O king, does Araunah give unto the King." But taking the Authorized Version translation as it stands, it favors the view of some that the expression "Araunah the king" implies that he was one of the kings of the Jebusites.

**AR'BA.** See **HEBRON**.

**AR'BAH.** Gen. 35:27. See **KIRJATH-ARBAH** and **HEBRON**.

**AR'BATHITE, THE,** *i. e.* na-

tive of the Arabah. 2 Sam. 23:31; 1 Chr. 11:32.

**AR'BEL.** Hos. 10:14. See **BETH-ARBEL**.

**AR'BITE, THE,** *i. e.* native of Arab. Paarai was so called. 2 Sam. 23:35.

**ARCHAN'GEL,** the prince or chief of angels. The word only occurs twice in the Bible, 1 Thess. 4:16; Jude 9, and it is generally believed that a created, though highly-exalted, being is denoted by the term.

**ARCHELA'US** (*prince of the people*), a son of Herod the Great by a Samaritan woman. He with his brother, Antipas, was brought up in Rome. On the decease of his father, *v. c.* 4, the same year that Christ was born, he succeeded to the government of Idumea, Samaria, and Judæa, with the title of ethnarch. His character was cruel and revengeful. Joseph and Mary on their return from Egypt naturally, therefore, feared to live under his government. Matt. 2:22. In the tenth year of his reign he was deposed by the emperor for cruelty, on charges preferred against him by his brothers and subjects, and banished to Vienne, in Gaul, where he died.

**AR'CHI.** Josh. 16:2. A place near Bethel, perhaps settled by a colony from Babylon, and named after Erech

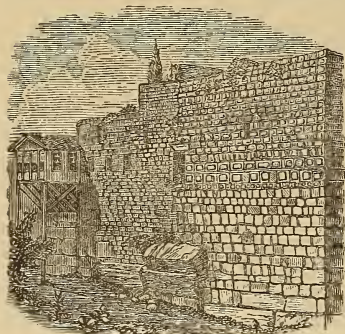


in Babylonia. Conder identifies it with the village of 'Ain 'Arek, which is in the required position.

**ARCHIP'PUS** (*master of the horse*), a Christian teacher addressed by Paul, Phile. 2. Some think he was Philemon's son.

**AR'CHITE, THE**, the designation always coupled, in the Bible, with the name of Hushai, David's faithful friend, 2 Sam. 15: 32; 16: 16; 17: 5-14; 1 Chr. 27: 33. It is not certain to what it refers—perhaps to “the districts of Erech which lay on the frontier of Ephraim, but this is mere conjecture.”

**AR'CHITECTURE** arises out of the necessities of human life, and before it becomes an art it administers to the primary demands of civilization. Cain built a small city, Gen. 4: 17, and after the Flood other cities were built. Gen. 10: 10-12; 11: 1-9. Damascus and Hebron existed in the days of Abraham.



Remains of Arch of Bridge between Zion and Moriah, and near the Jews' Wailing-place. (From Photograph.)

The patriarchs, being nomads, lived in tents. During their sojourn in Egypt the Hebrews became acquainted with architecture as an art, and they were compelled by force to take part in the construction of huge monuments. Ex. 1: 11. Hence it was natural that their imagination should be deeply impressed by Egyptian architecture, and that they acquired some knowledge of the science on which it was based. But during their wanderings in the wilderness they had no opportunity to display it, except in the construction of the tabernacle;

and at the conquest of Canaan they found forts and cities prepared by other hands. Jud. 1: 16-26.

It was not till the reigns of David and Solomon that Hebrew architecture suddenly started into existence. The influence from Egypt at once made itself felt. David enlarged Jerusalem, improved its fortifications, and built a palace on Mount Zion, perhaps also the original walls of the great mosque at Hebron. Solomon built another palace, “the house of the forest of Lebanon,” a palace for his wife, the daughter of Pharaoh, gigantic water-works south of Bethlehem, still known under the name of “Solomon's Pools,” and finally the greatest, and we may say the only great, monument of Hebrew architecture, the temple. These buildings were, to a large extent, erected by Phœnician workmen, 2 Sam. 5: 6-11, and we may easily believe that Phœnician taste has made itself felt in many details. But so far as it is possible to reconstruct the temple after the descriptions given of it in the Bible, it must as a whole have reminded the spectator of Egyptian architecture. The remains of an arch of the bridge between Zion and Moriah, and the remnants of the old wall, called the “Wailing-place of the Jews,” show the massiveness of the old Hebrew structures; and from the descriptions it is apparent that everywhere in these buildings, the temple as well as the palaces, the straight line and the right angle were predominant. But massiveness of construction and straightness of form are two of the most prominent features of Egyptian architecture.

The successors of David and Solomon continued to build, and several kings of both Israel and Judah are mentioned as having encouraged architecture. Nor did the nation as a whole forget the art. After the return from Babylon the Jews were able to fortify Jerusalem and rebuild their temple themselves. Ezz. 3: 8-10; 6: 14; Neh. 3; 6: 15. Herod the Great was a great builder, and introduced the Greek and Roman styles of architecture. The temple reconstructed by him before and during the life of our Lord was totally destroyed in A. D. 70. For further details see TEMPLE; for details concerning the Jewish architecture, see DWELLING.



**ARCTU'RUS**, Job 38 : 32 ; a star in the constellation Bootes, but in Job it refers to the Ursa Major or Great Bear.

**ARD** (*fugitive?*). 1. A Benjamite; called in Gen. 46 : 21 son, and in Num. 26 : 40 grandson, of Benjamin; name writ'en Addar in 1 Chr. 8 : 3. His descendants are the Ardites.

**AR'DON** (*fugitive*), a son of Caleb, the son of Hezron, by his wife Azubah. 1 Chr. 2 : 18.

**ARE'LI** (*heroic*), a son of Gad; founder of the Arelites. Gen. 46 : 16; Num. 26 : 17.

**AREOP'AGITE**, a member of the council of the Areopagus. Acts 17 : 34.

**AREOP'AGUS** (*hill of Mars*), a rocky hill near the centre of the ancient city of Athens, and west of the

Aeropropolis, from which it is divided by a valley. It had its name from the tradition that Mars (Ares), the god of war, was tried here by the other gods on the charge of murder. It was celebrated as the place where the great court of justice, the most ancient and venerable of the Athenian courts, was held, and where Paul made his address to the Athenians. Acts 17 : 19-34. Near by were the temple of Mars, the Parthenon, the colossal statue of Minerva, and beneath the hill were the caves of the Furies. There are 16 stone steps now to be seen, cut into the rock and leading to its summit, and above the steps there 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, and from here Paul made known to the Athenians the "unknown God" and converted one of the judges, Dionysius, who is said to have been the first bishop of Athens and the writer of books on mystical Platonic theology and philosophy.

**AR'ETAS**. 2 Cor. 11 : 32. The king of Arabia Petraea at the time



View of "Mars' Hill," or Areopagus. (From Lewin's "Life of St. Paul.")

the governor of Damascus attempted to apprehend Paul. Acts 9 : 24, 25. His daughter married Herod Antipas, but was afterward divorced to make room for Herodias. In consequence of this insult, Aretas made war upon Antipas and routed him. The emperor Tiberius then despatched the governor of Syria to the assistance of Antipas, with orders to bring the Arabian to Rome alive, or if dead to send his head. While on the march against him Vitellius learned that Tiberius was dead, A. D. 37. He then dismissed his troops. Antipas was soon after banished and his kingdom given to Agrippa. It is likely that Aretas was restored to the good graces of the Romans, and that Caligula granted him Damascus, which had already formed part of his predecessor's kingdom. In this way we can account for the fact in Paul's life stated above.

**AR'GOB** (*stony*), a small district of Bashan, east of the Jordan; named only four times in the Bible. It is about 30 miles long by 20 miles wide, chiefly a field of basalt (black

rock), elevated about 30 feet above the surrounding plain, and bordered by a rocky rampart of broken cliffs. It once contained 60 strong and fortified cities, the ruins of many of them being still to be seen. It is now called the *Lejah*.

*History.*—Jair took 60 of its cities. Deut. 3:4, 5, 14. Absalom fled thither. 2 Sam. 13:38. Solomon placed an officer over its 60 great cities with brazen walls. 1 Kgs. 4:13. Porter describes this region as "literally crowded with towns and large villages; and though a vast majority of them are deserted, they are not ruined. I have more than once entered a deserted city in the evening, taken possession of a comfortable house, and spent the night in peace. Many of the houses in the ancient cities of Bashan are perfect as if only finished yesterday. The walls are sound, the roofs unbroken, and even the window-shutters in their places. These ancient cities of Bashan probably contain the very oldest specimens of domestic architecture in the world." (See *Giant Cities of Bashan*.) But these ruins are now ascertained to belong to the Roman period, and after the Christian era. The American Palestine Exploration Society has explored that East Jordan region, and taken photographs of ruins of theatres, palaces, and temples.

**ARID'AI** (*the strong*), the ninth son of Haman. Esth. 9:9.

**ARID'ATHA** (see above), the sixth son of Haman. Esth. 9:8.

**ARI'EH** (*lion*), a friend of Pekahiah; killed with him by Pekah. 2 Kgs. 15:25.

**ARIEL** (*lion of God*), one of Ezra's chief men who directed the caravan which Ezra led from Babylon to Jerusalem. Ezr. 8:16. Jerusalem being the chief city of Judah, whose emblem was a lion, Gen. 49:9, the word Ariel is applied to that city. Isa. 29:1.

**ARIMATHE'A** (*heights*), a town in Judæa, and the home of Joseph, who begged the body of Jesus. Matt. 27:57; Mark 15:43; Luke 23:51; John 19:38. An old tradition places it at the modern Ramleh, but this is generally discredited. Some identify it with Ramah; others, with less probability,

with *Reuthieh*, 10 miles east of Joppa. See RAMAH.

**ARIOCH** (*lion-like*). 1. The king of Ellasar, confederate with Chedorlaomer. Gen. 14:1-9.

2. The captain of Nebuchadnezzar's guard. Dan. 2:14, 15, 24, 25.

**ARIS'AI** (*lion-like*), the eighth son of Haman. Esth. 9:9.

**ARISTAR'CHUS** (*best ruler*), a Macedonian of Thessalonica who accompanied Paul upon his third missionary journey. Acts 20:4: 27:2. He was nearly killed in the tumult which Demetrius excited in Ephesus, Acts 19:29, and it is said that he was finally beheaded in Rome. Paul alludes to him both as his fellow-laborer and fellow-prisoner. Col. 4:10; Phile. 24.

**ARK.** The word indicates three structures. 1. Noah's ark, the vessel constructed at God's command for the preservation of himself and family and a stock of the various animals, etc., during the Flood. Gen. 6:14. 2. Moses' ark of bulrushes. Ex. 2:3. 3. And usually, the ark of the covenant.

1. **NOAH'S ARK.**—It was four hundred and fifty feet long, seventy-five feet in breadth, and forty-five in height, and was designed, not to sail, but only to float when borne up by the waters. It had lower, second, and third stories, besides what in common vessels is called the hold. A door was placed in the side, and on the roof a series of windows or a window-course in which some translucent substance may have been used.

The ark was constructed of gopherwood, and covered with bitumen or pitch to exclude water.

It is doubtful where the ark was built and as to how long time it took. The weight of opinion is that it was from one hundred to one hundred and twenty years. Compare Gen. 5:32 and 7:6; Gen. 6:3 with 1 Pet. 3:20.

The ark is supposed to have been a long, square-cornered boat with a flat bottom and a sloping roof; and the construction of it has been the subject of much curious, not to say useless, speculation. The proportions of the ark, as those recommended by the experience of centuries of ship-building, are of themselves a proof of Noah's inspiration. In regard to the capacity of the

ark, it was large enough to accommodate the eight persons of Noah's family, and all the animals to be saved in it. Some scholars confine the number of animals to the species living in the parts of the world then inhabited by men, excepting, of course, such as live in the water or lie dormant. Traditions of the ark and of the Deluge are found among most ancient nations. See FLOOD.

2. MOSES'S ARK was made of the bulrush or papyrus, which grows in marshy places in Egypt. It was daubed with slime, which was probably the mud of which their bricks were made, and with pitch or bitumen. Ex. 2:3.

3. ARK OF THE COVENANT, Ex. 25:10, a chest constructed by the express command of Jehovah, three feet nine inches in length, and two feet three inches in width and height, made of shittim-wood and covered with plates of gold within and without. A border or crown of gold encircled it near the top, and it was surmounted by the



Supposed form of Ark of the Covenant.

mercy-seat, which was of solid gold, and answered the purpose of a cover or lid to the ark. On each end of the mercy-seat was placed a golden image representing a cherub facing inward and bending down over the ark. Two rings of gold were attached to the body of the ark on each side, through which passed the staves or poles, made of the same wood and overlaid with gold, that were used in carrying it from place to place, and these were never taken out. This ark contained originally and in

design, 1. A golden pot in which the three quarts of manna were preserved. Ex. 16:33. 2. Aaron's rod, which at different places miraculously budded and blossomed and yielded fruit all at once, Num. 17:8; and, 3. The tables of the testimony, or the tables of the ten commandments, written with the finger of God and constituting the testimony or evidence of the covenant between God and the people. Deut. 31:26; Heb. 9:3, 4. Hence it is sometimes called the *ark of the testimony*, and sometimes the *ark of the covenant*. Ex. 25:16 and 40:21; It is probable that the first two were hopelessly lost before the reign of Solomon. 1 Kgs. 8:9. On the mercy-seat which surmounted the ark rested the awful and mysterious symbol of the divine presence. Lev. 16:2; Num. 7:89. When the Israelites were journeying through the wilderness, the ark was borne in advance of the people, and their route was providentially indicated by "the cloud of the Lord." When the ark set forward, Moses said, "Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee." Num. 10:33-36.

After the children of Israel had passed the Jordan, whose waters divided at the approach of the ark, Josh. 3:14-17, the tabernacle was set up at Gilgal, and this sacred vessel remained in it for a season. It was then removed to Shiloh, where it was stationary between three and four hundred years, Jer. 7:12-15; and being then taken out and borne before the army, it fell into the hands of the Philistines at the defeat of the Israelites near Aphek. 1 Sam. 4. The Philistines took it to Ashdod and placed it by the side of their idol-god Dagon, 1 Sam. 5: but by severe judgments God avenged his insulted majesty, and they were compelled to return the ark to the people of Israel, by whom it was lodged at Kirjath-jearim. 1 Sam. 6 and 7. When David had fixed his residence at Jerusalem, the ark was removed thither with sacred ceremonies, and kept until the temple was prepared to receive it, 2 Sam. 6; 1 Chr. 15:25-28, on which occasion it is supposed the one hundred and thirty-second Psalm was written. Solomon put it in the temple. 2 Chr. 5:2-10. Manasseh placed a



carved image in the house of God, probably removing the ark to make way for it. Josiah, however, restored it. See 2 Chr. 33 : 7 and 35 : 3.

The second temple did not contain the ark: whether it was seized among the spoils when the city was sacked, or whether it was secreted and afterward destroyed, does not appear. The Jews think it will be restored when their Messiah appears. Wherever the Jews dwelt or wandered, they always worshipped toward the place where the ark of the covenant rested. Dan. 6 : 10.

**ARK'ITE, THE**, a Canaanitish family settled in Arka, "a Phœnician town at the north-western base of Lebanon, where the worship of Astarte was practised." Gen. 10 : 17; 1 Chr. 1 : 15.

**ARMAGED'DON** (*mount of Megiddo*), a name used figuratively in Rev. 16 : 16, and suggested by the great battle-field noted in the Old Testament and now known as the Plain of Esdraelon.

**ARME'NIA** (*mountains of Minni?*), a name in the English version for a country called Ararat in the Hebrew. 2 Kgs. 19 : 37; Isa. 37 : 38. Armenia is in western Asia, between the Caspian and the Black Seas, and the Caucasus and Taurus ranges of mountains.

*Physical Features.*—It is chiefly an elevated plateau, about 7000 feet above the level of the sea, the highest peak being Ararat, the lower portions of the plateau being broken by valleys and glens, including the fertile valleys of the Euphrates and Tigris rivers. It is watered by four large streams, the Aras, the Kur, the Euphrates, and the Tigris, and also by numerous lakes, one of the largest, the salt Lake Van, being over 5400 feet above the sea. Its three mountain-ranges abound in volcanic rocks, in lead, copper, iron, silver, rock-salt, and mineral springs. The climate is cold in the highlands, while the heat of summer is intense in the valleys.

*History.*—Three districts probably included in Armenia are mentioned in the Bible, Ararat, Minni and Ashchenaz, and Togarmah. (1) Ararat was a central region near the range of mountains of the same name. (2) Minni and Aschenaz, Jer. 51 : 27, districts in the upper valley of a branch of the Euphrates. (3) Togarmah, Eze. 27 : 14; 38 : 6, was apparently the name by which the most, or perhaps the

whole, of the land was known to the Hebrews. Armenian tradition claims that Armenia was settled by *Haik*, a grandson of Japhet, about b. c. 2200. The land soon became tributary to Assyria, and so continued until the eighth century B. C.; was again independent until b. c. 325; subject to Macedonia for 130 years; again free until b. c. 34; since then alternately overrun by Romans, Persians, Greeks, Kurds, and Turks, and divided between Russia, Turkey, and Persia. The people have long been nominally Christian. Religious persecution and war have driven great numbers of Armenians from their native land into Asia Minor and Europe. The present number of Armenians is estimated to be from 2,500,000 to 3,000,000, of whom about 1,000,000 live in Armenia. Its chief modern towns are Erzeroum, Erivan, and Van. See ASSYRIA.

**AR'MOR.** See also WAR. Weapons or instruments of defence. These were in general the *shield* or *buckler*, the *target*, the *coat of mail*, the *greaves*, and the *helmet*.

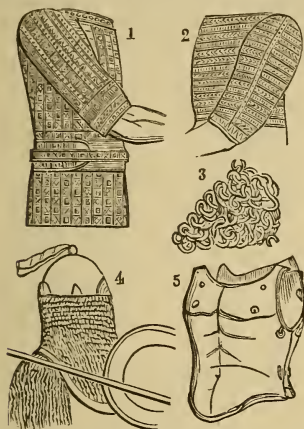


Egyptian Shields. (After Rosellini.)

1. The *shield* or *buckler* was probably one of the earliest pieces of armor, for allusion is often made to it by the earliest writers. Gen. 15 : 1; Ps. 5 : 12; 18 : 2; 47 : 9. It was of various sizes, and usually made of light wood and covered with several folds or thicknesses of stout hide, which were preserved and polished by frequent applications of oil, Isa. 21 : 5, and often painted with circles of various colors or figures. Nah. 2 : 3. Sometimes osiers, or reeds woven like basket-work, were used to stretch the hide upon, and sometimes the shield was made either entirely of brass or gold, or covered with thick plates of



those metals. 1 Kgs. 14:26, 27. It was of various forms, but generally circular or oblong. The shield was held by the



1, 2. Assyrian Mail. (*Ninereh Marbles.*) 3. Part of Chain Mail. (*From Kouyunjik.*) 4. Greek Cuirass. (*From Temple Collections.*) 5. Persian Mail.

left arm. The hand passed through under two straps or thongs placed thus, X, and grasped with the fingers another small strap near the edge of the shield, so that it was held with great firmness. A single handle of wood or leather in the centre was used in later times. The outer surface was made more or less rounding from the centre to the edge, and being polished smooth made the arrows or darts glance off or rebound with increased force; and the edges were armed with plates of iron, not only to strengthen them, but to preserve the perishable part from the dampness while lying upon the ground. In times of peace the shield was kept in a covering. In times of engagement the shields were either held above the head or they were placed together edge to edge, and thus formed a continuous barrier.

2. The *turget* was a long shield, protecting the whole body, larger than the bucklers above described. 1 Kgs. 10:16, 17. It is usually mentioned in connection with heavy arms, while the shield is spoken of with the sword, dart, and other light arms. It probably re-

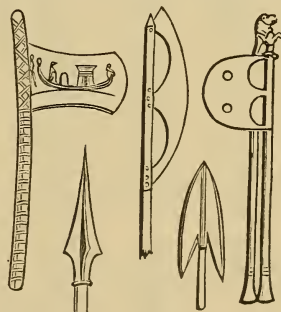
sembled the great shield of the Romans, which in some cases was four feet high and two and a half feet broad, and so curved as to fit the body of the soldier.

3. The *coat of mail* of Goliath, 1 Sam. 17:5, covered the body upon and below the breast and back, and was probably like a shirt covered with rows of brass pieces overlapping one another; and this may have been the usual form. The *habergeon* of Neh. 4:16 is a different translation of the same word. The article so called formed part of the high priest's dress, and "is supposed to have been of linen, thickly woven or quilted, with a binding on the neck, and plated on the breast with mail."

4. *Greaves* or *boots*, 1 Sam. 17:6, were for the protection of the legs, being made of brass and fastened by leather thongs over the shins. They are mentioned only as a part of the armor of Goliath, and probably were not in common use among the Hebrews, though they were almost universal among the Greeks and Romans.

5. *Helmet*. This was a cap, the diverse shapes of which are seen in the figures of the archers, slinger, bearers of shields. In early times skins of the heads of animals were used, but afterward it was made of thick, tough hide, and sometimes of plated brass, 1 Sam. 17:38, and usually crowned with a crest or plume as an ornament.

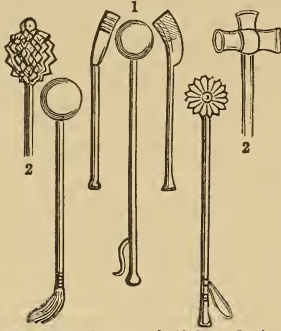
ARMOR-BEARER. Jud. 9:54. An officer selected by kings and generals from the bravest of their favorites, whose ser-



Egyptian Battle-axes. (*From Rosellini and Champollion.*)

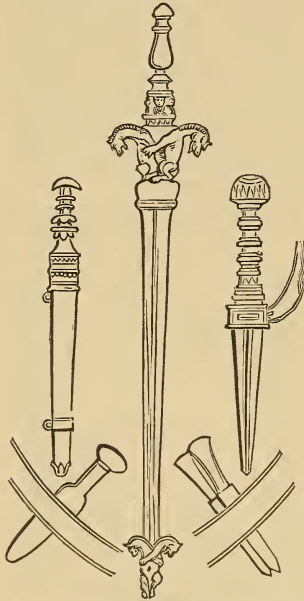
vice it was, not only to bear their armor, but to stand by them in danger and carry their orders, somewhat after the manner

of adjutants in modern service. 1 Sam. 16 : 21 and 31 : 4.



1. Egyptian Maces and Clubs. 2. Assyrian Maces.

**ARMS** were weapons or instruments of offence. They were the *sword*, the *spear* or *javelin*, *dart* or *lance*, the *bow*



Assyrian Swords or Daggers. (From Nineveh Marbles.)

and *arrow*, the *sling*, the *quiver*, and the *battle-axe*.

1. The *sword*. Gen. 27 : 40. This was a short two-edged instrument resembling what we call a dagger. It was carried in a sheath or scabbard, Jer. 47 : 6 ; Eze. 21 : 9, 30, and suspended to the girdle or belt. Jud. 3 : 16 ; 2 Sam. 20 : 8.



Assyrian Spears and Shields. (From Nineveh Marbles.)

2. Of the *spear* there were at least three distinct varieties, which differed chiefly in length and size. (1.) The *spear*, *par*



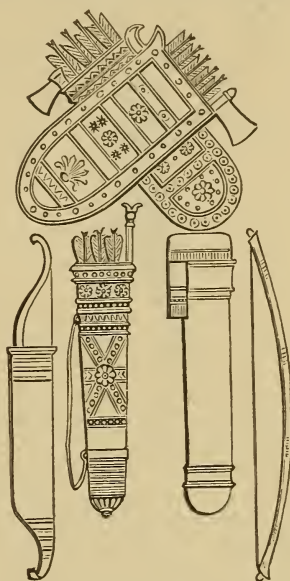
Assyrian Archers behind a large Shield. (From Nineveh Marbles.)

*excellence*, was a long wooden staff with a stout metal point at one end. The Greek spears were sometimes twenty-five feet long, and the Arabs now use them fifteen feet long. They were required to be long enough to reach beyond the front

rank when used by those who were in the second rank. Goliath's spear was said to have a staff "like a weaver's beam." 1 Sam. 17:7. This largest sort of spear was used by Saul habitually. It must have had a metallic point at its butt end, because it was stuck into the ground, 1 Sam. 26:7, and Asahel was killed "with the hinder end" of Abner's spear. 2 Sam. 2:23. It was this kind of spear, and not a "javelin," which Saul threw at David and Jonathan. 1 Sam. 18:11; 20:33. There was a somewhat lighter spear, which was carried on the back when not in use. 1 Sam. 17:6. (Authorized Version translates *target*.) (2.) The *javelin* was a short spear, cast, as is supposed, with the hand. Num. 25:7. (3.) The *dart* was still smaller than the javelin, and used in like manner. 2 Chron. 32:5.

3. The *arrow* was a slender missile shot from a bow, as in modern days. 1 Sam. 20:36. It was used in hunting, Gen. 27:3, as well as in combat. Gen. 48:22. Those who used the bow were called "archers." Gen. 21:20. Arrows were originally made of reeds, and afterward of any light wood. The *bows* were made of flexible wood or steel, Ps. 18:34, and the bowstring of leather, horsehair, or the tendons of animals. Bows were the chief dependence in both an attack and a defence. The point of the arrow was barbed like a fish-hook. Ps.

kindled upon the combustible baggage or armament of the enemy. Ps. 91:5; 120:4. It is said that the coals of the



Assyrian and Egyptian Quivers and Bows.



Egyptian Archer. (Rosellini.)

juniper-wood retain their heat for a long time. The Phœnicians and, in later times, the Spaniards have used arrows for the like purpose. Arrows were used in divination. Eze 21:21.

Arrows were kept in a case or box called a *quiver*, which was slung over the shoulder in such a position that the soldier could draw out the arrows when wanted. The position of the quiver and bow is seen in a preceding cut. The drawing of the bow was a test of strength, and is still so among the Arabians. Hence the allusion in Ps. 18:34.

4. The *sling*, 1 Sam. 17:40, was an early weapon of war, by which stones were thrown with great force and surprising accuracy of aim. This skill was shown in a remarkable degree by the Benjamites, who could employ the left hand in its use with great adroitness. Jud. 20:16. The slingers

38:2. Job refers to the use of poisoned arrows, Job 6:4, and fire was often conveyed by the use of juniper-wood, which

ranked next to the archers in efficiency, and formed a regular arm of the service.



Assyrian Slinger.

5. The *battle-axe*, Jer. 51:20, was obviously a powerful weapon of war, but of its ancient form and manner of use we have now no knowledge.

The term "armor," and the various offensive and defensive articles comprised in it, are frequently used figuratively in the Bible, in Eph. 6:11-17, where the graces of the Christian character are represented as the armor of God, in which he clothes the believer, and by which he is enabled to fight the good fight of faith with a victorious arm.

**AR'MY.** The armies of the Israelites embraced the whole male population of the country of twenty years and over, Num. 1:2, 3; 26:2, and when occasion required, the entire body was readily mustered. Jud. 20:1-11; 1 Sam. 11:7, 8. This accounts for the prodigious numbers which were often assembled. 2 Chron. 13:3; 14:9. See **WAR**. The system was minute. Each tribe constituted a division with a separate banner and separate position on the march to the Holy Land, and as near as possible in battle. The army gathered from the tribes was divided into thousands and hundreds under their respective captains. Num. 31:14. The kings had body-guards. 1 Sam. 13:2; 25:13. In later times a standing army was maintained, and in war troops were sometimes hired. 2 Chr. 25:6. But

ordinarily the soldiers received no wages, but were armed and supported. 1 Kgs. 4:27; 10:26. Hence their campaigns were short, and generally terminated by a single battle. Horses were not used, it is supposed, until Solomon's time. The manner of declaring war, and the character and occupation of exempts, are minutely stated. Deut. 20:1-14; 24:5.

**AR'NON** (*noisy*), a stream running into the Dead Sea from the east, and which divided Moab from the Amorites. Num. 21:13; Jud. 11:18. The Arnon is about 50 miles long; 90 feet wide, and from 4 to 10 feet deep at its mouth; full in winter, but nearly dry in summer; had several fords, Isa. 16:2, and "high places," Num. 21:28; Isa. 15:2; is referred to 24 times in the Bible. Its modern name is *el-Mojib*. It runs through a deep ravine with precipitous limestone cliffs on either side, in some places over 2000 feet high. Ruins of forts, bridges, and buildings abound on its banks, and fish in its waters; oleanders and almond trees bloom in its valley, and griffons and buzzards may be seen hovering over its cliffs.

**A'ROD** (*a wild ass*), a son of Gad, founder of the Arodites. Num. 26:17. He is called Arodi in Gen. 46:16.

**AR'OER** (*ruins*), the name of several places.

1. A city on the north side of the river Arnon, given to Reuben. Josh. 13:9, 16. It belonged to Sihon of the Amorites, Deut. 2:36; 3:12; 4:48; Josh. 12:2; Jud. 11:26; taken by Syria, 2 Kgs. 10:33; possessed by Moab, Jer. 48:19. It is identified with ruins on the edge of a steep cliff, 13 miles west of the Dead Sea, and called *Ara'ir*.

2. A city before Rabbah, built by Gad, Num. 32:34; Josh. 13:25; it was probably not far west of the modern town of *Amman*.

3. Arcer, in Isa. 17:2, if a proper name, must refer to a region near Damascus.

4. A town in the south of Judah, 1 Sam. 30:28; now *Ar'arah*, on the road from Gaza to Petra, and 11 miles south-west of Beer-sheba. Four wells are found there.

**AR'OERITE, THE.** Hothan, the father of two of David's "mighty



men," was a native of Aroer, but it is uncertain of which one. 1 Chr. 11:44.

**AR PAD**, or **AR'PHAD** (*strong city*), a town or region in Syria, near Hamath, 2 Kgs. 18:34; Isa. 10:9; dependent on Damascus. Jer. 49:23. See ARVAD.

**ARPHAX'AD** (*stronghold of the Chaldees*), a son of Shem, ancestor of Eber, and also, according to Josephus, of the Chaldeans. Gen. 10:22, 24; 11:10-13; 1 Chr. 1:17, 18, 24.

**ARTAXERX'ES** (*the great warrior*), the name of two kings of Persia mentioned in the Bible. 1. Ezer. 4:7-24, the king who stopped the rebuilding of the temple because he listened to the malicious report of the enemies of the Jews. He is supposed to have been Smerdis the Magian, the pretended brother of Cambyses, who seized the throne B. C. 522, and was murdered after 8 months.

2. Ezer. 7:7 and Neh. 2:1 both speak of a second Artaxerxes, who is generally regarded as the same with Artaxerxes Longimanus (*i. e.* the Long-handed), son of Xerxes, who reigned B. C. 464-425. In the seventh year of his reign he permitted Ezra to return into Judæa, with such of his countrymen as chose to follow him; and fourteen years afterward he allowed Nehemiah to return and build up Jerusalem.

**AR'TEMAS** (contraction of Artemidorus, *the gift of Artemis, i. e. Diana*), a companion of Paul. Tit. 3:12.

**ARTIL'LERY**. 1 Sam. 20:40. Any missile weapons, as arrows, lances, etc. See ARMS.

**ARTS**. Acts 19:19. Pretended skill in the practice of magic, astrology, etc. See ASTROLOGY.

**AR'UBOTH** (*windows, or court*), a district including Sochoh. 1 Kgs. 4:10. See SOCHOH.

**ARU'MAH** (*height*), a place near Shechem, where Abimelech lived. Jud. 9:41. Perhaps *el-Armah*, 5 miles south-east of *Nablous*.

**AR'VAD** (*wandering*), a small island 2 or 3 miles off the coast of Phœnicia, related closely to Tyre. Eze. 27:8, 11. See also Gen. 10:18; 1 Chr. 1:16. Ruins of a huge wall are still found, and Greek inscriptions graven on black basaltic columns. The stones are so immense as to puzzle the best engineers

how to move them. The place is now called *Ruad*, and has about 3000 population. It appears to have been a city since the time of Arvad, son of Canaan, and is probably the same as Arpad and Arphad.

**AR'ZA**, the steward of King Elah's house. 1 Kgs. 16:9.

**A'SA** (*physician*) was son and successor of Abijam on the throne of Judah, B. C. 955-914. 1 Kgs. 15:8. He reigned forty-one years. Though educated in the principles of a false religion, he showed from the first his decided opposition to idolatry, and even deposed his grandmother, Maachah, because she had made an idol in a grove. The first part of his reign was peaceful, and he improved the opportunity to purify his kingdom from idolatry and to build and fortify several cities; and when Zerah, an Ethiopian king, invaded his territories with an army of a million of men and three hundred chariots, Asa met him at Maresah with 580,000 men, and defeated him. This battle was one of the most important in Jewish history. 2 Chr. 14.

At the suggestion of the prophet Azariah, Asa set about the reformation of every abuse in his kingdom, and appointed a solemn festival of thanksgiving to God, at which all the people were assembled, and entered into a formal covenant with God. Baasha, king of Israel, finding his subjects too much disposed to go into Judah and dwell there, commenced fortifying Ramah, a place near the frontiers of both kingdoms, with a view to cut off the passage of emigrants to Jerusalem and other parts of Judah. Asa, though he had so long enjoyed the favor and protection of God, was now tempted to forsake him. Instead of trusting him for deliverance, as he had done in years past, he sent to Ben-hadad, the king of Syria, and prevailed on him, even in violation of a treaty which existed between Ben-hadad and Baasha, to come to the help of Judah against Israel. The Syrian king, won by the presents which Asa had sent him, immediately attacked and destroyed several important cities of Israel. Baasha, finding his kingdom thus invaded, abandoned the fortification of Ramah that he might

protect the provinces of the interior from desolation. Asa seized the opportunity to demolish Ramah and take away the stone and timber which were collected there and use them in the building of his own cities. In the mean time, Hanani the prophet was sent to rebuke him for forsaking Jehovah, and to announce his punishment. But Asa was enraged by the faithful message, and caused the bearer of it to be imprisoned. 2 Chr. 16:10. In the latter part of his life Asa had a disease of the feet, perhaps the gout, but "he sought not to the Lord, but to the physicians." We may, however, accept his sufferings as an extenuating circumstance for his occasional acts of tyranny. He died B. C. 914, in the forty-first year of his reign, and was buried with great pomp. 2 Chr. 16:14.

2. A Levite who dwelt in one of the villages of the Netophathites after the Captivity. 1 Chr. 9:16.

**AS'AH'EL** (*whom God made*). 1. David's nephew, Joab's brother, noted for swiftness of foot; one of David's thirty heroes: killed by Abner at the battle of Gideon. 2 Sam. 2:18 ff.; 1 Chr. 11:26; 27:7.

2. A Levite. 2 Chr. 17:8.

3. Another Levite. 2 Chr. 31:13.

4. The father of one in Ezra's employ. Ezr. 10:15.

**ASAH'IAH** (*whom Jehovah made*), a servant of King Josiah. 2 Kgs. 22:12, 14. Called Asaiah, the same name, in 2 Chr. 34:20.

**ASAI'AH** (*whom Jehovah made*). 1. A Simeonite chief in Hezekiah's time. 1 Chr. 4:36, 41.

2. A Levite of David's time, chief of the Merari, who assisted in bringing up the ark to Jerusalem. 1 Chr. 6:30, 31; 15:6, 11.

3. According to 1 Chr. 9:5, the first-born of the Shilonite; called, in Neh. 11:5, Maaseiah.

4. 2 Chr. 34:20. See ASAHIAH.

**A'SAPH** (*collector*). 1. A Levite who was a chief leader of the temple choir and a poet. 1 Chr. 6:39. Twelve of the Psalms are attributed to him—namely, Ps. 50 and from Ps. 73 to 83. He is also spoken of as a "seer" in connection with David. 2 Chr. 29:30; Neh. 12:46. "The sons

of Asaph" were probably a school of musicians.

2. The father of Joah, recorder to Hezekiah. 2 Kgs. 18:18, 37; Isa. 36:3, 22.

3. The keeper of the king's forest to Artaxerxes. Neh. 2:8.

4. A Levite, an ancestor of Mattaniah. Neh. 11:17. Perhaps the same as 1.

**ASAR'EEL** (*whom God has bound*; i. e. *by an oath*), a descendant of Judah. 1 Chr. 4:16.

**ASARE'LAH** (*upright toward God*), a musician, 1 Chr. 25:2; called Jesharelah in v. 14.

**ASCEN'SION**. See CHRIST.

**AS'ENATH** (*favorite of Neith or Isis-Neith*) (Neith is the Minerva of Egypt), Joseph's wife, the daughter of Poti-pherah, priest of On or Heliopolis, the religious and literary capital of ancient Egypt, a few miles north of Cairo. Gen. 41:45; 46:20.

**A'SER**. Luke 2:36; Rev. 7:6. Greek form of Asher.

**ASH**. Isa. 44:14. Mentioned only once. The true ash is not a native of Palestine. This tree, the wood of which was wrought into the images of idolatry, is believed to be a pine.

**A'SHAN** (*smoke*), a city in the plain of Judah. Josh. 15:42; 1 Chr. 6:59. The Ashan assigned to Simeon may be another place. Josh. 19:7; 1 Chr. 4:32. Conder proposes to place one at 'Aseleh, near *en-Rimmon*, the other at *Hesheth*.

**ASH'BEA** (*I adjure*), a name in the genealogical list in 1 Chr. 4:21. Probably the name of a person; but if a place, it should be Beth-ashbea.

**ASH'BEL** (*reproof of God*), a son of Benjamin, ancestor of the Ashbelites. Gen. 46:21; Num. 26:38; 1 Chr. 8:1.

**ASH'CHENAZ**. 1 Chr. 1:6; Jer. 51:27. See ASHKENAZ.

**ASH'DOD** (*stronghold, castle*), one of the five confederate cities of the Philistines, allotted to Judah, Josh. 15:46, 47; the chief seat of Dagon-worship. 1 Sam. 5. It was 3 miles from the Mediterranean, and midway between Gaza and Joppa. The place is called Azotus in the New Testament. Acts 8:40. It is now a mean village called *Esdud*; near it are extensive ruins.

*History*.—Built by the Anakim; not

taken by Joshua, Josh. 11:22; allotted to Judah, 15:47; taken by Uzziah, 2 Chr. 26:6; by Tartan or Sargon, Isa. 20:1; besieged by Psammetichus and destroyed by the Maccabees; given to Salome after Herod's death; Philip preached there, Acts 8:40; bishops of Azotus or Ashdod are noticed in later history; the city is now occupied by Mohammedans.

**ASH'DOTH-PIS'GAH** (*springs of Pisgah*), a valley or place near Mount Pisgah. Deut. 3:17; 4:49; Josh. 12:3. See PISGAH, SPRINGS OF.

**ASH'ER** (*happy*). 1. The eighth son of Jacob. 2. One of the twelve tribes (see TRIBES). 3. A territory extending from Carmel to Lebanon, about 60 miles long and 10 to 12 wide, having 22 cities with their villages. The Phœnicians held the plain by the sea, and Asher the mountains. Josh. 19:24-31; Jud. 1:31, 32.

4. A place on the boundary between Ephraim and Manasseh. Josh. 17:7. Some locate it at *Yasir*, 12 miles northeast of Shechem. Drake suggests *Asireh* as the more probable location.

**ASH'ERAH** (*straight*). See ASHTAROTH.

**ASH'ES**. Gen. 18:27. To cover the head with ashes, or to sit in ashes, betokens self-abhorrence, humiliation, extreme grief, or penitence. 2 Sam. 13:19; Esth. 4:3; Job 2:8; Jer. 6:26; Lam. 3:16; Jon. 3:6; Matt. 11:21. The ashes of the altar of burnt-offering on the days of the great festivals were suffered to accumulate, and then taken away the next day by a priest chosen by lot to this work. There was a sort of lye made of the ashes of the heifer sacrificed on the great day of expiation, which was used for ceremonial purification. Num. 19:17, 18. See HEIFER.

**ASH'IMA**. 2 Kgs. 17:30. The name of the god the Hamathite colonists introduced into Samaria; identified with the Pan of the Greeks.

**ASH'KELON, AND AS'KELON** (*migration*), one of the five cities of the Philistines; a seaport-town 10 miles north of Gaza; taken by Judah, Jud. 1:18; visited by Samson, Jud. 14:19; and its destruction predicted in Jer. 47:5, 7; Am. 1:8; Zech. 9:5; Zeph. 2:7.

*History*.—Ashkelon was the seat of worship of the Philistine goddess Asartate, whose temple was plundered by

the Scythians, B. C. 625; was the birth-place of Herod the Great; was taken by the Franks, A. D. 1099; partially destroyed by the Moslems; rebuilt by Richard Cœur de Lion; destroyed again in A. D. 1270. Ruins of walls, columns, marble pillars, and inscriptions on stone abound there now, though many of the good building-stones have been dug up and used in Jaffa and Gaza. Sycamores, vines, olives, and fruit trees are found there, and also 37 wells of sweet water. Near the ruins of the old city is *Jâruh*, a village of about 300 population.

**ASH'KENAZ** (*strong, fortified*), a district probably in Armenia, the home of a tribe of the same name. In 1 Chr. 1:6; Jer. 51:27 it is called Ashchenaz. See ARMENIA.

**ASH'KENAZ**. Gen. 10:3. Son of Gomer, of the family of Japhet, and the probable ancestor of those who inhabited the country of the same name, Jer. 51:27, lying along the eastern and south-eastern shore of the Black Sea. The precise district is unknown. See MINNI.

**ASH'NAH**, the name of two cities of Judah. 1. One about 16 miles north-west of Jerusalem, Josh. 15:33; 2, the other 16 miles south-west of it. Josh. 15:43. Conder locates it at *Idhnah*, but Ganneau places it at *Asalim*, near *Sara*.

**ASH'PENAZ** (*horse-nose?*), the master of Nebuchadnezzar's eunuchs, who showed much kindness and forbearance toward Daniel and his three companions, though at considerable personal risk. Dan. 1:3.

**ASH'RIEL** (*vow of God*). See ARIEL.

**ASH'TAROTH, AS'TAROTH**. 1. A city of Bashan, east of the Jordan, Deut. 1:4; Josh. 9:10; 13:31; the same as Beesh-terah, Josh. 21:27; probably *Tell-Ashterah*, in Jaulan.

2. (*Ashtoreth*, sing.; *Ashtaroth*, plur. and more usual.) An idol, represented in the subjoined cut, Jud. 2:13; called the goddess of the Sidonians. It was much worshipped in Syria and Phœnicia. Solomon introduced the worship of it. 1 Kgs. 11:33. The Greeks and Romans called it Astarte. The four hundred priests of Jezebel, mentioned 1 Kgs. 18:19, are supposed to have been employed in the service of this idol; and we are told that under this name



Figure of Astarte. (Rawlinson's "Herodotus.")

three hundred priests were constantly employed in its service at Hierapolis, in Syria, many centuries after Jezebel's time. The worship of Ashtoreth was suppressed by Josiah. It was simply licentiousness under the guise of religion. The goddess was called the "queen of heaven," and the worship was said to be paid to the "host of heaven." It is usually mentioned in connection with Baal. Baal and Ashtoreth are taken by many scholars as standing for the sun and the moon respectively; by others as representing the male and female powers of reproduction. *Asherah*, which is translated in the Authorized Version "grove," was an idol-symbol of the goddess, probably a wooden pillar.

**ASH'TERATHITE**, an inhabitant of Ashtaroth beyond Jordan. 1 Chr. 11:44.

**ASH'TEROTH KAR'NAIM** (*Ashteroth of the two horns*), a city of the giant Rephaim in Bashan, Gen. 14:5; perhaps modern *Sanamein*, 30 miles south of Damascus, though Porter thinks it possibly identical with Kenath and modern *Kanawa*. Others with greater probability, suggest *Tell-Ash-târâ*, 20 miles east of the Sea of Galilee.

**ASH'TORETH**. See ASHTAROTH.

**ASH'UR** (*black*), the father of Tekoa; *i. e.* the founder of the place. 1 Chr. 2:24; 4:5.

**ASH'VATH** (*meaning uncertain*), an Asherite. 1 Chr. 7:33.

**A'SIA**, used only in the New Testament. It refers, not to the continent of Asia, nor to "Asia Minor" entire, but to a small Roman province on the coast, in the west of Asia Minor, and included the lesser provinces of Mysia, Lydia, and Caria; its capital was Ephesus. Acts 6:9; 19:10; 27:2; 1 Cor. 16:19; 1 Pet. 1:1; Rev. 1:4. All the "seven churches" were in Asia. See Map.

**A'SIEL** (*created of God*), a Simeonite. 1 Chr. 4:35.

**ASKELON**. Jud. 1:18. See ASHKELON.

**AS'NAH** (*thorn-bush*), one whose descendants returned with Zerubbabel. Ezr. 2:50.

**ASNAP'PER** (*swift?*), one mentioned in Ezr. 4:10 as "great and noble." Who he was is unknown. It is perhaps best to regard him as the official employed by Esar-haddon to settle the Cuthæans in Samaria.

**ASP**. Deut. 32:33; Rom. 3:13. A small but very poisonous serpent,



Egyptian Cobra. (*Naja haje*. After Houghton.)

probably the Egyptian cobra, which dwells in holes. The venom of this reptile is *cruel*, because it is so subtle and deadly, and requires an immediate excision of the wounded part. For an infant child to play up *in* the hole of



such a venomous reptile would seem to be most presumptuous, and hence the force of the figure used by the prophet, Isa. 11: 8, to represent the security and peace of the Messiah's reign. See ADDER (2).

**ASP'ATHA** (meaning uncertain), the third son of Haman. Esth. 9: 7.

**AS'RIEL** (*cow of God*), the son of Gilead, founder of the Asrielites. Num. 26: 31; Josh. 17: 2; 1 Chr. 7: 14.

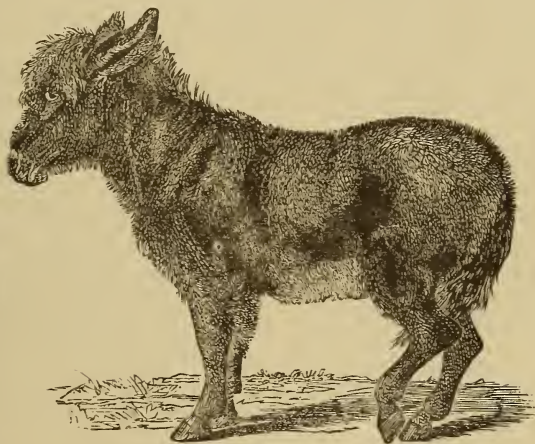
**ASS.** Gen. 22: 3. This animal is among the most common mentioned in Scripture, and constituted a considerable part of the wealth of ancient times. Gen. 12: 16 and 30: 43; Job 1: 3; 42: 12. Asses were sometimes so numerous

as to require a special keeper. Gen. 36: 24; 1 Chr. 27: 30. The ass and the ox were the principal animals of burden and draught. Ex. 23: 12. The domestic ass is indeed a most serviceable animal, and in some respects preferable to the horse. He subsists on very coarse food and submits to the meanest drudgery. His skin is remarkably thick, and is used at this day for parchment, drum-heads, memorandum-books, etc. The usual color of

asses is red or dark brown, but sometimes they are of a silver white, and these last were usually appropriated to persons of dignity. Jud. 5: 10. So in Gen. 49: 11 the allusion to the ass and the vine imports dignity and fruitfulness, and the continuance and increase of both in the tribe of Judah. There was a breed of asses far superior to those that were used in labor, and which are supposed to be referred to in most of the passages above cited.

The female, or she-ass, was particularly valuable for the saddle and for her milk, which was extensively used for food and for medicinal purposes.

The ass was used in agricultural labor, especially in earing (ploughing) the ground and treading it to prepare it for the seed. Isa. 30: 24 and 32: 20. The prohibition, Deut. 22: 10, might have been founded in part on the inequality of strength between the ox and the ass, and the cruelty of putting upon them the same burden, but was intended chiefly to mark the separation of the Jews from surrounding nations, among whom such a union of different beasts was not uncommon. So serviceable, and indeed essential, to man was this animal in ancient times that to drive away the ass of the fatherless is reckoned among the most atrocious acts



The Eastern Ass. (After Wood. "Animal Kingdom.")

of oppression and cruelty, Job 24: 3, as depriving an orphan family of their only cow would be regarded at the present day. The attachment of this animal to its owner is among its remarkable characteristics. In this respect it closely resembles the dog. Hence the severity of the prophet's rebuke. Isa. 1: 3.

The fact stated in 2 Kgs. 6: 25 shows that such was the extremity of the famine that the people were willing to give an exorbitant price for the head of an "unclean" animal.

The ass, when dead, was thrown into an open field, and that part of his flesh which was not consumed by beasts and

birds was suffered to putrefy and decay. Nothing could be more disgraceful than to expose a human body in the like manner. Jer. 22:19; 36:30.

Our Saviour's entrance into Jerusalem riding upon an ass's colt fulfilled the prophecy in Zech. 9:9. It is not considered in the East less honorable to ride this animal than a horse. But the latter is chiefly used for warlike purposes, as the ass is not. This peaceful animal was appropriated to the Prince of peace, who came not as other conquerors.

The Arabian ass has a light, quick step. In Persia, Syria, and Egypt ladies are accustomed to ride on asses, and they are particularly valuable in mountainous countries, being more sure-footed than horses. Their ordinary gait is four miles an hour.

The ass in its wild or natural state is a beautiful animal. It is often alluded to in the sacred writings. Job 11:12; 24:5 and 39:5-8. Asses usually roamed in herds through barren and desolate districts. Isa. 32:14; Hos. 8:9. One was recently taken in a pitfall in Astrachan, and added to the Surrey zoölogical collection in England. It is described as having a deer-like appearance, standing high on the legs, very active, of a silvery color, with a dark-brown streak along the back.

**AS'SHUR.** Gen. 10:22. The second son of Shem. See ASSYRIA.

**AS'SHUR**, a Hebrew form for Assyria, and in the prophecies and historical books refers to that empire. See ASSYRIA.

**ASSHU'RIM** (*steps*), descendants of Dedan, the grandson of Abraham. Gen. 25:3.

**AS'SIR** (*captives*). 1. A Levite, the son of Korah. Ex. 6:24; 1 Chr. 6:22.

2. A descendant of Korah, and ancestor of Samuel. 1 Chr. 6:23, 37.

3. A descendant of David. 1 Chr. 3:17.

**AS'SOS**, a Greek city of Mysia in "Asia," 19 miles south-east of Troas, and on the Mediterranean Sea. Extensive ruins of buildings, citadel, tombs, and a gateway still exist there. Paul visited it. Acts 20:13.

**AS'SUR.** Ezr. 4:2; Ps. 83:8. See ASSYRIA.

**ASSUR'ANCE.** 1. OF THE UNDERSTANDING, Col. 2:2, is a full knowledge of divine things founded on the declaration of the Scriptures.

2. AN ASSURANCE OF FAITH, Heb. 10:22, is a firm belief in Christ, as God has revealed him to us in the Scriptures, and an exclusive dependence on him for salvation.

3. ASSURANCE OF HOPE, Heb. 6:11, is a firm expectation that God will grant us the complete enjoyment of what he has promised.

**ASSYR'IA**, a great empire of Western Asia, founded by Asshur, Gen. 10:10, 11, who built Nineveh, Rehoboth (?), Calah, and Resen. Assyria proper appears to have included about the same territory as modern Kurdistan. The empire covered at times a far larger extent of territory, and in its prosperity nearly all of western Asia and portions of Africa were subject to its power.

*Physical Features.*—The chief rivers of Assyria were the Euphrates and Tigris. The country was well watered. On the east and north were ranges of mountains, the highest covered with snow. The central portions were along the fertile valleys of the two great rivers. There are immense level tracts of the country, now almost a wilderness, which bear marks of having been cultivated and thickly populated in early times. Among its products, besides the common cereals, were dates, olives, cotton, mulberries, gum-arabic, madder, and castor-oil. Of animals, the bear, deer, wolf, lynx, hyena, antelope, lion, tiger, beaver, and camel were common. The fertility of the country is frequently noted by ancient writers.

*Biblical History.*—Assyria is among the earliest countries mentioned in the Bible, Gen. 2:14, and is referred to about one hundred and twenty times in the Old Testament, though only four or five of its kings are noticed by name. Scripture, tradition, and the monuments of the country unite in testifying that Assyria was peopled from Babylon. Gen. 10:10, 11. From the time of Nimrod until two centuries after the division of the Israelitish kingdom the Scriptures make no mention of Assyria. During the rule of Menahem, Pul, the king of Assyria, invaded Israel and levied a heavy tribute upon it, 2 Kgs.

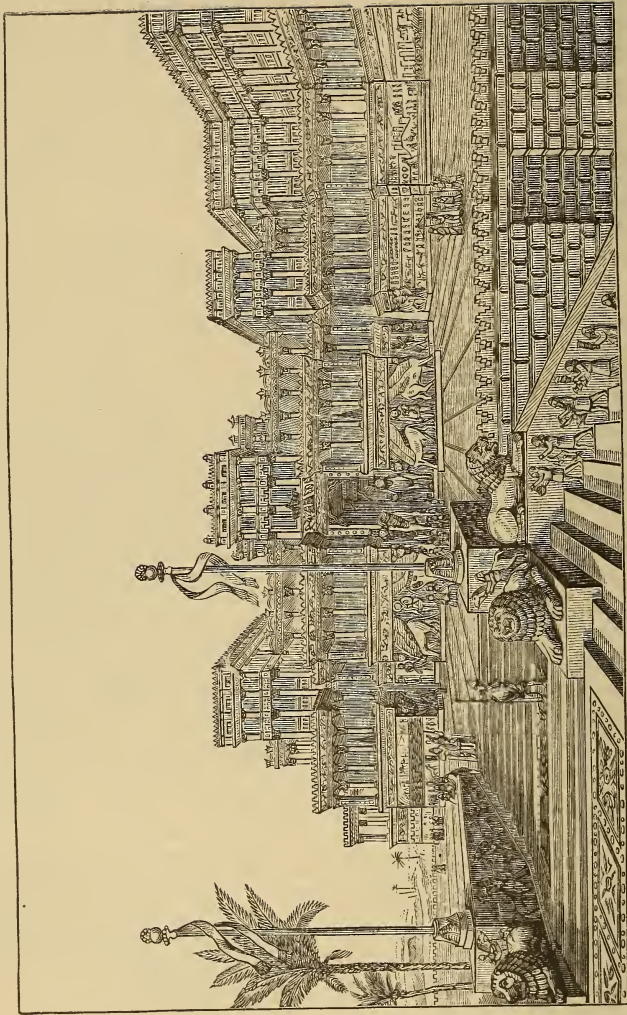
15: 19; a few years later, when Pekah was king of Israel, and Abaz king of Judah, Tiglath-pileser, another king of Assyria, aided Judah in a war against Israel and Syria. 2 Kgs. 16: 7-9: 15: 29; 2 Chr. 28: 16. In the reign of Hoshea the Assyrians under Shalmaneser again invaded Israel, and after besieging its capital, Samaria, for three years, captured it, destroyed the kingdom, and carried the people into captivity, B. C. 721, and re-peopled the land by colonies from Babylon, Cuthah, and Hamath. 2 Kgs. 17: 1-6, 24. Sargon, a usurper and great warrior, succeeded Shalmaneser as king of Assyria, and perhaps completed the conquest of Samaria and of Israel undertaken by his predecessor. Sargon deposed Merodach Baladan, king of Babylon, made an expedition against Egypt, when he captured Ashdod, Isa. 20: 1-4, conquered Syria, and subdued a large portion of western Asia. Under Sargon, Nineveh, the capital of the empire, was repaired and adorned with a royal palace and many magnificent buildings. See illustration on p. 80. He was succeeded by his son, Sennacherib, about B. C. 704, who became the most celebrated of all the Assyrian kings. During his reign of 22 years he crushed the revolt of Berodach Baladan, and drove him from the country; carried his conquests into Egypt, Philistia, Armenia, Media, and Edom. He invaded the kingdom of Judah in the reign of Hezekiah, and his army was miraculously destroyed, and he returned home in shame, and was slain by his two sons. 2 Chr. 32: 1-21; 2 Kgs. 19: 35-37. He was succeeded by Esarhadon, who reigned 13 years, and was succeeded by Assur-banipal (Sardanapalus), a noted warrior and builder, who extended the limits of the empire and erected a grand palace at *Konyunjik*. After his reign the empire began gradually to decline, until in B. C. 625 (some say 606) it was subdued by the Medes and Babylonians, and the latter became the dominant power during the great Captivity. 2 Kgs. 24: 1; 25: 1-8; Dan. 1: 1; 3: 1; 5: 1; Eze. 29: 18. See NINEVEH and BABYLON.

*Art, Language, and Religion.*—The artistic skill, genius, and magnificence displayed by the Assyrians in architecture and in the arts, as shown by

the exhumed remains of their great cities, are the admiration of scholars. The massive walls and towers which surrounded their towns; the vastness and beauty of their ruined palaces at *Khorsabad* and *Konyunjik*; the elaborate finish and adornments of their temples and other edifices at *Nimroud* and *Kileh Sherghat*; the sculptures in marble, stone, bronze, and clay; the remarkable specimens of transparent glass vases; the tables, chairs, and articles of luxury for the home; their chariots and implements of war,—are the wonder of explorers of our day. Canon Rawlinson declares the much-lauded Egyptians to be very decidedly the inferiors of the Assyrians, excepting in the one point of the grandeur and durability of their architecture. The language of Assyria was Semitic, and in style derived, according to Rawlinson, from the Chaldaean, but of a less archaic type. It was written without pictorial representations of objects, and in the arrow-headed or wedge-shaped characters, of which over 300 different signs or characters are now known to have been used in the Assyrian alphabet. "Their language and alphabet are confessedly in advance of the Egyptian."—Rawlinson's *Five Ancient Monarchies*, 1870, i. p. 247. Of their religion the same author says it is "more earnest and less degrading than that of Egypt. Idols and idol-worship prevailed. Of eleven chief gods and an equal number of goddesses, the greatest was Asshur, one of whose symbols was a winged sphere with the figure of a man armed with a bow issuing from the centre. Among the other gods were Bel, Sin the moon-god, Shamas the sun-god, Ishtar, and Nebo. Their idols were of stone and clay, and were worshipped with sacrifices, libations, and offerings, and by fastings of man and beast. The tablets testify to the attention given to religion by the learned, and the records and sculptures indicate the general spirit of worship prevailing among the people, while it also shows their gross idolatry."

*Modern Discoveries and General History.*—Concerning the history of the Assyrian kingdom and empire, comparatively little was known previous to recent discoveries. The researches of





Assyrian Palace Restored. (After Fergusson.)



Botta, 1842-1850; Layard, 1851-1853; Sir H. Rawlinson, 1850-1867; Oppert, 1857-1870; Lenormant, 1868-1873; George Smith, 1872-1877; and those of Rassam, 1878,—have rescued the annals of that country from obscurity, and furnished the materials for a trustworthy history. These records, together with the vast buildings, monuments, and grand palaces, were buried many feet beneath mounds of earth, and their existence for hundreds of years was wholly unknown to the world. By patient excavation the monuments,

dug up from the mounds, written in cuneiform or wedge-shaped characters and in the Assyrian tongue. The inscriptions were upon slabs of stone, which formed the panels of the palace-walls, on obelisks of stone, on clay tablets, and on cylinders or hexagonal prisms of terra cotta two or three feet long. These tablets and cylinders were undoubtedly a part of the royal library in the days of Tiglath-pileser and of other noted kings.

“The Assyrian power was a single monarchy from the beginning, and gradually grew by conquering the smaller states around it; and there is consequently a uniformity in its records and traditions which makes them easier to follow than those of the sister kingdom.”

—George Smith, *Assyrian Discoveries*, 1875, p. 447. A list of 50 Assyrian kings who reigned from B. C. 1850 to B. C. 607 has been compiled from the royal tablets by George Smith. Of these kings, twenty-eight reigned previous to Tiglath-pileser I., B. C. 1120; fifteen reigned from Tiglath-pileser I. to Tiglath-pileser II., B. C. 745; and after his time reigned the following seven, four of whom are certainly mentioned in Scripture history: Shalmaneser IV., Sargon, Sennacherib, Esarhaddon, Assur-banipal, Bel-zakir-iskun, and Assur-ebil-ili. The first capital of Assyria was Asshur, on the Tigris, about 60 miles south of Nineveh: its second capital, founded or more probably rebuilt and enlarged by Shalmaneser I., was Calah or Halah. As Assyrian conquests extended north and east, the capital was removed to Nineveh,



temples, palaces, and other evidences of Assyrian greatness have been brought to light within the past forty years; even large portions of the vast libraries of her kings have been discovered, the unknown characters in which they were written have been deciphered, and the inscriptions and records translated into modern languages, not only giving a history of the exploits of this remarkable nation, but also throwing much light on its customs, religious life, and language, and upon the many Scripture references to Assyria.

A vast mass of documents has been

which became a vast city, and according to Layard covered the present site of *Kouyunjik*, *Nimrud*, *Khorsabad*, and *Karamles*. This space would correspond to the measurements of the city given by Diodorus.—LAYARD: *Nineveh*, 1849, vol. ii. pp. 243-247. In his view, *Nimrud* was the original site of Nineveh, whose founder built a new city at *Kileh Sherghat*. In later periods palaces were built at *Khorsabad*, *Karamles*, and the largest of all these structures at *Kouyunjik*. About 630 B. C. the Medes from the north and the Susianians from the south invaded Assyria; after a brief contest they conquered it, and the empire was divided between the conquerors. The kingdom of Assyria extended over a period of 1200 years, though the empire can only at the utmost be considered to have lasted six and a half centuries, and its ascendancy in western Asia not more than 500 years, B. C. 1125-625. Of the importance of the recent discoveries it is said, "Every spadeful of earth which was removed from those vast remains tended to confirm the truth of prophecy and to illustrate Scripture. But who could have believed that records themselves should have been found which, as to their minuteness of details and the wonderful accuracy of their statements, should confirm, almost word for word, the very text of Scripture? And remember that these were no fabrications of a later date, on monuments centuries after the deeds which they professed to relate had taken place, but records engraved by those who had actually taken part in the events."—LAYARD: *Address in London on being presented the freedom of the city*, 1854. See NINEVEH and BABYLON.

**AS'TAROTH.** See ASHTAROTH.

**ASTROL'OGERS.** Dan. 2: 27. A class of men who pretended to foretell future events by observing the motions of the heavenly bodies, which, until a comparatively late period, were supposed actually to influence human life. Star-worship prevailed among Eastern nations, and its priests were astrologers,

**ASTRON'OMY** (*the laws or science of the stars*). The Bible gives evidence that its writers were students of the starry heavens, but the Hebrew religion sternly forbids their worship. Some of the constellations are mentioned—

e. g. the Pleiades, Orion, the "Great Bear" (Arcturus). Job 9: 9; 38: 31. The Jews do not seem to have divided the stars into planets, fixed stars, and comets. During the Babylonish captivity they encountered the astronomy as well as the astrology of the far-famed Chaldeans. Indeed, in Chaldæa was the birthplace of the science. In the case of the magi, Matt. 2, God used their astrology as a means of grace to lead them to Christ. See STAR OF BETHLEHEM.

**ASUP'PIM, HOUSE OF** (*house of gatherings*). 1 Chr. 26: 15, 17. It refers either to the chambers of the temple, perhaps where the elders sat, or to some one of the apartments of the temple where the stores were kept. The word is rendered "thresholds" in Neh. 12: 25.

**ASYN'CRITUS** (*incomparable*), a Christian in Rome whom Paul saluted. Rom. 16: 14.

**A'TAD, THRESHING-FLOOR OF.** Gen. 50: 10, 11. Its name was changed to ABEL-MIZRAIM, which see.

**AT'ARAH** (*a crown*), one of the wives of Jerahmeel. 1 Chr. 2: 26.

**AT'AROTH** (*crowns*). 1. A town of Gad, east of the Jordan, Num. 32: 3, 34, about 7 miles north-west of Dibon; now the ruin *Attarus*.

2. A town of Ephraim, Josh. 16: 2; perhaps the same as Ataroth-adar and Ataroth-addar. Josh. 18: 13. It may be the modern *Atâra*, 6 miles north-west of Bethel, though Conder suggests that it is identical with ruins discovered at *ed-Dârieh*.

3. In 1 Chr. 2: 54, Ataroth, the house of Joab, if a place, may refer to one in Judah, which Schwartz would identify with Latrum, between Jaffa and Jerusalem.

**AT'AROTH-AD'DAR** (*crowns of fame*). See ATAROTH, 2.

**A'TER** (*shut up*). 1. One whose children kept the temple-gate. Ezr. 2: 42; Neh. 7: 45.

2. The ancestor of some who came back with Zerubbabel, and who signed the covenant. Ezr. 2: 16; Neh. 7: 21; 10: 17.

**A'THACH** (*lodging-place*), a town in the south of Judah; perhaps the same as E her. Josh. 19: 7; 1 Sam. 30: 30.

**ATHAI'AH** (probably same as

Asaiah, whom Jehovah made), a descendant of Judah. Neh. 11 : 4.

**ATHALIAH** (*afflicted by Jehovah*), granddaughter of Omri, daughter of Ahab and Jezebel, wife of Jehoram, king of Judah, and mother of Ahaziah. 2 Kgs. 11 : 1 ff. She introduced Baal-worship into Judah. Her character was extremely bad. She advised her own son in his wickedness, and after Jehu had slain him (see AHAZIAH) she resolved to destroy the children of her husband by his former wives, and then take the throne of Judah. But Jehosheba, a half-sister of Ahaziah, secured Joash, one of the children and heir, and secreted him and his nurse for six years. In the seventh year, everything being prepared for the purpose, Joash, the young prince, was brought out and placed on the throne. Attracted by the crowd of people who had assembled to witness the ceremony, and unsuspecting of the cause, Athaliah has-

tened to the temple. When the populace had assembled, and when she saw the young king on the throne, and heard the shouts of the people, and found that all her ambitious designs were likely to be defeated, she rent her clothes and cried out, "Treason! Treason!" hoping probably to rally a party in favor of her interests. But she was too late. The priest commanded her to be removed from the temple, and she was slain between the temple and the palace. 2 Kgs. 11 : 16. See JEHOIADA and JOASH.

2. A Benjamite. 1 Chr. 8 : 26.

3. One whose son, Jeshaiiah, returned with Ezra in the second caravan from Babylon. Ezr. 8 : 7.

**ATHENS**, the name of several places, but chiefly of the capital of Greece, the metropolis of ancient philosophy and art; named from the goddess Minerva or Athene. For sketch-map see GREECE.

*Situation.*—It was situated about 5

Erechtheum.

Parthenon.

Turkish Tower.



Modern City.

Temple of Theseus.

South-western part of Modern City.

Athens. (*After a sketch.*)

miles north-east of the Saronic Gulf, in the plain of Attica, the south-eastern portion of the Grecian peninsula, between the little rivers Cephissus and Ilissus. The port, Piræus, is five miles off, and now connected with the city by a railroad. About the plain, on the north-

west, the north-east, the south-east, and south-west, were four noted mounts. Within the city were four more noted hills—the Acropolis, Areopagus or Mars' Hill, the Pnyx, and the Museum. The Acropolis is about 150 feet high, with a flat top about 1100 feet long by



450 feet wide, having a steep ascent on all sides. West of the Acropolis is Mars' Hill, of irregular form, and on which public assemblies and the chief courts were held. Upon this hill Paul preached, Acts 17: 19, 22. Beneath it are the Caves of the Furies.

*History.*—Athens was first settled by some chieftain, perhaps Cecrops, B. C. 1556, who is said to have been succeeded by sixteen legendary kings and twelve archons. Draco made laws for it, B. C. 624. Solon, its noted "lawgiver," founded a democracy, B. C. 594. The city was taken by Xerxes, B. C. 480; but soon after his defeat it reached its highest prosperity, with a population of from 120,000 to 180,000. Under the brilliant rule of Pericles, B. C. 444 to 429, some of the greatest masters in philosophy, poetry, and oratory flourished, and noted buildings and temples, as that of Zeus, the Odeum, the Parthenon, the Propylæa, were projected or completed. His rule was followed by the Spartan, the Theban, and the Macedonian supremacy, the age of Demosthenes, Philip, and Alexander the Great. In B. C. 140, Athens with Achaia became a Roman province, and so continued through apostolic times. Since then it has been subject to the Byzantines, Franks, Venetians, and Turks, as well as at times independent. Under the misrule of the Turks it sunk down to a miserable village, and in 1832 there was scarcely a house standing. But it arose with the new kingdom of Greece, and is now again a beautiful capital, adorned by new streets and buildings, prominent among which are the royal palace, the Greek cathedral, the Russian chapel, the University, the Library, and the Museum.

At the time of Paul's visit Athens was a "free city," under the Roman rule. It was given to idolatry, having 30,000 idols. Petronius said, "It was easier to find a god in Athens than to find a man." Paul calls them "very religious," Acts 17: 22, not "too superstitious," as our version inaccurately reads. But Athens never took a prominent place in church history.

**ATH'LAI** (*whom Jehovah afflicts*), one who had married a foreign wife. Ezr. 10: 28.

**ATONE'MENT.** Literally, *at-one-*

*ment*, or reconciliation; theologically, the satisfaction or propitiation brought about by the death of Christ as the ground of the accord or reconciliation between God and man. The word occurs often in the Old Testament, but only once in the New (Rom. 5: 11, where the Greek means "reconciliation," which is the result of the atoning death of Christ). The subject itself is presented in every variety of form both in the Gospels and in the Epistles. Rom. 3-8 and Heb. 7-10, inclusive.

The great atonement made for sin by the sacrifice of Christ constitutes the grand substantial foundation of the Christian faith. The efficacy of it is such that the sinner, though by nature the child of wrath, by faith in Christ is brought into favor with God, is delivered from condemnation, and made an heir of eternal life and glory. The Hebrew word rendered "atonement" signifies "covering," Ps. 32: 1, and the Greek version of this Hebrew word is translated "propitiation" in our Bible, and may denote either that our offences are covered or that we are protected from the curse, Christ being made a curse for us. Gal. 3: 13. Generally, wherever the term occurs, a state of controversy or estrangement is implied; and in relation to the party offended, it imports something done to propitiate. Gen. 32: 20; Eze. 16: 63. The idea of making an atonement is expressed by a word which signifies "to make propitiation:" and the apostles, in referring to the death of Christ, use those very terms which in the Septuagint version of the Old Testament are applied to legal sacrifices and their effect, thus representing the death of Christ not only as a real and proper sacrifice, but as the truth and substance of all the Levitical types and shadows—the true, efficacious, and only atonement for sin. 1 John 2: 2 and 4: 10; showing that Christ is not only the agent by whom the propitiation is made, but was himself the propitiatory sacrifice.

**ATONE'MENT, DAY OF.** Lev. 16; 23: 27-32. The only Jewish fast-day; the annual day of humiliation. It was kept five days before the Feast of Tabernacles, or on the tenth day of Tisri; *i. e.* in the early part of *October*. The fast lasted from sunset to sunset. It



was kept as a solemn Sabbath. Once a year upon this day did the high priest alone enter the holy of holies. This was the preparation. It was ordained that he should bathe himself, and then dress in holy white linen. He was then to bring forward his sacrifices, which must be his purchases—a young bullock for a sin-offering and a ram for a burnt-offering. These he offered for himself and family. Besides these, he brought forward two goats for a sin-offering and a ram for a burnt-offering. These, being for the benefit of the people, were paid for out of the public treasury. The two goats were then led up to the entrance of the tabernacle and lots cast upon them, one lot marked "For Jehovah," the other marked "For Azazel." The latter is a phrase of unusual difficulty. But the best modern scholars agree that it does not designate the goat, but the *personal being* to whom the goat was sent. See GOAT, SCAPE. The high priest offered the bullock, carried live coals in a censer from the altar, with a handful of incense, into the holy of holies. There he sprinkled the blood with his finger upon the mercy-seat, eastward, and before it seven times. He then killed the goat "for Jehovah" and sprinkled its blood in the same manner. Over the goat "for Azazel" the sins of the people were confessed by the high priest, and then it was sent away by "the hand of a fit man into the wilderness." The ceremony was now over. Accordingly, the high priest again bathed, put on his usual garments, and offered the two rams.

**AT'ROTH** (*crowns*), or "Atroth-Shophan," as it should probably be read without the comma, "Shophan" being added to distinguish it from the "Atroth" or "Atroth" in the former verse. It was a city of Gad, near Dibon. Num. 32:35.

**AT'TAI** (*opportune*). 1. A descendant of Judah. 1 Chr. 2:35, 36.

2. A Gadite chief. 1 Chr. 12:11.

3. A son of Rehoboam. 2 Chr. 11:20.

**ATTALIA**, a seaport-town of Pamphylia, Acts 14:25, named from its founder, Attalus; later it was called *Satalia*, and now Adalia.

**AUGUS'TUS** (*venerable*), Caius Julius Cæsar Octavianus, B. C. 62-A. D. 14.

The grand-nephew of Julius Cæsar, and first emperor of Rome. It was he who gave the order for the enrolment which was the human occasion of the Bethle-

hemic birth of Christ. Luke 2:1. He was one of the second so-called triumvirate, with Mark Antony and Lepidus. After the removal of the latter he

Coin of Augustus, in Berlin.

fought a battle with Antony at Actium, B. C. 31, defeating him. The senate saluted him as emperor, and in B. C. 27 conferred on him the title of "Augustus." He comes into the New Testament in connection with Herod, whom he had reinstated in his kingdom and greatly honored, although Herod had espoused the cause of Antony. At Herod's death Augustus divided his kingdom in accordance



Marble Statue of Augustus, found in 1863 at Prima Porta, near Rome.

with his will, and even educated two of his sons, since their relations had been very intimate. He reigned forty-one years, and was succeeded by

Tiberius Cæsar. Luke 3:1. See CÆSAR.

**A'VA** (*ruin*). Rawlinson would identify it with *Hit*, on the Euphrates; probably it is the same as Ahava and Ivah. 2 Kgs. 17:24.

**A'VEN** (*nothingness*). 1. A plain, probably of Lebanon. Am. 1:5.

2. Same as Beth-aven. Hos. 10:5, 8. See BAALBEC.

3. The city of On or Heliopolis, in Egypt. Eze. 30:17.

**AVENGE', AVEN'GER**. Luke 18:8; 1 Thess. 4:6. Vengeance is an act of justice; revenge is an act of passion. Hence injuries are revenged, crimes are avenged. God is avenged of his enemies when he vindicates his own law and government and character and punishes their transgressions. An avenger is the agent or instrument by whom the avengement is visited on the offending party.

**AVENGER OF BLOOD** was a title given to one who pursued a murderer or manslayer, by virtue of the ancient Jewish law, to avenge the blood of one who had been slain. He must be a near relative of the murdered man. Deut. 19:6.

**A'VIM** (*ruins*), a city of Benjamin, Josh. 18:23; probably near Bethel.

**A'VITH** (*ruins*), a city of Edom, Gen. 36:35; 1 Chr. 1:46; probably in the north-eastern part of Mount Seir.

**A'ZAL**. Zech. 14:5. As the passage reads in the margin, Azal is not a proper name; but if a place at all, it was on or near Mount Olivet.

**AZALI'AH** (*whom Jehovah reserved*), the father of Shaphan the scribe. 2 Kgs. 22:3; 2 Chr. 34:8.

**AZANI'AH** (*whom Jehovah hears*), the father of Jeshua the Levite. Neh. 10:9.

**AZAR'AEL** (*whom God helps*), a Levite musician. Neh. 12:36.

**AZAR'EEL** (*whom God helps*). 1. A Korhite who "came to David to Ziklag." 1 Chr. 12:6.

2. A Levite musician of David's time, 1 Chr. 25:18; called Uzziel in v. 4.

3. A prince of Dan. 1 Chr. 27:22.

4. One who had married a foreign wife. Ezr. 10:41.

5. A priest who lived in Jerusalem after the Return. Neh. 11:13.

**AZARI'AH** (*whom Jehovah helps*). 1. The grandson of Zadok, and the high

priest during the reign of Solomon. 1 Kgs. 4:2; 1 Chr. 6:9.

2. A chief officer under Solomon. 1 Kgs. 4:5.

3. A king of Judah, 2 Kgs. 14:21; more generally called UZZIAH, which see.

4. A son of Ethan. 1 Chr. 2:8.

5. The son of Jehu, son of Obed. 1 Chr. 2:38, 39.

6. The son of Johanan, and high priest under Abijah and Asa. 1 Chr. 6:10, 11.

7. In 1 Chr. 6:13 the name is probably wrongly inserted.

8. A Kohathite, and ancestor of Samuel. 1 Chr. 6:36.

9. A prophet who stirred up Asa to abolish idolatry. 2 Chr. 15:1.

10, 11. Sons of Jehoshaphat the king. 2 Chr. 21:2.

12. In 2 Chr. 22:6 by copyist's error for Ahaziah.

13. A captain of Judah who helped Jehoiada. 2 Chr. 23:1.

14. The high priest in the reign of Uzziah who resisted with eighty priests the king's attempt to perform priestly functions. 2 Kgs. 14:21; 2 Chr. 26:17-20.

15. An Ephraimite chief in the reign of Ahaz. 2 Chr. 28:12.

16, 17. Two Levites in the reign of Hezekiah. 2 Chr. 29:12.

18. The high priest in the days of Hezekiah. 2 Chr. 31:10, 13.

19. One who helped to repair the wall of Jerusalem. Neh. 3:23, 24.

20. A leader in the company of Zerubbabel. Neh. 7:7.

21. A Levite who helped Ezra in the reading of the Law. Neh. 8:7.

22. A priest who sealed the covenant, Neh. 10:2, and "probably the same with the Azariah who assisted in the dedication of the city wall." Neh. 12:33.

23. In Jer. 43:2 instead of Jezaniah.

24. The Hebrew original name of Abed-nego. Dan. 1:6, etc.

**A'ZAZ** (*strong*), a Reubenite. 1 Chr. 5:8.

**AZAZI'AH** (*whom Jehovah strengthens*). 1. A Levite musician in the reign of David. 1 Chr. 15:21.

2. An Ephraimite chief. 1 Chr. 27:20.

3. A Levite who had the oversight over the tithes and offerings in the reign of Hezekiah. 2 Chr. 31:13.

**AZ'BUK** (*strong devastation*), father of Nehemiah (not the governor). Neh. 3:16.

**AZE'KAH.** Josh. 10:10, 11; 15:35. A city of Judah near Shocoh. Schwarz proposed *Tell Zakariya*, in the valley of Elah; Conder suggested *Deir-el-Soshek*, 8 miles north of Shocoh, also in the valley of Elah, as the site of Azekah.

**A'ZEL** (*noble*), a descendant of Saul. 1 Chr. 8:37, 38; 9:43, 44.

**A'ZEM** (*bone*), a city in the south of Judah, Josh. 15:29; afterward allotted to Simeon, 19:3; the same as Ezem in 1 Chr. 4:29.

**AZ'GAD** (*strong in fortune*). 1. One whose descendants returned with Zerubabel. Eze. 2:12; 8:12; Neh. 7:17.

2. One who sealed the covenant. Neh. 10:15.

**A'ZIEL** (*whom God consoles*), a Levite porter; shortened form of Jaaziel. 1 Chr. 15:20.

**AZI'ZA** (*strong*), one who had taken a foreign wife. Eze. 10:27.

**AZ'MAVETH**, probably a place in Benjamin, Eze. 2:24; Neh. 12:29; called also Beth-azmaveth, Neh. 7:28; probably modern *Hizme*, north of Anathoth.

**AZ'MAVETH** (*strong unto death*). 1. One of David's warriors, 2 Sam. 23:31; 1 Chr. 11:33.

2. A descendant of Mephibosheth. 1 Chr. 8:36; 9:42.

3. A Benjamite. 1 Chr. 12:3.

4. David's treasurer. 1 Chr. 27:25.

**AZ'MON** (*strong*), a place in the south-western part of Palestine. Josh. 15:4; Robinson and Trumbull describe "Kasaimch" or "Qasaymeh," which is probably the site of Azmon.

**AZ'NOTH-TA'BOR** (*ear, or summits, of Tabor*), a place in Naphtali; probably the eastern slope of Mount Tabor. Josh. 19:34.

**A'ZOR** (*a helper*), one of our Lord's ancestors. Matt. 1:13, 14.

**AZO'TUS.** Acts 8:40. Greek form of Ashdod. See *ASUDOD*.

**AZ'RIEL** (*whom God helps*). 1. A man of renown, head of a house of Manasseh beyond Jordan. 1 Chr. 5:24.

2. The father of a chief of Naphtali. 1 Chr. 27:19.

3. The father of Seraiah. Jer. 36:26.

**AZ'RIKAM** (*help against the enemy*).

1. One of David's posterity. 1 Chr. 3:23.

2. One of Saul's posterity. 1 Chr. 8:38; 9:44.

3. A Levite. 1 Chr. 9:14; Neh. 11:15.

4. The prefect of the palace to King Ahaz, who was killed by Zichri. 2 Chr. 28:7.

**AZU'BAH** (*forsaken*). 1. The mother of Jehoshaphat. 1 Kgs. 22:42; 2 Chr. 20:31.

2. A wife of Caleb, son of Hezron. 1 Chr. 2:18, 19.

**A'ZUR** (*helper*). 1. The father of Hananiah, the false prophet of Gibeon. Jer. 28:1.

2. The father of one of the princes against whom Ezekiel prophesied. Eze. 11:1.

**AZ'ZAH** (*the strong*), same as Gaza. Deut. 2:23; 1 Kgs. 4:24; Jer. 25:20. See *GAZA*.

**AZ'ZAN** (*very strong*), a chief of Issachar. Num. 34:26.

**AZ'ZUR** (*helper*), one who sealed the covenant. Neh. 10:17.

## B.

**BA'AL, or BEL, or BE'LUS** (*lord, or master*), different forms of the name of the supreme *male* divinity of the Phœnicians and Canaanites, as Ashtoreth was that of their supreme *female* divinity. 1 Kgs. 18 : 21; Isa. 46 : 1; 1 Sam. 12 : 10; 1 Kgs. 11 : 33. That the divinities were derived from astrological fancies there is little doubt, but it is a question with what pair of the heavenly bodies we are to identify them. The common opinion is that they represent the sun and moon respectively, while other scholars say they are Jupiter and Venus. The license sanctioned—indeed, demanded—by their worship may have given it attractiveness. At all events, it spread among the Jews, being introduced into Israel by Jezebel and by her daughter into Judæa. Many and severe were the judgments required to eradicate it.



Baal side of an Altar from a temple in Kuna-wat (*Canatha*), east of the Jordan.

The frequent use of the word Baal in the plural form, Baalim, *e. g.* Jud. 2 : 11; 10 : 10; 1 Kgs. 18 : 18; Jer. 9 : 14; Hos. 2 : 13, 17, proves probably that he was worshipped under his different modifications. Hence several compounds exist.

1. **BA'AL-BE'RITH** (*covenant lord*), the form of Baal worshipped by the Shechemites after Gideon's death. Jud. 8 : 33; 9 : 4.

2. **BA'AL-PE'OR** (*lord of the opening*, an allusion to the character of the rites of worship), the form of Baal-worship in Moab and Midian shared in by

the Israelites. Num. 25 : 3, 5, 18; Deut. 4 : 3; Josh. 22 : 17; Ps. 106 : 28; Hos. 9 : 10.

3. **BA'AL-ZE'BUB** (*lord of the fly*), the form of Baal worshipped at Ekron. 2 Kgs. 1 : 2, 3, 6, 16.

Human victims were offered to Baal. Jer. 19 : 5. Elevated places were selected for his worship, and his priests and prophets were very numerous. Sometimes the tops of the houses were devoted to this purpose. 2 Kgs. 23 : 12; Jer. 32 : 29. See **HIGH PLACES**.

The worship of Baal by the ancient Druids was probably general throughout the British Islands. One of the Druidic yearly festivals and deemed of special importance took place in the beginning of May, which was the first month of their year, and called Be'el-tin, or "fire of God." A large fire was kindled on some elevated spot in honor of the sun, whose returning beneficence they thus welcomed after the gloom of winter. Of this custom a trace remains in "Beltein Day" (or Whitsunday) in many of the Gaelic-speaking parts of Scotland. In the Lowlands the same name was retained till a comparatively recent date.

**HOUSE OF BA'AL**. 1 Kgs. 16 : 32. Is the same with the temple (or place of worship) of Baal. See particularly 2 Kgs. 10 : 21-28.

**BA'AL** (*lord*). 1. A Reubenite. 1 Chr. 5 : 5.

2. A Benjamite, a relative of Saul. 1 Chr. 8 : 30; 9 : 36.

**BA'AL** (*lord, or master*), a city of Simeon, 1 Chr. 4 : 33; called also Bealoth, Baalath-Beer. Knobel and Wilton locate it at *Kurnub*; Conder at *Umm Baghleh*. "Baal" is also used as a prefix to the names of several places, given below.

**BA'ALAH** (*mistress*). 1. Another name for Kirjath-jearim, Josh. 15 : 9, 10, and for Baale of Judah, 2 Sam. 6 : 2, and for Kirjath-Baal in Judah. Josh. 15 : 60; 18; 14. See **KIRJATH-JEARIM**.

2. A place in Judah, Josh. 15 : 29, the same as Balah, 19 : 3, and Bilhah, 1 Chr. 4 : 29; now *Deir-el-Belah*, near Gaza,



3. BA'ALAH, MOUNT. Josh. 15 : 11. Either the same as No. 1, or possibly a mountain in the north-western part of Judah.

BA'ALATH, a town in Dan, Josh. 19 : 44; probably the same that was fortified by Solomon. 1 Kgs. 9 : 18; 2 Chr. 8 : 6. Conder proposes to identify it with the ruin *Bel'ain*, in *Wady Deir Ballat*; Canon Cook suggests it may be near Mount Baalah, or modern *Yebna*.

BA'ALATH-BE'ER (*lord of the well*). Josh. 19 : 8. See BEALOTH.

BAALBEC', or BAALBEK (*bil'bek*), a magnificent city of Coele-Syria, and called by the Greeks Heliopolis, or "city of the Sun." It is situated in a plain near the foot of the Anti-Libanus range, about 42 miles north-west of Damascus and 3800 feet above the level of the sea. Its origin and early history are unknown. It is now famous for its colossal ruins, con-

sisting chiefly of two magnificent temples. The lesser of the two was 225 feet in length by 120 feet in breadth; it was surrounded by rows of immense columns, 45 feet high, standing about 9 feet from the temple walls, the distance between the columns being from 8 to 12 feet. Robinson counted 19 of these columns still in place in 1852. One of the temples,—that of the Sun, was an immense structure, 324 feet long, and was surrounded by a peristyle of 54 vast Corinthian columns, about 7 feet in diameter, and, including capital and pedestal, 89 feet high. Over these Corinthian capitals the temple was bordered with a frieze. The temples were constructed of limestone or marble and granite. Some of the stones used in them are 64 feet long and 12 feet thick. The temple of the Sun was built by Antoninus Pius, about A. D. 150.

Baalbee has been identified by some



Columns of Great Temple.

Temple of the Sun.

Ruins of Baalbec. (From Photographs.)

with Baal-gad, Josh. 11 : 17; 12 : 7; 13 : 5; by others with Baalath or Baal-hamon, but these identifications are uncertain, and the last is very improbable.

BA'ALE OF JUDAH, a name of Kiriath-jearim. See BAALAH, 1.

BA'AL-GAD (*troop of Baal*), the northern limit of Joshua's conquests,

Josh. 11 : 17; 12 : 7; 13 : 5; probably the modern *Banias* (Cæsarea-Philippi, Matt. 16 : 13), though some suppose it to be the famous Baalbee.

BA'AL-HA'MON (*multitude of Baal*). Cant. 8 : 11. The place can only be conjectured; some identify it with Baalbee, others with Balamon, in the

mountains of Ephraim, north of Samaria.

**BA'AL-HA'ZOR** (*Baal's village*), where Absalom killed Amnon. 2 Sam. 13: 23.

**BA'AL-HER'MON**, Jud. 3: 3; 1 Chr. 5: 23; one of the three peaks of Mt. Hermon, or perhaps *Subeibeh*.

**BA'ALI** (*my lord*) occurs in Hos. 2: 16. The verse retranslated reads: "Thou shalt call me My husband, and shalt no more call me My Baal." Baali is used in a twofold sense: first, *My Baal*, the name of the principal god of the Canaanites; and second, *My lord*, a usual name for husband. The idea of the verse is that so wholly devoted to Jehovah shall Israel be that she will not apply to him even a word which suggests the former idolatry.

**BA'ALIM**, the plural form of BAAL, which see.

**BA'ALIS** (*son of exaltation*), a king of the Ammonites. Jer. 40: 14.

**BA'AL-ME'ON**, a town built by the Reubenites, Num. 32: 38; 1 Chr. 5: 8; "a glory" of the Moabites, Eze. 25: 9; called also Beth-baal-meon, Josh. 13: 17, Beth-meon, Jer. 48: 23, and perhaps Beon, Num. 32: 3; now called *Ma'in*, 9 miles south-west of *Hasban*, where extensive ruins are still found.

**BA'AL-PER'AZIM** (*lord of defeats*), a place in the valley of Rephaim, 2 Sam. 5: 20; 1 Chr. 14: 11; same as Mount Perazim, near the valley of Gibeon. Isa. 28: 21.

**BA'AL-SHAL'ISHA**. 2 Kgs. 4: 42. The English Survey proposed to identify it with *Sirisia*, 13 miles north of Lydda. Conder favors *Kefr Thilth*.

**BA'AL-TA'MAR** (*lord of palm trees*), a place near Gibeah, Jud. 20: 33; possibly the same as the palm tree of Deborah, Jud. 4: 5, and known later as *Beth-tumar*.

**BA'AL-ZE'PHON**. Ex. 14: 2; Num. 33: 7. A place near the head, or on the western shore, of the Gulf of Suez where the Israelites crossed the Red Sea. Dr. Ebers identifies it with Mount Atakah, near Suez; Dr. Brugsch, with less probability, proposes Mount Casius, on the Mediterranean, as the site of Baal-zephon. It was south of Migdol and west of Suez.

**BA'ANA**, OR **BA'ANAH** (*son of*

*affliction*). 1. One of the sons of Rimmon, and an officer in the army of Ishbosheth, Saul's son. In company with his brother Rechab, he entered the house of Ishbosheth at noonday and stabbed him as he was lying upon the bed. Taking the head of their victim with them, they fled to David at Hebron, supposing that he would reward them liberally, but, so far from it, he, indignant at their cruel and cowardly conduct, caused them to be slain, their hands and feet to be cut off, and their bodies to be publicly suspended over the pool at Hebron. 2 Sam. 4: 2, 5, 6, 9.

2. The father of one of David's warriors. 2 Sam. 23: 29; 1 Chr. 11: 30.

3, 4. Two of Solomon's officers for provision. 1 Kgs. 4: 12, 16.

5. One of Zerubbabel's company on the Return. Eze. 2: 2; Neh. 7: 7.

6. The father of a repairer of the wall of Jerusalem. Neh. 3: 4. Probably also mentioned in 10: 27 as sealing the covenant.

**BA'ARA** (*brutish*), a wife of Shalharaim, a Benjamite. 1 Chr. 8: 8.

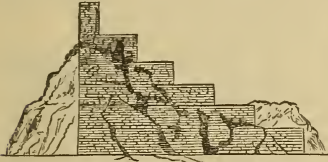
**BAASE'IAH** (*work of Jehovah*), a Gershonite Levite, and an ancestor of the psalmist Asaph. 1 Chr. 6: 40.

**BA'ASHA** (*valor*), son of Ahijah, of the tribe of Issachar, third king of Israel, and founder of a dynasty, was probably of common birth, 1 Kgs. 16: 2, but rose to the throne by his slaughter of Nadab, king of Israel, and all his family while the king was besieging Gibbethon, a city of the Philistines. 1 Kgs. 15: 27. By this cruel act he undesignedly fulfilled the prophecy respecting Jeroboam's posterity. 1 Kgs. 14: 10. He followed in the wicked ways of Jeroboam, and was visited with the most fearful judgments of God. The warning he received of the consequences of his conduct, 1 Kgs. 16: 1-5, did not induce him to forsake his evil courses. He attempted to fortify Ramah, but was stopped by the attack of Ben-hadad at Asa's prompting. 1 Kgs. 15: 16-21; 2 Chr. 16: 1-6. He reigned twenty-four years, B.C. 953-930. His reign was filled with war and treachery, and his family and relatives were cut off according to the prediction. 1 Kgs. 16: 3-11. See ASA.

**BA'BEL** (*confusion*), a city found-

ed by Nimrod as the beginning of his kingdom, Gen. 10 : 10; built on the plain of Shinar. See BABYLON.

**BA'BEL, TOWER OF,** named only once in the Bible, and then as incomplete. Gen. 11 : 4, 5. It was built in the plain of Shinar, of burnt bricks, with "slime" (probably bitumen) for



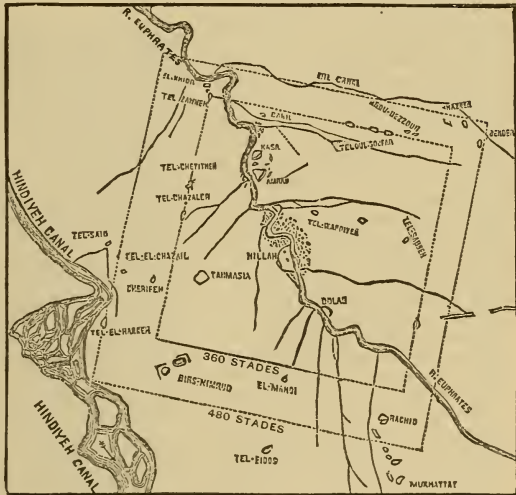
Birs Nimrûd Reconstructed. (After Layard.) mortar. Jewish traditions and early profane writers say that the tower was destroyed. The captive Jews at Babylon imagined they recognized it, however, in the famous temple of Belus, which some would identify with the temple of Nebo at Borsippa, the modern *Birs Nimrûd*. Rawlinson

thinks that *Birs Nimrûd* cannot be identical with either the temple of Belus or the tower of Babel, but concedes that it may be used to show the probable form of the Babel tower. The *Birs Nimrûd* is one of the most striking ruins on the plain, and is 6 miles southwest of Hillah, on the Euphrates. This immense mound is about 2300 feet in circumference and 235 to 250 feet high, and was built of burnt bricks, each brick being 12 inches square and 4 inches thick. Several of them bear an inscription of Nebuchadnezzar. The tower is represented as in the form of a pyramid, built in seven receding stories, each placed upon the south-western side of the one below, and each of the first three being

26 feet high, each of the last four being 15 feet high. On the seventh story was a temple or ark, perhaps with a statue of the god Belus.

George Smith, the Assyriologist (and the *Encyclopædia Britannica*, vol. iii. p. 155, ninth edition, adopts Smith's view), says, "The *Birs Nimrûd* is most probably the tower of Babel of the book of Genesis." Mr. Smith describes another ruin called *Babil* or *Mujelliba* as the one which in his view covers the site of the temple of Belus, and the great tower of Babylon (not Babel). *Birs Nimrûd* seems to have been a temple dedicated to the heavenly bodies, and the inscriptions on cylinders found there record that Nebuchadnezzar rebuilt the edifice after it had been left unfinished by others. Further excavations may solve these unsettled questions. See Rawlinson's *Herodotus*, and George Smith's *Assyrian Discoveries*, 1875.

**BABYLON** (Greek form of *Babel*), the noted capital of the Chaldæan and



Plan of Babylon, showing the largest extent, as given by Herodotus, and the smaller, quoted by Ctesias, with the ruins according to Oppert.

Babylonian empires, situated on both sides of the Euphrates river, about 200 miles above its junction with the Tigris,



300 miles from the Persian Gulf, and about 60 miles south-west from the modern city of Bagdad. The valley is broad, and the Euphrates is now about 600 feet wide and 18 feet deep at this place.

*Extent of the City.*—It was the largest known ancient city in extent. According to Herodotus, the city was a vast square on both sides of the Euphrates, enclosed by a double line of walls, about 56 miles in circuit and including about 200 square miles. Ctesias and others make the circuit about 42 miles, enclosing about 106 square miles. The walls, according to Herodotus, were about 335 feet high and 75 feet broad. Ctesias, quoted by Diodorus, states that they were 200 feet high and built by 2,000,000 men. Later writers, regarding these measurements as incredible, give the circuit of the walls at about 40 miles, their height at 75 to 190 feet, and their width at 32 feet, or wide enough to allow two chariots to pass each other on the top. M. Oppert and Rawlinson as explorers hold that the ruins warrant the statement of Herodotus as to the extent of Babylon. Its size—if 200 square miles—largely exceeded that of any modern city. The area of London is 122 square miles; Paris, 30; Pekin, 50; New York (1873), 42; and Philadelphia, 129 square miles. The wall of Babylon was surmounted by 250 towers, and it had 100 gates of brass. Jer. 51 : 58; Isa. 45 : 2.

*Streets and Buildings.*—Babylon is described as cut into squares—some say 676—by straight streets crossing each other at right angles, those at the river being closed by brazen gates, as the banks of the river were fortified by high walls; the river was crossed by draw-bridges and lined with quays; the two palaces on opposite sides of the river were connected by a bridge, and also by a tunnel under the river. Among the wonderful buildings were, (1.) *Nebuchadnezzar's Palace*, an immense pile of buildings, believed to be nearly 6 miles in circumference. (2.) *The Hanging-Gardens*, one of the Seven Wonders of the world, built by Nebuchadnezzar to please his queen, Amytis, who longed for her native mountains. These gardens were 75 feet high and covered  $3\frac{1}{2}$  acres, enclosed in an area of larger ex-

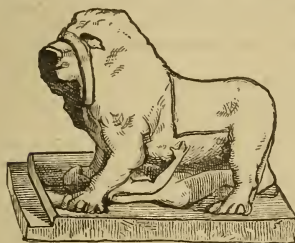
tent, some say 1000 feet on each side. Upon this mountain was soil of depth to support the largest trees, and water was drawn up from the river by means of a screw. (3.) *The Temple of Belus*, a vast pyramid or tower, 600 feet square, having eight stages, or stories, and according to Rawlinson 480 feet high, with a winding ascent passing around it, and a chapel of a god at the top.

*Scripture History.*—Babylon is named over 250 times in the Bible. It was founded by Nimrod, Gen. 10 : 10; its builders dispersed, Gen. 11 : 9. Then, except some allusion to Shinar, Gen. 14 : 1, the Chaldeans, Job 1 : 17, and the Babylonish garment, Josh. 7 : 21, it drops out of Scripture history until the era of the Captivity. It was often subject to Assyria, 2 Chr. 33 : 11, and was the residence of at least one Assyrian king. After the fall of Nineveh, b. c. 625, it became an independent kingdom, and under Nebuchadnezzar was enlarged, beautified, and reached the height of its magnificence. See Isa. 13 : 19; 14 : 4; 47 : 5; Jer. 51 : 41, where it is called "the glory of kingdoms," "the golden city," "the praise of the whole earth," etc. It was the home of the chief of the captive Jews, Dan. 1 : 1-4, and was taken by the army of Cyrus under Darius, Dan. 5. Its desolation was frequently foretold. Isa. 13 : 4-22; Jer. 25 : 12; 50 : 2, 3; 51; Dan. 2 : 31-38; Hab. 1 : 5-10. It was taken by Alexander the Great, who died there. It gradually became a complete ruin, fulfilling the prophecy, Babylon "shall never be inhabited, . . . wild beasts of the deserts shall lie there."

*Ruins.*—Though for centuries Babylon has been the source of building-material for the towns of all the adjacent region, yet the ruins are very extensive, covering, according to Oppert, 200 square miles. Among them are, (1.) *The Babil* or *Mujelliba*, 600 feet square and 140 feet high, probably the site of the ancient temple of Belus. The mound is mainly built of sun-dried brick and faced with burnt brick, the latter bearing the name of Nebuchadnezzar. (2.) *The Kasr*, or Nebuchadnezzar's palace, south of *Babil*, about 2100 feet long by 1800 feet broad, and 70 feet high. It is composed of bricks, tiles, and fragments of stone. Some of the bricks are glazed; others resemble fire-



brick, and bear the name of Nebuchadnezzar. (3.) The *Amram*, a large mound, possibly the ruins of the fa-



Sculptured Lion over a Prostrate Man. (Discovered in the ruins of Babylon by Rich.)

mous hanging-gardens, though more probably a palace of the earlier kings. See Rawlinson's *Five Ancient Monarchies*, 1870, ii. 532. (4.) *Birs Nimrüd*, 6 miles south-west of Hillah, at ancient Borsippa, and by many regarded as covering the tower of Babel. See BABEL.

Many corroborations of Scripture have



Birs Nimrüd. (After Plumptyre's "Biblical Educator.")

been furnished by the Assyrian tablets deciphered by Oriental scholars. Near

the hanging-gardens a sculptured lion standing over a man with outstretched arms may illustrate the mode of punishment to which Daniel was condemned. Dan. 6 : 16.

George Smith, after a careful exploration, quite decidedly dissents from historians and other explorers in ascribing so great an extent to Babylon. In his opinion, there is no ground in the inscriptions or ruins for making Babylon over about 8 miles in circuit, or nearly the same size as its sister-city, Nineveh. He regards its shape as a square with one corner cut off. At the north was the temple of Belus, now the mound *Babil*; about the centre of the city were the palace and hanging-gardens, both now represented, in his view, by the mound *Kasr*, as he places the gardens between the palace and the river. George Smith concludes that the few pits and tunnels made in the ruins are acknowledged to be insufficient to decide any of the questions as to sites, which can only be done by satisfactory excavations, and hence that the "recovery of Babylon is yet to be accomplished." *Assyrian Discoveries*, 1875, pp. 55-59.—The modern town of *Hillah* now occupies a portion of the space covered by the ruins of ancient Babylon, and a telegraph connects it with the city of Bagdad. See CHALDEEA. ASSYRIA.

**BABYLON**, in Rev. 14 : 8 ; 16 : 19 ; 17 : 5 ; 18 : 2, 21, is a symbolical name for heathen Rome, which took the place of ancient Babylon as a persecuting power. This is also the sense given to Babylon in 1 Pet. 5 : 13 by the fathers and many commentators ; but others refer it to Babylon in Asia, since it is quite possible that Peter labored for a while in that city, where there was at that time a large Jewish colony ; still others maintain that Babylon in Egypt, now called *Old Cairo*, is meant.

**BABYLON, PROVINCE OR KINGDOM OF**, the country of which Babylon was the capital. Dan. 2 : 49 ; 3 : 1, 12, 30 ; 4 : 29. Its boundaries and history are involved in much obscurity. It was originally known as the "land of Shinar" and "the land of Nimrod." Gen. 10 : 10 ; Mic. 5 : 6. It was chiefly between the Euphra-

tes and Tigris Rivers. Asshur or Assyria and Mesopotamia were on the north, Elam and Media on the east, Chaldæa on the south. As Chaldæa gained in power its name was applied to the whole country, including Babylon. See CHALDÆA. The early kingdom of Babylon is generally regarded as covering an extent of about 27,000 square miles, rich of soil and abundant in resources, the home of one of the earliest civilized nations. After the time of Nimrod, Babel or Babylon appears to be displaced in Scripture history by Chaldæa until the time of Joshua, Josh. 7 : 21 ; after this both again disappear until about the time of the Captivity. At the fall of Nineveh, B. C. 625, Babylonia speedily extended its sway over most of western Asia and Egypt, and under Nebuchadnezzar became a vast empire, lasting, however, less than a century, and fell before the Medians under Cyrus and Darius, B. C. 538, and soon after dropped out of history as a separate country.

*General History.*—Berosus gives a list of ten mythical kings, including Xisithrus, who ruled Babylonia before the Flood ; while the inscriptions so far discovered on the tablets and monuments give three mythical kings before the Flood, and four after it. From the inscriptions, long lists of kings during the historical period have also been deciphered. The earliest list of twelve kings in this period begins with Izdubar, who is identified with Nimrod by George Smith. To this list he adds from the inscriptions the names of six viceroys, six kings of Ur, five kings of Karrak, six of Erech and Larsa, five of Akkad, and four Elamite kings ; and among the latter is Chedorlaomer of Gen. 14 : 1-17. Five native kings were contemporary with these Elamite kings, and twenty other kings ruled successively until the accession of an Assyrian dynasty in B. C. 1271. The last list given by George Smith from the inscriptions covers the period from B. C. 1150 to 539, and includes Sargon, B. C. 710, Merodach-baladan III., restored B. C. 705, Esarhaddon, who rebuilt Babylon, B. C. 681, Assurbanipal, B. C. 648, Nebuchadnezzar III., the Nebuchadnezzar of Scripture, B. C. 605, Amil-maruduk, the Evil-merodach of the Bible, B. C. 562,

and Bel-sar-uzar, the Belshazzar of the book of Daniel, and who reigned with his father until the fall of the Babylonian empire, B. C. 538. It is not certain how far back the records of Babylonia reach, but George Smith regards it as certain that they reach to the twenty-fourth century before Christ, and some scholars would stretch them nearly two thousand years beyond that early period. The civilization, literature, and government found in Babylonia two thousand years before the Christian era could not have sprung up in a day, but further explorations only can determine its age. Among the biblical cities named in the earliest inscriptions—those of Izdubar—are Babylon, Cuthah, and Erech, thus adding new light to the truth of Scripture history. See George Smith's *Assyrian Discoveries*, 1875, chap. 23.

*The Babylonian Empire.*—Upon the fall of Nineveh, B. C. 625, the Chaldæans and Babylonians controlled all the southern and western portions of the former Assyrian empire. This Babylonian empire extended, therefore, over Susiana, Elam, Mesopotamia, Syria including Palestine and Phœnicia, Idumæa, northern Arabia, and lower Egypt. Among the important cities of the empire were Babylon, Borsippa, Sippara or Sepharvaim, Isa. 36 : 19, Cuthah, 2 Kgs. 17 : 24, Orchôe or Erech, in Babylonia ; and in the provinces, Susa, Carchemish, Harran, Hamath, Damascus, Jerusalem, Tyre, Sidon, Ashdod, Askelon, and Gaza. Of those in the provinces, Susa was of the first importance, and may be regarded as the second city of the empire. It had a royal palace, where the Babylonian kings spent a portion of their time, Dan. 8 : 2, doubtless during the heat of summer. The dominant people in the Babylonian empire were, according to Rawlinson and others, a mixed race, mainly descendants of the earlier Chaldæans (who were chiefly Cushites), mixed with those of the later Assyrians, who were of the Semitic type. The Babylonians were celebrated for their wisdom and learning, Dan. 1 : 4 ; Jer. 50 : 35 ; Isa. 47 : 10, especially for their knowledge of astronomy. They were also a commercial, avaricious, and luxurious people, Hab. 2 : 9 ; Jer. 51 : 13 ; Isa. 47 : 8, though they were likewise valorous and war-

like. Their princes were proud and boastful. "Is not this great Babylon, that I have built . . . by the might of my power, and for the honor of my majesty?" was the boastful speech of its greatest king, Nebuchadnezzar. Dan. 4:30.

In architecture, sculpture, science, philosophy, astronomical and mathematical knowledge, and in learning the Babylonians made original investigations and discoveries not surpassed by any other ancient people. "To Babylon, says G. Rawlinson, "far more than to Egypt, we owe the art and learning of the Greeks."—*Five Ancient Monarchies*, iii. 76.

In religion the Babylonians differed little from the early Chaldeans. Their chief deities were Bel, Merodach, and Nebo. The names of these gods frequently appear in the names of noted princes, as Bel-shazzar, Nabo-polassar, Merodach-baladan, Evil-merodach, Abed-nebo or -nego. Their gods were worshipped with great pomp and magnificence. The temples erected in honor of the gods and devoted to their worship were celebrated for their vastness, and for the massiveness and finish of their sculptures. Of the precise mode of their worship little is known. It was conducted by priests, through whom the worshippers made offerings, often of great value, and sacrifices of oxen and goats. Images of the gods were exhibited, probably on frames or sacred vehicles, and, as some suppose, were sometimes set up in a public place, as on the plain of Dura, Dan. 3:1; but late investigations indicate that the image there set up was a statue of Nebuchadnezzar. See on this text Canon Cook's *Bible Commentary*, 1876. Some of the principal temples of their gods noted by Rawlinson were that of Bel at Babylon, another of the same god at *Niffer*, one of Beltis at *Warka* or *Erech*, one of the Sun-god at *Sippara* or *Sepharvaim*, and one of Nebo at *Borsippa*.

The empire began with the accession of Nabo-polassar, B. C. 625: was in its greatest prosperity during the reign of Nebuchadnezzar, lasting forty-four years, to B. C. 561. See NEBUCHADNEZZAR. Under the less able rulers who followed, the power of the empire declined, and it fell a comparatively easy

prey to the Medo-Persians under Cyrus, B. C. 538. See CHALDEA, ASSYRIA, and MEDIA. For sketch-map see ASSYRIA, and also map at the end of this volume.

**BABYLO'NIANS.** See BABYLON.  
**BABYLO'NISH CAPTIVITY.** See CAPTIVITY.

**BABYLO'NISH GARMENT, THE** (literally, "garment of Shinar"), which Achan stole at the destruction of Jericho, Jos. 7:21, is described by Josephus as "a royal mantle all woven with gold." But no accurate description is possible. Babylon was famous for the products of the loom.

**BA'CA** (*weeping*). The margin reads "mulberry trees." Ps. 84:6. It is generally supposed to refer to a valley near Jerusalem, though some later writers, as Robinson and Hackett, are inclined to regard it as not a proper name, but a figurative "valley of weeping."

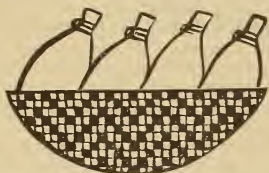
**BACH'RITES**, the family of Becher the Ephraimite. Num. 26:35.

**BADG'ERS' SKINS.** Ex. 25:5; Eze. 16:10. The true badger is rare, if known, in Arabia. It is believed that the skins meant were those of such marine animals as the dolphin, dugong, and seal. Dr. Robinson writes: "The superior" (of the convent of Mount Sinai) "procured for me a pair of the sandals usually worn by the Bedouin of the peninsula, made of the thick skin of a fish which is caught in the Red Sea. . . . The skin is clumsy and coarse, and might answer very well for the external covering of the tabernacle which was constructed at Sinai, but would seem hardly a fitting material for the ornamental sandals belonging to the costly attire of high-born dames in Palestine described by the prophet Ezekiel." Tristram adds: "As the *tachash* (badger) probably included also the seal, the sandals of the Jewish women may have been of that material, and so also may have been the covering of the tabernacle."

**BAG**, the English translation of several quite different words. When used in connection with money, it means the long cone-like receptacles in which coin was packed. 2 Kgs. 12:10. These were made of various sizes, each to contain a precise amount of money. We read that the workmen on the temple



were paid in bags, which were probably delivered to them sealed. At this day in Eastern nations money passes in bags from hand to hand under the seal of a banker or other public officer, and without counting, as it is paid by one



Egyptian Money-bags. (After Wilkinson.)

to another. If the seal is genuine and unbroken, the exact value of each bag is known at sight. The shepherd's "bag" which David had was probably one in which the young lambs unable to walk were carried. The "bag" of Judas was probably a little box. John 12: 6: 13: 29.

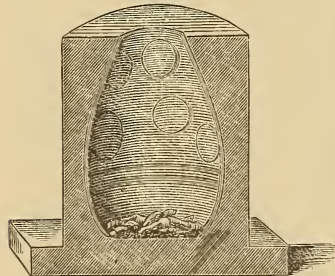
**BAHU'RIM** (*warriors*), a place not far from Jerusalem, 2 Sam. 3: 16; 16: 5; 17: 18; 1 Kgs. 2: 8; probably east of Olivet, toward the Jordan.

**BA'JITH** (*house*). In Isa. 15: 2 the Hebrew reads "the bajith" or "the temple;" probably the temple of Chemosh.

**BAKBAK'KAR** (*destruction of the mountain*), a Levite. 1 Chr. 9: 15.

**BAK'BUK** (*a bottle*). Among the Nethinim who returned with Zerubbabel are mentioned the children of Bakbuk. Ezr. 2: 51; Neh. 7: 53.

**BAKBUKI'AH** (*destruction from Jehovah*), a Levite, Neh. 11: 17; 12: 9, 25.



Arabian Bake-oven. (After Niebuhr.)

**BAKE.** The business of baking in early times was principally, if not

exclusively, the work of women. Lev. 26: 26; 1 Sam. 8: 13; 2 Sam. 13: 8; Jer. 7: 18. In Rome, as Pliny tells us, there was no such thing as a public baker for 580 years. It seems probable from Jer. 37: 21 and Hos. 7: 4-7 that public bakers were known in their day, and inhabited a particular section of the city of Jerusalem. See BREAD, OVEN.

**BA'LAAM** (*glutton*) was the son of Beor or Bosor, and a native of Pethor, a village of Mesopotamia. Num. 22: 5. He had a great reputation as a prophet or soothsayer, and appears to have been a worshipper of the one God, coming from the country of Abraham, where it is in every way probable that remnants of the primitive monotheism existed to his day. His history is given in Num. 22, 23, 24, and 31. So great was his fame that Balak, king of Moab, sent for him to curse Israel when they were encamped upon the plains of Moab; but he consulted God during the night, and the next morning refused, declaring the Lord had not given him leave. But Balak sent again, and Balaam at length obtained the desired permission to go, and went. It was on this journey that his ass spake. Num. 22: 28. Arriving, he ordered Balak to build seven altars, and to offer a bullock and a ram on each. Then, proclaiming his intention of speaking only what God showed unto him, he twice went aside to watch for an augury. God met him each time and told him what to say, and on his return he uttered a blessing instead of the expected curse. The third time the sacrifices were offered, but Balaam saw that it pleased the Lord to bless Israel; so, without seeking an augury, he uttered these magnificent prophecies, in which Israel's complete supremacy is announced:

"How goodly are thy tents, O Jacob,  
Thy tabernacles, O Israel!  
As valleys are they spread forth,  
As gardens by the river side,  
As lign aloes which the Lord hath planted,  
As cedar trees beside the waters.  
He shall flow with water from his buckets,  
And his seed shall be in many waters,  
And his king shall be higher than Agag,  
And his kingdom shall be exalted.  
God, he bringeth him forth out of Egypt;  
He hath as it were the strength of a buffalo;  
He shall eat up the nations his adversaries,  
And shall break their bones in pieces,



And smite them through with his arrows.  
He couched, he lay down as a lion,  
And as a lioness, who shall stir him up?  
Blessed is he that blesseth thee,  
And cursed is he that curseth thee."

Num. 24:5-9.

And again

"There shall come forth a Star out of Jacob,  
And a Sceptre shall rise out of Israel,  
And shall smite through the corners of Moab,  
And break down all the sons of tumult."

Num. 24:17.

The prophecies of Balaam are justly regarded as some of the most remarkable in Scripture. But having won the anger of Balak by his course, and feeling himself cast out from the people of God by reason of his sinfulness, he became desperate, and endeavored to do as much immediate harm to Israel as he could, since he could in no wise injure her future. He therefore suggested that the Moabites destroy the purity of Israel by seducing the people into fornication while taking part in the worship of Baal. Num. 31:16: cf. 25:1-5. They did so; and the consequence was, a plague broke out among the Israelites and killed 24,000 of them. Num. 25:9. In a battle fought by Israel with the Midianites, Balaam was slain. Num. 31:8. The phrase "the doctrine of Balaam," used in Rev. 2:14, refers to the above-mentioned sin.

**BAL'ADAN** (the name is part of a sentence meaning "— sent the son," the name of the god to be substituted), the father of Merodach-baladan, king of Babylon. 2 Kgs. 20:12; Isa. 39:1.

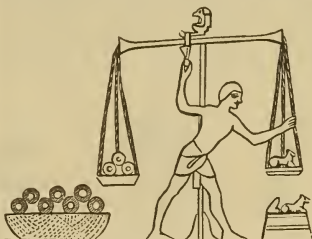
**BAL'AH.** Josh. 19:3. A shorter form of Baalah.

**BAL'LAK** (*spoiler*), the king of Moab who hired Balaam to curse Israel. Num. 22-24; Josh. 24:9; Jud. 11:25; Mic. 6:5; Rev. 2:14.

**BAL'ANCES.** Lev. 19:36. In the early periods of the world gold and silver were paid by weight, so that persons employed in traffic of any kind carried with them a pair of scales or balances and different weights (generally stones of different sizes) in a pouch or bag. Dishonest men would carry two sorts of weights, the lighter to sell with, and the other to buy with. This explains the allusions Mic. 6:11; Hos. 12:7.

In pictures on monuments is represented a balance in which the scales are simply a pair of weights. There are

two bags of money which are to be equalized, one of which is a standard.



Egyptian Balancer weighing Rings of Gold.  
(After Wilkinson.)

The scribe stands by to register the result.

**BALD'NESS**, when voluntary, was a token of mourning and great distress, Isa. 3:24; Eze. 7:18, or else showed the conclusion of a Nazarite's vow. Num. 6:9. Natural baldness seems to have been uncommon. "Bald head" was a cry of contempt, 2 Kgs. 2:23, because it was generally caused by leprosy. Lev. 13:40-43. The people, and especially the priests, were forbidden to make themselves bald, since this was a heathen custom. Lev. 21:5; Deut. 14:1; Eze. 44:20.

**BALM.** Gen. 37:25. One of the articles of merchandise which the Ishmaelites (to whom Joseph was sold) were carrying from Gilead to Egypt. It is worthy of remark that the particulars of this trading company or caravan, their character, course of travel and freight, though referring to a period 1700 years before the Christian era, correspond with wonderful accuracy to those of similar commercial expeditions across the desert at the present day.

The balm is supposed to be the production of the balm-of-Gilead tree (*Balsamodendron Gileadense*), which grows about 12 or 14 feet high, with diverging branches. The resin which it produces is exceedingly odoriferous, and greatly esteemed in the East for its healing properties.

It was once an important article of merchandise among the Eastern nations. Eze. 27:17. Nothing can exceed the eloquence and tenderness of the language employed by the prophet Jeremiah to express his grief and disap-

pointment that the chosen people of God (*the daughter of Zion*) should remain spiritually wounded and diseased, when there was a healing Balm of un-failing virtue and a Physician of divine skill to administer it, and both within

**BAND.** A band of Roman soldiers consisted of the tenth part of a legion, called a "cohort;" it varied, according to the size of the legion, from 400 to 600 soldiers. Matt. 27:27; Acts 21:31, and elsewhere.

**BA'NI** (*built*). 1. A Gadite, one of David's warriors. 2 Sam. 23:36.

2. A Judite. 1 Chr. 9:

4.

3. The names of seven others, mostly Levites. 1 Chr. 6:46; Ezr. 2:10; 10:29, 34, 38; Neh. 3:17; 8:7; 9:4; 10:14; 11:22.

**BAN'ISHMENT.**  
See PUNISHMENT.

**BANK.** See MONEY-CHANGER.

**BAN'NER, EN-SIGN, STAND'ARD** are translations of words used indiscriminately by the sacred writers. A standard pertained to each of the four grand divisions of the host of Israel, Num. 1:52, distinguished from the others by colors and by an emblematic device. Thus, according to the rabbins, the device of Judah was a lion; that of Reuben was a man; that of Ephraim, an ox; of Dan, an eagle. Another standard for subdivisions, denoted by another word, was probably nothing more than a common spear richly burnished or ornamented. The Egyptian princes used a standard

like this, surmounted with a ball of gold. There was another standard in use among the Jews, which is called a *beacon*. Isa. 30:17. It was stationary, erected on lofty mountains, and used as a rallying-token. Comp. Isa. 18:3; 62:10; Jer. 4:6, 21; 6:1; 51:12, 27. None of these standards were flags.

Some writers have supposed that the ancient Jewish ensign was a long pole, on the top of which was a grate not un-



Balm.

(*Balsamodendron Gileadense*. After Dr. Birdwood.)



Balm.

(*Balsamodendron Opobalsamum*. After Dr. Birdwood.)

their reach. Jer. 8:22; 46:11 and 51:8.

**BA'MAH** (*high place*), the name applied to idolatrous places of worship. Eze. 20:29.

**BA'MOTH** (*heights*). See BAMOTH-BAAL.

**BA'MOTH-BA'AL** (*heights of Baal*), a place in Moab given to Reuben, Josh. 13:17. Conder suggests *el Maslābiyeh*, 5 miles south of Nebo,

like a chaffing-dish, made of iron bars and supplied with fire, the size, height, and shape of which denoted the party or company to whom it belonged. This seems rather to describe the night-torches of Eastern encampments. The shape, etc., of the Roman standards are seen under the article ABOMINATION.

**BANQUET.** See FEAST.

**BAP'TISM**, an ordinance or religious rite which was in use before Christ's ministry began, but which he recognized, and which was continued by his disciples as a Christian ordinance. Matt. 28 : 19, 20; Mark 16 : 16. On the due administration of this rite, the use of water in the name of the Holy Trinity becomes the sign or emblem of inward purification from sin and uncleanness, while the subject of the rite is introduced into a peculiar relation to Christ and his Church. Baptism is in the N. T. what circumcision was in the Old—a sign and seal of the covenant of grace whereby God promises forgiveness of sin and salvation, and man vows obedience and devotion to his service. See Acts 2 : 41; Rom. 6 : 3, 4; Gal. 3 : 27; 1 Pet. 3 : 21. It was first administered on the day of Pentecost. Christ himself did not baptize, John 4 : 2, and the apostles received instead the baptism of fire and the Holy Ghost, Acts 2. In the case of Cornelius regeneration preceded water-baptism, Acts 10 : 44–48; while, on the other hand, in the case of Simon Magus, water-baptism was not accompanied or followed by regeneration. Acts 8 : 13, 21–23. Nevertheless, God is true though men should abuse his gifts and turn his blessing into a curse. The controversy between Baptists and Pædobaptists refers to the subjects and to the mode of baptism. The former hold that adult believers only are to be baptized, and that immersion is the only valid mode of baptism; the latter maintain that children of believing parents may and ought to be baptized, and that baptism may be administered by sprinkling and pouring as well as by immersion.

**BAPTISM WITH THE HOLY GHOST AND WITH FIRE.** Matt. 3 : 11; Luke 3 : 16.—The phrase is figurative, and refers to the outpouring of the Holy Spirit upon believers, as on the day of Pen-

tecost especially, but often since in the history of the Church.

**BAPTISM OF JOHN THE BAPTIST.**—John was a preacher of righteousness; his baptism was significant of the inward cleansing which followed repentance, and was introductory to the higher baptism instituted by Christ. John said to his disciples, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Matt. 3 : 11. He demanded faith in the Messiah, sorrow for sin, and trust in God, as prerequisites for the administration of the rite, which, however, differed from Christian baptism in that it implied no belief in the Trinity, nor was it followed by the gift of the Holy Ghost. Those who had received John's baptism were rebaptized. See Acts 19 : 1–6; cf. Matt. 3; Acts 18 : 25, 26.

**BAPTISM FOR THE DEAD.**—There is only one allusion to this practice in the N. T., in 1 Cor. 15 : 29: "What shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" Paul evidently speaks of a well-known ceremony. Various interpretations have been put upon the phrase. It is simplest to say with Meyer, Paul refers to the belief that a living Christian could be baptized for a dead Christian who was unbaptized, and the latter would in consequence be accounted baptized and have part in the eternal joys. This custom, abandoned by the Church—a proof that it was condemned by the leaders—was kept up among heretics, such as the Cerinthians and Marcionites, and is practised at the present day by the Mormons in Utah. Chrysostom tells us that when an unbaptized catechumen died, a living man was put under the bed on which the dead body lay. The priest then asked the dead man if he desired baptism. The living man answered in the affirmative, and was baptized in place of the dead. The practice, of course, was superstitious, and Paul merely uses it in argument, but does not approve of it. Indeed, his use of the third person shows that the notion of the para-

mount importance of baptism which led to the custom was condemned by him.

Other interpretations of the phrase have been given. Thus, "If the dead rise not, then baptism could have no *authority* and no *use*, because then Christ did not rise." Again, "Baptized when death is close at hand." "Over the graves of the martyrs." "If there be no resurrection, why art thou then baptized for the dead—*i. e.* for the dead bodies? For in this faith thou art baptized, believing in the resurrection of the dead."

**BARAB'BAS** (*son of Abba*), a noted criminal at Jerusalem who was in confinement for sedition and murder when Christ was condemned. Matt. 27:16. It was the custom of the Romans to release some one prisoner at the time of the Jewish Passover. The Jews were permitted to name any one whose release they desired; and when the choice lay between Barabbas and Christ, they chose the robber. Matt. 27:21; Mark 15:6-11; Luke 23:18; John 18:40; Acts 3:14. Pilate was anxious to save Christ, but at last released Barabbas.

The custom is said to have prevailed among the Venetians as lately as the close of the eighteenth century to release a prisoner at the annual commemoration of our Saviour's resurrection.

**BAR'ACHEL** (*whom God hath blessed*), the father of Elihu. Job 32:2, 6.

**BARACHI'AH** (*whom Jehovah hath blessed*), in the N. T. form, Barchaias. Zech. 1:7; Matt. 23:35. See BERECHIAH.

**BAR'AK** (*lightning*) was the son of Abinoam, and was distinguished for his share in the conquest of Sisera and the deliverance of Israel from long and severe oppression. A history of the transaction and a copy of their sublime triumphal song are given in Jud. 4 and 5. Barak's date cannot be determined, but probably he was a contemporary of Shamgar. See DEBORAH.

**BARBARIAN**. This term is used to denote any one who was not a Greek. In its scriptural use it does not import any rudeness or savageness of nature or manners. Acts 28:2, 4 and Rom. 1:14,

**BARHU'MITE**. 2 Sam. 23:31. See BAHURIM.

**BARI'AH** (*fugitive*), one of David's posterity. 1 Chr. 3:22.

**BAR-JE'SUS** was a magician who resided with Sergius Paulus at Paphos, on the isle of Cyprus, when Paul and Barnabas were there. Acts 13:6. He is also known by his Arabic designation Elymas the *Sage*. Sergius Paulus was an officer of high rank under the Roman government, and was anxious to receive religious instruction from the two missionaries. But Barjesus, seeing that his occupation and influence would cease wherever the light of the gospel should come, opposed himself to Paul and Barnabas, and tried to dissuade Paulus from giving heed to their preaching. Paul gave him a most severe reproof, immediately after which the wicked man was struck with temporary blindness as a rebuke from God. See SERGIUS PAULUS.

**BAR-JO'NA**. Matt. 16:17. See PETER.

**BAR'KOS** (*painter*), the father of some of the returning Nethinim. Ezr. 2:53; Neh. 7:55.

**BAR'LEY**. Ex. 9:31. A well-known species of grain used for bread, Jud. 7:13; John 6:9-13, and also as food for horses and dromedaries. 1 Kgs. 4:28. Barley-harvest, Ruth 1:2, usually comes in April—earlier at Jericho, later on the hills. It precedes wheat-harvest about three weeks in Palestine and a month in Egypt. As human food barley was held in low estimation, which adds significance to the connection between Gideon and the barley-cake in the dream which the man told "his fellow." Jud. 7:13. "If the Midianites were accustomed in their extemporaneous songs to call Gideon and his band '*eaters of barley bread*,' as their successors, the haughty Bedouins, often do to ridicule their enemies, the application would be all the more natural."—*Thomson*. The same fact adds force to Eze. 13:19, and elucidates Hos. 3:2 and Num. 5:15.

**BAR'NABAS** (*son of consolation*), a Levite of the island of Cyprus, and an early convert to the Christian faith. Acts 4:36. His original name was *Joses*, but he derived his usual title



from his remarkable powers of exhorting the people and ministering consolation to the afflicted. Barnabas was one of those who gave up all their worldly substance and all their strength and influence to the support and spread of the gospel. He introduced Paul to the disciples on the latter's visit to Jerusalem, three years after his conversion. Acts 9:27. Afterward he brought Paul from Tarsus to Antioch, and they labored for two years together with great success. Acts 11:25, 26. They attended together the council of Jerusalem. Acts 15:22; Gal. 2:1. Afterward they separated, and Barnabas went on an independent missionary-tour with Mark. Acts 15. Some ascribe to him the Epistle to the Hebrews. We have under his name an epistle, which, however, is of doubtful genuineness.

**BAR'SABAS** (*son of Saba*), the name of two men.

1. Joseph Barsabas, surnamed Justus, was one of the two candidates for the vacancy in the apostleship occasioned by the apostasy of Judas. Acts 1:23. Some identify him with Joseb Barnabas, the companion of Paul. See preceding article.

2. Judas Barsabas. Acts 15:22. He was appointed to accompany Paul and Barnabas from Jerusalem to Antioch on an important embassy. He is called one of "the chief among the brethren," but is otherwise unknown. Some commentators infer from the surname that he was a brother of Joseph Barsabas.

**BARTHOL'OMEW** (*son of Tolmui*) is supposed to be the same person who is elsewhere called Nathanael. This conjecture rests in part upon the fact that Philip and Nathanael are associated together by John, and in the parallel passages of the other evangelists Philip and Bartholomew are associated; and further, that Bartholomew is not mentioned in John's list of the twelve, nor is Nathanael in the list of the other evangelists. It is therefore in every way likely that he bore two names, as so many others did. We know nothing of his history save the fact of his conversion, John 1:45-51, and his presence on the Lake of Tiberias when the risen Lord appeared to him and other disciples. John 21:2.

**BARTIME'US** (*son of Timeus*), a

son of Timeus, who was instantly cured of blindness by our Saviour in the vicinity of Jericho. Mark 10:46.

**BAR'UCH** (*blessed*). 1. The secretary of the prophet Jeremiah, was of a distinguished Jewish family. Jer. 32:12. His friendship for Jeremiah was strong and constant. At his dictation Baruch wrote his prophecies. These he read before the princes, who rehearsed them to Jehoiakim, the king, having previously deposited the writing in one of the offices of the temple. The king ordered the writing to be read in his presence, and he became so much exasperated that he destroyed the manuscripts and gave orders to arrest both the prophet and his secretary, but they had concealed themselves. Jehovah, however, repeated the prophecies to Jeremiah, with some additions, and a second time did Baruch write them down. Baruch was falsely accused of influencing Jeremiah in favor of the Chaldæans, and they were both imprisoned until the capture of Jerusalem, B. C. 586. They were afterward forced to go down to Egypt. Jer. 43:6, 7.

2. The name of three other persons, otherwise unknown. Neh. 3:20; 10:6; 11:5.

**BARUCH, BOOK OF.** One of the Apocrypha of the O. T., of uncertain date and authorship. See JEREMIE, EPISTLE OF.

**BARZIL'LAI** (*of iron, i. e. strong*) was a wealthy Gileadite, and a fast friend of David when he was in exile on account of Absalom's revolt. 2 Sam. 17:27. After the rebellion had been suppressed, Barzillai, on account of age, and probably also from natural and proper pride, declined David's offer to be a resident of the court, but proposed his son Chimham should go instead. 2 Sam. 19:31-40. David, in his final charge to Solomon, enjoined it upon him to show kindness to Barzillai's family, and even to make them members of the royal household. 1 Kgs. 2:7.

2. The Mcholathite, father-in-law of Michal, Saul's daughter. 2 Sam. 21:8.

3. The husband of a daughter of Barzillai the Gileadite, whose descendants returned from Babylon, but in vain sought admittance to the priesthood. Ezr. 2:61; Neh. 7:63, 64.

**BA'SHAN** (*light soil*), a district

reaching from Hermon to Gilead at the river Arnon, and from the Jordan valley eastward to Salcah. It is referred to about 60 times in the Bible.

*Physical Features.*—There are two ranges of mountains, one along the Jordan valley, about 3000 feet high, another irregular range on the east side of Bashan; between them are plains or undulating table-land watered by springs. The rock of basalt on the west is broken into deep chasms and jagged projections; the hills are covered with oak-forests, as in former times. Isa. 2:13; Eze. 27:6; Zech. 11:2. The plain of the Jaulan (Golan of Scripture) is a vast field of powdered lava and basalt, a fertile pasture to this day. The north-eastern portion of Bashan, including the Argob of Scripture, is a wild mass of basaltic rock, 22 miles long by 14 wide, resembling a "cyclopean wall in ruins." Fissures and chasms cut it like a network and it abounds in caves, yet has much fertile land. The centre of Bashan was mostly a fertile plain, and was regarded as the richest in Syria.

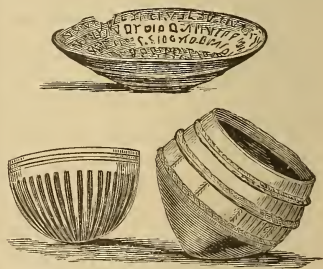
*History.*—Its early people were the giants Rephaim. Gen. 14:5. Og, its king, was defeated and slain by Israel, Num. 21:33; 32:33, and the country divided; its pastures, cattle, sheep, oaks, and forests were famous. Deut. 32:14; Ps. 22:12; Isa. 2:13; Jer. 50:19; Eze. 39:18. After the Captivity it was divided into four provinces: (1) Gaulanitis, or modern *Jaulan*; (2) Argob, or Trachonitis, now *Lejah*; (3) Auranitis, now *Hauran*; (4) Batanæa. Ituræa was not strictly a part of Bashan, though taken by Israel. Under the Roman rule the division was but slightly changed. The country is now nominally under Turkish rule, but is really held by tribes of Arabs, dangerous, warlike, and unsubdued.

*Ruins.*—Bashan is almost literally crowded with cities and villages, now deserted and in ruins, corroborating the account in Scripture. Josh. 13:30. There are four classes of dwellings: (1) the natural cavern fitted up for residence. (2) Long tunnels descending obliquely, sometimes 150 feet, at the bottom of which run out a number of passages or underground streets, 16 to 23 feet wide, lined on either side by sub-

terranean dwellings furnished with air-holes in the ceilings, each generally having only one outlet, and that in a rocky, precipitous slope. (3) Dwellings cut in the rock and covered over with stone vaulting; not all of these, however, belong to early biblical times. Deut. 3:4-13. (4) The villages in the Hauran consist chiefly of dwellings built of handsome well-hewn stone, closely jointed without cement. Wood was nowhere used. The gates, doors, and window-shutters are of stone, turning on stone hinges; the roofs are also of stone, resting on supports and arches of the same material. Some of the gateways are ornamented with sculptured vines and bear numerous inscriptions yet undeciphered, while within are stone cupboards, benches, and candlesticks. Many of these dwellings belong to an age since the beginning of the Christian era, but, though deserted for centuries, seem almost as if the occupants had gone out only for a few hours. Porter's views on their antiquity are not accepted. Among its cities mentioned in Scripture are GOLAN, ASHTEROTH KARNAIM, EDREI, SALCAH, KERIOTH, and BOZRAH. See these titles, and Porter's *Giant Cities* (1865-6), Merrill's *East of Jordan* (1881), and Baedeker's *Handbook of Syria and Palestine* (1876).

**BA'SHAN - HA'VOTH-JA'IR** (*Bashan of the villages of Jair*), the country of Argob, in Bashan, Deut. 3:14, containing 60 great cities, and called Havoth-jair. Num. 32:41.

**BASH'EMATH** (*pleasing*), one of Esau's wives. Gen. 26:34; 36:3, 10, 13, 17.



Assyrian Basins. (British Museum.)

**BA'SIN.** It is impossible at this day

to tell wherein the basins, bowls, and cups so often mentioned together exactly differed, but the basins were probably small. "The 'basin' from which Jesus washed his disciples' feet was probably larger and deeper than the hand-basin for sprinkling." John 13: 5.

**BASKET.** The word is the uniform term by which several picturesque Hebrew terms are translated. The context will generally enable us to decide not only on the probable size of the "basket," but also on its material. Thus, that mentioned in Jud. 6: 19 must have been of metal, while that in which Paul was let down from the wall at Damascus was of rope. 2 Cor. 11: 33. Wicker was, however, probably the usual material. They were of all shapes, sizes, and for all purposes. The fact is unfortunately concealed in our version



Egyptian Baskets. (After Wilkinson.)

that the word for "basket" in the account of the miracle of feeding the five thousand, Matt. 14: 20; 16: 9; Mark 6: 43; Luke 9: 17; John 6: 13, is entirely different from that similarly translated in the miracle of feeding the four thousand, Matt. 15: 37; Mark 8: 8—an indirect but striking proof that there were *two* miracles. It is not, however, possible to tell wherein the difference consisted.

**BAS'MATH** (*pleasing*), same name as Bashemath. A daughter of Solomon, and wife of Ahimaaz, one of his officers. 1 Kgs. 4: 15.

**BAS'TARD.** Deut. 23: 2 forbids for ever the entrance of a bastard into the congregation—*i. e.* "from intermarrying with pure Hebrews." But since concubinage was tolerated, the term evidently does not apply to one born out of wedlock. "The Rabbins, therefore, are probably right when they interpret the word as denoting only those born of incest or adultery." See CON-CUBINE.

**BAT.** Lev. 11: 19. An unclean beast whose resting-places are caves, old ruins,

and filthy and desolate places. Hence the allusion Isa. 2: 20. It has no resemblance to a bird except that it can fly, but the organs it uses for this purpose are altogether different from those of a bird.

**BATH.** See MEASURES.

**BATH, BATH'ING.** In Eastern lands bathing is a necessity as well as a luxury. It is characteristic of the Mosaic cultus that it enjoins such frequent washings; *e. g.* Lev. 14: 8; 15: 5; 17: 15. The high priest on the day of atonement must pay particular attention to this regulation. 16: 4, 24. The Jews bathed in running water or in pools in courts. It was not until their subjection to Greece and Rome that public baths were known. Then came in also the luxurious bathing-customs of those peoples.

**BATH'-KOL** (*daughter, voice*). See PROPHECY.

**BATH'-RAB'BIM** (*daughter of many*), a gate of Heshbon, near which were pools. Song Sol. 7: 4.

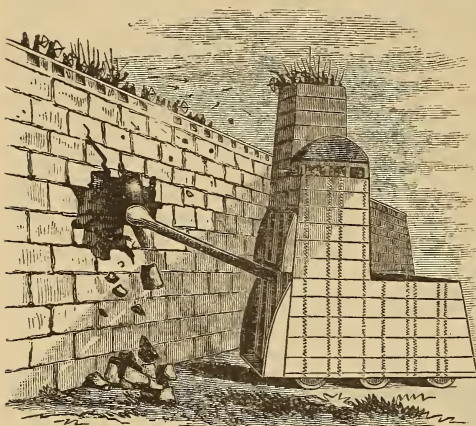
**BATH-SHE'BA** (*daughter of the oath*), the daughter of Eliam, 2 Sam. 11: 3, otherwise called Ammiel, 1 Chr. 3: 5, Ahithophel's son, 2 Sam. 23: 34. She became the wife of Uriah, an officer in David's army. Her beauty proved a snare to David, for he not only committed adultery with her, but treacherously procured the death of her injured husband. 2 Sam. 11. The child of this intercourse died. When the days of mourning were accomplished, David married her, and she afterward bore him three sons besides Solomon. When Adonijah attempted to seize the throne, Bath-sheba told the king at the instigation of Nathan. 1 Kgs. 1: 15. It was to her as queen-mother that Adonijah went with the request for the hand of Abishag. 1 Kgs. 2: 13-22. See ADONIJAH.

**BATH'-SHU'A** (*daughter of an oath*), a variant of Bath-sheba; used in 1 Chr. 3: 5.

**BAT'TERING-RAM.** Eze. 4: 2 and 21: 22. This was a long beam of strong wood, usually oak, sometimes connected with a carriage or framework of heavy timber. One end was shaped like a ram's head, which when driven repeatedly and with great force against



the wall of a city or fortification either pierced it or battered it down. In the tower of the structure in which the battering-ram was hung were often posted



Ancient Battering-ram.

archers and slingers, who fired at the defenders upon the walls while their comrades were pushing the ram along or working it against the walls. See WAR.

**BAT'TLE-AXE.** See ARMOR.

**BAT'TLEMENT.** Deut. 22 : 8. A wall, parapet, or other structure around the flat roofs of Eastern houses, designed as a partition from an adjoining building or to prevent persons from falling off. The law required a battlement to be built upon every house. It is sometimes used in a more extensive sense to denote the fortifications of a city. Jer. 5 : 10. A traveller says that at Aleppo, where the houses join each other, the *battlements* are so low that he could walk over the tops of a dozen houses without interruption. See DWELLING.

**BAV'AI,** one who helped rebuild the wall. Neh. 3 : 18.

**BAY TREE.** Ps. 37 : 35. "It may be questioned whether any particular tree is intended by the Psalmist; but if so, it must have been an evergreen, and may possibly be the sweet bay (*Laurus nobilis*), which is a native of Palestine. It is not very common, but may be found in most of the wooded

dells of northern and western Palestine."—*Tristram*. The leaves of the bay are much like those of the American mountain-laurel, but are fragrant when crushed, and often come to our market packed with figs.

**BAZ'LITH, BAZ'LUTH** (*a stripping*), one whose descendants were among the Nethinim who returned with Zerubbabel. Ezr. 2 : 52; Neh. 7 : 54.

**BDELL'IUM.** Gen. 2 : 12. After much discussion, it is still impossible to say whether bdellium is a mineral, an animal production (pearl), or a vegetable exudation. It is probably the latter. There is a gum produced in the East Indies which has the same name and is thought by many to be the same substance. It resembles myrrh in color, and is of a bitter taste. Num. 11 : 7.

**BEA'CON.** Isa. 30 : 17. A mark or signal erected in some conspicuous place for direction or for security against danger. See BANNERS.

**BEALI'AH** (*Jehovah is Baal*, i. e. lord), a Benjamite who joined David at Ziklag. 1 Chr. 12 : 5.

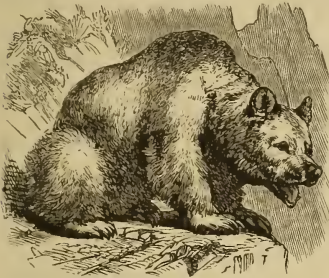
**BE'ALOTH** (*mistresses*; plur. feminine form of Baal), a town in the extreme south of Judah, Josh. 15 : 24; probably the same as Baalath-beer, 19 : 8, the modern *Kurnub*.

**BEANS.** Eze. 4 : 9. The Eastern plant ordinarily thus known (*Vicia faba*) is quite unlike the garden or field bean of the United States. It is of the same family, but is an erect annual with a stout stem, is one of the commonest field-crops of Europe and the Orient, and bears in its pods large coarse seeds which are fed to animals and much eaten by the poorer classes. Kidney-beans are now sometimes cultivated in Palestine.

**BEAR.** Prov. 17 : 12. The Syrian bear seems but a variety of the brown bear of Europe and Asia, though it is much lighter in color. Its food is seeds, fruits, and roots, to which it occasionally adds a goat or sheep. "I never but



once saw the Syrian bear south of Hermon; this was in winter, in a rugged ravine near the Lake of Gennesaret.



Syrian Bear. (After Tristram.)

When we visited Hermon, before the snow had melted from the top, we found the snow-ridges trodden in all directions by the tracks of bears, which were well known, but not much feared, by the shepherds: and we also saw their trace in the snow on Lebanon. They descend both sides of Hermon and do considerable damage to the crops, especially the lentiles, of which they are very fond."—*Tristram*. The attachment of the female bear to her young is very great, and nothing enrages her so much as to see her cubs hurt or taken from her. Hence the allusions 2 Sam. 17:8; Hos. 13:8, and also the passage above cited.

**BEARD.** Among the Jews much attention was paid to the beard. To show any contempt toward it by



Fig 1



Fig 2

FIG. 1. Egyptian Beards. (After Wilkinson.)  
FIG. 2. Beards of Assyrian, and other Nations. (After Rosellini and Layard.)

plucking it or touching it, except from respect or courtesy, was esteemed a gross insult, while to kiss it respectfully and affectionately was regarded as

a signal mark of friendship. Tearing out the beard, cutting it entirely off, and neglecting to trim and dress it were all expressions of deep mourning. Ezr. 9:3; Isa. 15:2; Jer. 41:5 and 48:37.

The Arabs and Orientals generally at this day cherish great respect for the beard. They solemnly swear by it; and their most significant and comprehensive phrase to express their good wishes for a friend is, "May God preserve your blessed beard!" We are told of an Arab who was wounded in the jaw, and chose to hazard his life rather than to have his beard cut off that the surgeon might examine the wound. Hence the keenness of the insult offered to David's ambassadors. 2 Sam. 10:4, 5. The Egyptians were accustomed to shave except when mourning, the direct opposite to the Jewish custom, but they wore false beards, made of plaited hair and graduated according to rank. The prohibition, Lev. 19:27, against marring the "corners of the beard" refers probably to the Arabian custom of shaving off that portion of the beard upon the cheeks on a line with the ears.

**BEAST.** Gen. 2:19. This word is generally used to distinguish all animals from man, as in Ps. 36:6. Sometimes quadrupeds only are denoted by it, as Lev. 11:2; and in Gen. 1:24, 25, it is supposed to refer to creatures that roam at large. Beasts were created on the sixth day, and were named by Adam. Paul describes some of his opposers as wild beasts, so furious and brutal was their treatment of him. 1 Cor. 15:32. A similar application will be found in Ps. 22:12-16; Eccl. 3:18; Isa. 11:6-8, and in 2 Pet. 2:12 and Jude 10, to denote a class of wicked men. "Wild beasts of the islands" Jer. 50:39, etc., seem to be jackals (literally, "the howlers," as in Arabic these animals are called "the sons of howling"). "Wild beasts of the desert" probably denote such creatures as the hyena.

Under the ancient dispensation the beasts were sometimes made to participate externally in the observance of religious ceremonies, Jon. 3:7, 8, and suffered, with men, the judgment of God. Ex. 9:6 and 13:15; Ps. 135:8;

Jer. 7:20 and 21:6; Eze. 32:13; 38:20; Hos. 4:3. See CLEAN AND UNCLEAN.

**BEAT'EN OIL.** See OLIVE.

**BEAT'EN WORK.** Ex. 25:18. Not cast, but wrought.

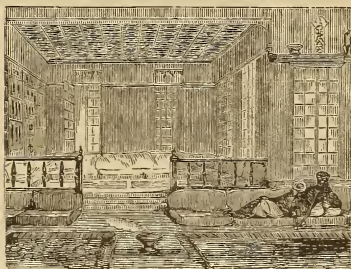
**BEB'AI** (*paternal*), the ancestor of some who came back with Zerubbabel. Ezr. 2:11; Neh. 7:16. Later on some more returned with Ezra. Ezr. 8:11. Four of these came up for censure as the husbands of foreign wives, 10:28; but the cognomen was attached to the covenant. Neh. 10:15.

**BE'CHER** (*youth*). 1. One of Benjamin's sons. Gen. 46:21; 1 Chr. 7:6, 8.

2. A descendant of Ephraim, Num. 26:35; called Bered in 1 Chr. 7:20.

**BECHO'RATH** (*first born*), one of Saul's ancestors. 1 Sam. 9:1.

**BED.** Gen. 47:31. The floors of the better sort of Eastern houses were of tile or plaster, and were covered with mats or carpets; and as shoes were not worn on them and the feet were washed, their floors seldom required sweeping or scrubbing. Matt. 12:44; Luke 15:8. Thick, coarse mattresses were thrown down at night to sleep upon. The poorer people used skins for the same purpose. Such beds were easily moved. Matt. 9:6. On two or three sides of the room was a bench, generally a foot high and three feet broad, covered with a stuffed cushion. This bench, called the



Asiatic Beds. (From Fellows's "Asia Minor.")

*divan*, was used for both lying and sitting upon; but at one end of the room it was more elevated, and this was the usual place of sleeping. 2 Kgs. 1:4; 20:2; Ps. 132:3; Am. 3:12. But besides the *divan*, we find mention of bedsteads made of wood, ivory, Am.

6:4, or other materials. Deut. 3:11. This knowledge of the construction of Eastern beds relieves of difficulty such passages as Ex. 8:3; 2 Sam. 4:5-7; Ps. 6:6; Mark 4:21.

Some part of the day-clothing usually served for bedclothes. Ex. 22:26, 27; Deut. 24:12, 13. The Orientals do not generally undress before lying down for the night, but are content to take off the upper part of their clothing and unloose their girdle.

Bedsteads were used by the ancient Egyptians, as we know from the monuments. They also used wooden pillows of the same style as are now in use in Japan.

The pillow of the Hebrews was probably a goat-skin stuffed with some soft substance, since one of this sort is common to-day in Palestine. The pillow meant in Mark 4:38 was a rower's cushion. It has been conjectured that Saul and Elijah may have used their skin water-bottles, "a cruse of water," for the purpose of a bolster. 1 Sam. 26:12; 1 Kgs. 19:6, margin.

**BE'DAD** (*part*), the father of Hadad, king of Edom. Gen. 36:35; 1 Chr. 1:46.

**BE'DAN** (*servile*). 1. In 1 Sam. 12:11 the name of this judge stands between Jerubbael, or Gideon, and Jephthah, but probably it is a copyist's error for Barak, as several of the versions give it. The difference in Hebrew is not great.

2. A Manassite. 1 Chr. 7:17.

**BEDEI'AH** (*servant of Jehovah*), one who had married a foreign wife. Ezr. 10:35.

**BEE.** Deut. 1:44. The honey-bee is probably the only species alluded to in the Bible. They must have been very numerous in Canaan, as honey was a common article of food, 1 Kgs. 14:3; Ps. 81:16; Song Sol. 5:1; Isa. 7:15, and commerce. Eze. 27:17.

The disposition of bees to take vengeance on any one who disturbs their hive is alluded to in Ps. 118:12.

Isa. 7:18 doubtless finds its explanation "in the custom of the people in the East of attracting the attention of any one by a significant *hiss*, or rather *hist*." Zech. 10:8.

We read, Jud. 14:8, that "after a time," probably many days, Samson re-

turned to the carcass of the lion he had slain, and saw bees and honey therein. "If any one here represents to himself a corrupt and putrid carcass, the occurrence ceases to have any true similitude, for it is well known that in these countries, at certain seasons of the year, the heat will in the course of twenty-four hours so completely dry up the moisture of dead camels, and that, without their undergoing decomposition, their bodies long remain like mummies, unaltered and entirely free from offensive odor."—*Edmann*.

Wild bees often deposited their honey in hollow trees or the clefts of rocks. Ps. 81:16; 1 Sam. 14:25-27. See HONEY.

**BEELI'ADA** (*Baal knows*), a son of David, 1 Chr. 14:7; called Eliada in 2 Sam. 5:16; 1 Chr. 3:8.

### BEEL'ZE-

**BUB.** The name properly should be *Beelzebul* in all the N. T. passages. Matt. 10:25; 12:24, 27; Mark 3:22; Luke 11:15, 18, 19. But this is, some say, merely because to the Greek tongue the latter form was easier. This name was in common use among the Jews in Christ's day as a title of Satan as the "prince of the demons." It means "lord of the house." Those who regard Beelzebul as a corruption of Baalzebul (*lord of flies*), the god of the Ekron-

ites, 2 Kgs. 1:3, worshipped as the patron deity of medicine, interpret it "lord of dung" or "filth," and explain the change in the name by the contempt of the Jews.

**BE'ER** (*well*). 1. Near the Arnon, Num. 21:16, 18; probably Beer-elim.

2. A town in Judah, Jud. 9:21; probably *el-Bireh*, 10 miles north of Jerusalem.

**BEE'RA** (*a well*), an Asherite. 1 Chr. 7:37.

**BEE'RAH** (*a well*), a Reubenitish prince taken captive by Tiglath-pileser. 1 Chr. 5:6.

**BE'ER-E'LIM** (*well of heroes*). Isa. 15:8. See BEER, 1.

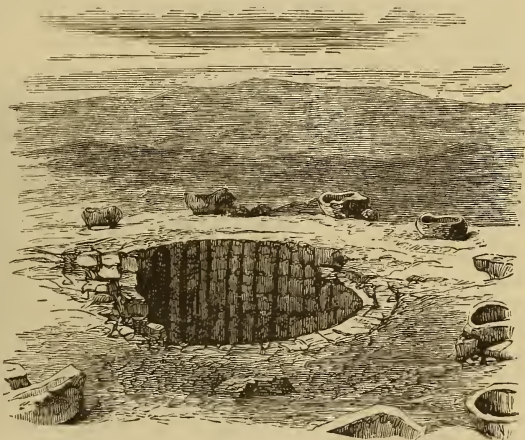
**BEE'RI** (*the well-man*). 1. The father of Judith, one of Esau's wives. Gen. 26:34.

2. The father of Hosea the prophet. Hos. 1:1.

**BE'ER-LAHAI'-ROI** (*well of the living*), a fountain in the wilderness, south-west of Beer-sheba, Gen. 16:7, 14; 24:62; 25:11; perhaps *Muweileh*; not the same as that in Gen. 21:19.

**BEE'ROTH** (*wells*), one of four Hivite cities, Josh. 9:17; now *el-Bireh*, 10 miles north of Jerusalem. See BEER, 2.

**BEE'ROTH OF THE CHILDREN OF JAAKAN**. Deut. 10:6. Same as Bene-jaakan, Num. 33:31; possibly *el-Mayin*, 60 miles west of Mount Hor.



Well at Beer-sheba. (From Palmer's "Desert of the Exodus.")

**BEER-SHE'BA**, or **BEER-SHEBA** (*well of seven, or of oath*), a city on the southern border of Canaan, 25 miles south-west of Hebron, on a line between the uplands and the desert. It is named 33 times in the Bible; only in the O. T.

*History*.—It was first named by Abraham, Gen. 21:31-33, who lived there, 22:19; was re-named by Isaac, Gen. 26:33, and was then a city; visited by Jacob, 28:10; 46:1; given to Judah, Josh. 15:28; afterward to Simeon, 19:2; 1 Chr. 4:23; a place where judges



held court, 1 Sam. 8:2; often noted as the southern limit of Canaan, as Dan was the northern—"Dan even to Beersheba," Jud. 20:1; 1 Sam. 3:20; 2 Sam. 3:10; 17:11; 1 Kgs. 4:25; 1 Chr. 21:2, etc.; a place of idolatrous worship, Am. 5:5; 8:14; was peopled after the Captivity, Neh. 11:30; was a city in Jerome's time; now in ruins, but retains its ancient name, *Bir-es-seba*.

**Wells and Ruins.**—There are two large wells 300 feet apart, and five smaller ones some distance down the valley. The larger of the two chief wells is 12½ feet in diameter and 38 to 45 feet deep to the water, 16 feet of the lower portion being dug into solid rock, and the portion above this rock walled up with square hewn stones, hard as marble. The ropes of water-drawers for 4000 years have worn over 140 furrows in the face of the stones, some of them 4 inches deep. The second well is smaller, being only about 5 feet in diameter and 42 feet deep. Around the wells are 10 or 12 stone troughs, of oblong and irregular shape, for the use of cattle. All day long Arab herdsmen and women are drawing water in skins to fill the troughs, as in the days of Abraham and Isaac.

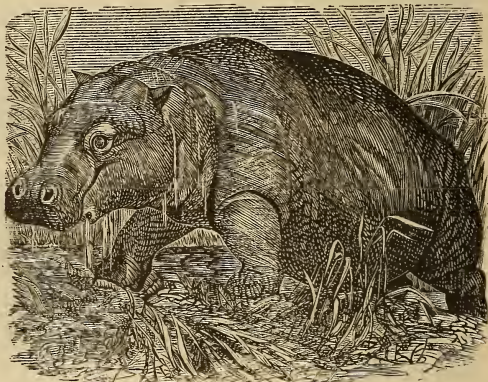
**BEESH'-TERAH** (*house of Astarte*), a city of Bashan, Josh. 21:27; same as Ashtaroth, 1 Chr. 6:71.

**BEE'TLE.** Lev. 11:21, 22. Beetles have not "legs above their feet to leap withal upon the earth," neither are they ever eaten by man. From the connection, the word probably indicates an insect of the Locust family, which see. The Egyptians worshipped the beetle (*scarabeus*) as a symbol of fertility and immortality.

**BEEVES.** Lev. 22:19. As used in the Bible, this word is synonymous with "cattle," in its modern use. As they divide the hoof, and also chew the cud, they were reckoned among clean animals.

**BEG'GAR, BEG'GING.** The poor among the Hebrews were much fa-

vored. They were allowed to glean in the fields, and to gather whatever the land produced in the year in which it was not tilled. Lev. 19:10; 25:5, 6; Deut. 24:19. They were also invited to feasts. Deut. 14:29 and 26:12. The Israelite could not be an absolute pauper. His land was inalienable, except for a certain term, when it reverted to him or his posterity. And if this resource were insufficient, he could pledge the services of himself and family for a valuable sum. Those who were indigent through bodily infirmities were usually taken care of by their kindred. A beggar was sometimes seen, however, and was regarded and abhorred as a vagabond. Ps. 109:10. In later times they were accustomed, it would seem, to have a fixed place at the corners of the streets, Mark 10:46, or at the gates of the temple, Acts 3:2, or of private houses. Luke 16:20.



Hippopotamus. (After Wood. "Animal Kingdom.")

**BE'HEMOTH.** Job 40:15-24. The word elsewhere translated *beasts*—*i. e.* great beasts—is here given in its Hebrew form. Evidently this is right, for Job plainly refers to a beast pre-eminently *great*. The animal described as the behemoth in the passage above cited was of prodigious size and strength, and corresponds better with the river-horse of Africa (*Hippopotamus amphibius*), than with any other known animal. It is very probable that this creature, though not now



found in Palestine, may once have inhabited the rivers of Western Asia.

The *average* length of the male hippopotamus (including a tail about 1 foot long) is 14 feet. His girth is nearly the same, and his height at the shoulder is 5 or 6 feet. The huge, uncouth body of the animal is supported by short, stout limbs with four toes, each of which toes has a small hoof. The aperture of his mouth is 2 feet broad, and his tusks are more than a foot long. Cutting-teeth, which retain their sharpness by the same wonderful provision seen in the squirrel, enable him to mow as with a scythe the coarse, tough plants, aquatic roots, and grasses which are his food. A stomach capable of containing 5 or 6 bushels of vegetable matter prepares him to devour enormous quantities of herbage along river-margins and prove sadly destructive to neighboring crops.

Though clumsy on the land, in the water the movements of the hippopotamus are often graceful and rapid. For the most part, he loves to lie "in the covert of the reeds and fens," or float in the water with only his nostrils visible. By way of exercise, he walks at the bottom of the river or climbs the neighboring hillsides ("mountains" of the Bible).

"The old commentators have made all sorts of conjectures on the behemoth. Some have maintained it was the elephant, others the wild buffalo, others the mammoth or some extinct pachyderm, others that it is a poetical description of these large creatures generally. But it appears clear that the description suits the hippopotamus exactly, and it alone: and this description has been adopted by Bochart and most modern critics. We know from the Egyptian monuments that this huge animal was hunted with spears: and noting its place in the description of the marvels of creation in Job, just before the leviathan or crocodile, the sequence seems to be that, powerful and terrible as is the hippopotamus, yet it may sometimes be taken with spears: 'But what canst thou do with the crocodile? Will spears and barbs avail against him?'—*Tristram*.

**BE'KAH.** See MEASURES.

**BEL.** See BAAL.

**BE'LA** (*a swallowing up, or destruction*). 1. A king of Edom, eight generations before Saul. Gen. 36: 32, 33; 1 Chr. 1: 43, 44.

2. Benjamin's eldest son. Num. 26: 38-40; 1 Chr. 7: 6, 7; 8: 1-3. In Gen. 46: 21 called Belah.

3. A Reubenite. 1 Chr. 5: 8.

**BE'LA** (*swallowing, or destruction*). Gen. 14: 2, 8. See ZOAR.

**BE'LAITES.** The descendants of Bela are so called in Num. 26: 38.

**BEL'IAL** (*worthlessness*). This word is applied by the sacred writers to such lewd, profligate, and vile persons as seem to regard neither God nor man. Deut. 13: 13; Jud. 19: 22, and 1 Sam. 2: 12. Hence the question of the apostle, 2 Cor. 6: 15, to the citizens of Corinth, which was remarkable for its lewdness and profligacy, has great force: "What concord hath Christ with Belial," the prince of licentiousness and corruption?

**BELIEVE'.** See FAITH.

**BELL.** Bells were attached to the bottom of the high priest's robe, that he might be heard when he went into or came out of the holy place. Ex. 28: 33, 35. Many of the Eastern kings and nobles wear bells in the same manner at this day, not only for ornament, but to give notice of their approach. The Arabian ladies in the royal presence have little gold bells fastened to their legs, necks, and elbows, which make an agreeable sound when they dance. The "bells of the horses" mentioned in Zech. 14: 20 were concave or flat pieces of brass, still used in the East as ornaments upon animals.

**BEL'LOWS.** The word occurs once only in the Authorized Version, Jer. 6: 29, but the article must have been known before Moses's day, since without them smelting ores would be impossible. It is probable that the Jews had bellows of the same general appearance as the Egyptians', which are thus described by Wilkinson: "They consisted of a leather bag 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 ex-

hausted skin with a string he held in his hand." The modern Palestinian bellows are even simpler, being a mere skin bag having a pipe fastened at one



Egyptian Bellows. (After Cailliard.)

end; it is pressed between two boards, and thus the air expelled.

**BELSHAZ'ZAR** (*Bel's prince, or may Bel protect the king!*) was the son or grandson of Nebuchadnezzar, and the last king of Babylon. Dan. 5:1, 18. During the siege of the city of Babylon he gave a sumptuous entertainment to his courtiers, and impiously made use of the temple-furniture (of which Nebuchadnezzar had plundered the temple at Jerusalem) as drinking-vessels. In the midst of the festivities, to the terror of the king, a hand miraculously appeared to be writing upon the wall: *Mene, Mene, Tekel, Upharsin*. Daniel was called in to explain the mystery, which, thus interpreted, proved to be a prophecy of the king's death and the kingdom's overthrow, which took place in the course of the succeeding night, when Darius the Median captured the city. Dan. 5:25-31.

**BELTESHAZ'ZAR** (*Bel's prince, or Bel protect his life!*), the name given to the prophet Daniel at the court of Nebuchadnezzar. Dan. 1:7. See DANIEL.

**BEN** (*son*), a porter, a Levite, in David's time. 1 Chr. 15:18.

**BENA'IAH** (*whom Jehovah hath built up*). 1. Son of Jehoiada, the chief priest, and distinguished for his enterprise and bravery on several occasions. 2 Sam. 23:20-23. He was an adherent of Solomon against the pretensions of Adonijah, 1 Kgs. 1:36, and after putting Joab to death succeeded to the command of the army. 1 Kgs. 2:29-35.

2. One of David's warriors. 2 Sam. 23:30; 1 Chr. 11:31; 27:14.

3. A Simeonite chief. 1 Chr. 4:36.

4. A musical Levite in David's day. 1 Chr. 15:18, 20; 16:5.

5. A priest in David's reign. 1 Chr. 15:24; 16:6.

6. A Levite. 2 Chr. 20:14.

7. A Levite in Hezekiah's day. 2 Chr. 31:13.

8, 9, 10, 11. Four persons who had foreign wives. Ezr. 10:25, 30, 35, 43.

12. The father of Pelatiah. Eze. 11:1, 13.

**BEN-AM'MI** (*son of my people*), the son of Lot by his youngest daughter, and the progenitor of the Ammonites. Gen. 19:38.

**BEN'E-BE'RAK** (*son of lighting*), a city of Dan, Josh. 19:45, probably *Ibn Ibrak*, near *el-Yehudizeh*.

**BENEFAC'TORS** was a title given to several rulers, particularly to two of the Egyptian Ptolemies, who are called accordingly in the Greek form *Euergetes*. Hence our Lord's remark, Luke 22:25. It is analogous to our title "Excellency."

**BEN'E-JA'AKAN** (*children of Jaakan*), a tribe probably descended from a grandson of Seir the Horite, and which gave a name to wells where Israel encamped, Num. 33:31, 32; same as Beeroth, and as the wells at *el-Mayin*, 60 miles west of Mount Hor.

**BEN-HA'DAD** (*son, i. e. worshipper, of Hadad*). 1. King of Damascus in the time of Asa, king of Judah, with whom he formed an alliance against Baasha, king of Israel. 1 Kgs. 15:18. See ASA, BAASHA.

2. King of Damascus, and a son of the preceding. 1 Kgs. 20:1. He was engaged in numerous wars with Israel, and once was taken prisoner. 1 Kgs. 20. See AHAB. Afterward he declared war against Jehoram, king of Israel, but the prophet Elisha disclosed his plans so accurately that Jehoram was able to defeat them. 2 Kgs. 6:8-33. It was Ben-hadad who sent Naaman to Elisha. 2 Kgs. 5. See ELISHA.

In the siege of Samaria, which subsequently took place, that city was reduced to the greatest extremity. The Syrian army, under Ben-hadad, was lying around the walls, when in the course of the night they were led to

conceive that they heard the noise of an immense army in motion. Supposing that the city had been secured by supplies of men and provisions from abroad, and terrified with the fancied tumult of their approach, the Syrians just at daybreak fled for their lives, leaving their camp, with all their horses, asses, provisions, utensils, etc., just as they were, and their garments and vessels scattered all along the road by which they had fled. The citizens of Samaria were thus unexpectedly relieved and supplied with an abundance of food.

The next year, Ben-hadad, being sick, sent Hazael to inquire of the prophet Elisha whether he would recover; and he received for answer that the king might certainly recover, and yet would surely die. Hazael also was informed by the prophet that he would be elevated to the throne of Syria, and would be guilty of enormous wickedness. The very next day Ben-hadad was murdered, and Hazael became king of Syria. 2 Kgs. 8:15. See HAZAEL.

Various successful campaigns against Ben-hadad II. are mentioned upon the tablets of the Assyrian king, Shalmaneser II., B. C. 858-823. Ben-hadad, who is called Ben-hadar, was in league with Ahab when the first campaign took place, as the Bible says. 1 Kgs. 20:34.

3. Another person of the same name, and son of Hazael. 2 Kgs. 13:3. He suffered several defeats from the hand of Jehoash, king of Israel, and was compelled to relinquish all the land of Israel which his father, Hazael, had obtained in conquest. 2 Kgs. 13:25.

**BEN'-HA'IL** (*son of the host, i. e. warrior*), one of the "princes" whom Jehoshaphat sent to teach the people the law. 2 Chr. 17:7.

**BEN'-HA'NAN** (*son of one gracious*), a Judite. 1 Chr. 4:20.

**BEN'INU** (*our son*), a Levite who sealed the covenant. Neh. 10:13.

**BEN'-JAMIN** (*son of the right hand, i. e. of fortune*). 1. The youngest son of Jacob and Rachel. His mother died immediately after his birth, which took place near Bethlehem when the family were on their journey from Padan-aram to Canaan. With her dying breath she called him Ben-oni (*the son of my sorrow*), but his father gave him the name

he bore. Gen. 35:16-18. The relation between him and Jacob was ever most tender, particularly after Joseph's supposed death. We know, however, nothing about him personally. The tribe formed from his descendants exhibited the traits of courage, cunning, and ambition foretold by the dying Jacob. Gen. 49:27. It had its portion of the Promised Land adjoining Judah; and when ten of the tribes revolted, Benjamin continued steadfast in its attachment to Judah, and formed a part of that kingdom. 1 Kgs. 12:17, 23. Saul, the first king, and Paul were descendants of this tribe. 1 Sam. 10:21; Phil. 3:5.

2. A Benjamite chief. 1 Chr. 7:10.

3. One who had a foreign wife. Ezr. 10:32.

**BEN'JAMIN** (*son of the right hand*), **LAND OF**, the portion of Canaan between Ephraim, the Jordan, Judah, and Dan, containing 26 cities, including Jerusalem and the famous passes of Michmah and Beth-horon. See Josh. 18:11-28. It was about 25 miles long by 12 wide.

*Physical Features.*—This territory was a hilly country, its general level being about 2000 feet above the Mediterranean and 3000 feet above the Jordan valley. It includes mountains broken by deep ravines. For productions, etc., see CANAAN, PALESTINE, and JUDAH.

Some of the most important events in Scripture history took place in this territory, which will be noticed under the kings of Judah.

**BE'NO** (*his son*), a Levite. 1 Chr. 24:26, 27.

**BEN-O'NI**. See BENJAMIN.

**BEN-ZO'HETH** (*son of Zoheth*), a descendant of Judah. 1 Chr. 4:20.

**BE'ON**. Num. 32:3. See BAAL-MEON.

**BE'OR** (*torch*). 1. The father of Bela, king of Edom. Gen. 36:32; 1 Chr. 1:43.

2. The father of Balaam, Num. 22:5, etc.; called Bosor in 2 Pet. 2:15.

**BE'RA** (*son of evil*), king of Sodom. Gen. 14:2.

**BER'ACHAH** (*blessing*), a Benjamite leader who joined David. 1 Chr. 12:3.

**BER'ACHAH**, (*blessing*), **VALLEY OF**, where Jehoshaphat celebrated the victory over the Moabites,

2 Chr. 20 : 26 ; now *Wady Breikât*, west of *Tekua* (Tekoa), and about 8 miles south-west of Bethlehem.

**BERACHI'AH** (*whom Jehovah hath blessed*), the father of Asaph. 1 Chr. 6 : 39.

**BERAI'AH** (*whom Jehovah created*), a Benjamite chief. 1 Chr. 8 : 21.

**BERE'A**, a city of Macedonia, Acts 17 : 10-13, on the eastern side of the Olympian Mountains ; now *Verria*, with a population of about 6000, though some incorrectly give 20,000.

**BERECHI'AH** (*whom Jehovah hath blessed*). 1. One of David's posterity. 1 Chr. 3 : 20.

2. A Levite. 1 Chr. 9 : 16.

3. The father of Asaph, also called Berachiah. 1 Chr. 15 : 17.

4. A doorkeeper for the ark. 1 Chr. 15 : 23.

5. An Ephraimite in the days of Ahaz. 2 Chr. 28 : 12.

6. The father of a builder of the wall. Neh. 3 : 4, 30 ; 6 : 18.

7. The father of Zechariah. Zech. 1 : 1, 7.

**BE'RED** (*hail*), a place in southern Palestine, near the well Lahai-roi. Gen. 16 : 14. Grove suggests *El-Khulusah*, 12 miles south of Beer-sheba ; Conder proposes *Bereid*.

**BERENICE**. See BERNICE.

**BE'RI** (*well*), an Asherite chieftain. 1 Chr. 7 : 36.

**BERIAH** (*in evil, or a gift*). 1. A son of Asher. Gen. 46 : 17 ; Num. 26 : 44, 45 ; 1 Chr. 7 : 30, 31.

2. A son of Ephraim. 1 Chr. 7 : 23.

3. A Benjamite chief. 1 Chr. 8 : 13, 16.

4. A Levite. 1 Chr. 23 : 10, 11.

**BERI'ITES**, the descendants of BERIAH, 1. Num. 26 : 44.

**BE'RITES, THE** (*the people of the wells*), a family mentioned in 2 Sam. 20 : 14, but it is not known who they were.

**BE'RITH** (*a covenant*). Jud. 9 : 46. See BAAL-BERITH.

**BERNI'CE, OR BERENI'CE** (*victorious*), was the eldest daughter of Agrippa, surnamed the Great, and sister to the younger Agrippa, kings of the Jews. Acts 25 : 13, 23 ; 26 : 30. Her first husband was her uncle Herod, the king of Chalcis. She appears in the Acts in connection with her brother, Agrippa II., with whom she

lived in incestuous intercourse after Herod's death, A. D. 48. To put an end to the scandal she married Polemo, king of Cilicia, whom she persuaded to be circumcised.



Bernice. (On a Coin of Polemo II.)

Bernice married Polemo II., king of a part of Cilicia. The coin was struck in 52 A. D., about the time when Paul was at Corinth with Aquila and Priscilla. she became mistress to both Vespasian and his son Titus.

**BERO'DACH-BAL'ADAN**. 2 Kgs. 20 : 12. See MERODACH-BALADAN.

**BERO'THAI, AND BERO'THAI** (*my wells*), one in the north of Palestine, Eze. 47 : 16, the other in the same region, 2 Sam. 8 : 8. The two may be the same, and possibly modern Beirût, but more probably farther east, at *Brithên* or *Bretân*, about 6 miles south-west of Baalbec.

**BER'YL**. Ex. 28 : 20. By the Hebrew word "tarshish" modern yellow topaz is supposed to be meant. This designation seems to indicate the place from which it was brought. Beryl, in the N. T., Rev. 21 : 20, is probably a different stone, and very likely the mineral now so called, which is found in Palestine, but was less abundant and more precious in ancient times than in modern. It is usually of a light-green color and considerably opaque.

**BE'SAI** (*sword, or conqueror*), an ancestor to some of the Nethinim. Eze. 2 : 49 ; Neh. 7 : 52.

**BESODE'IAH** (*in the secret of Jehovah*), the father of a repairer of the wall. Neh. 3 : 6.

**BE'SOM**. Isa. 14 : 23. A broom made of twigs.

**BE'SOR**. 1 Sam. 30 : 9-21. A torrent-bed in the south of Judah ; probably *Wady Sheriah*, south of Gaza.



**BE'TAH** (*confidence*). 2 Sam. 8: 8. Called Tibhath. 1 Chr. 18: 8; possibly *Tibhath*, between Aleppo and Euphrates.

**BE'TEN**. Josh. 19: 25. A town of Asher, east of Ptolemais; now *el Bâneh*.

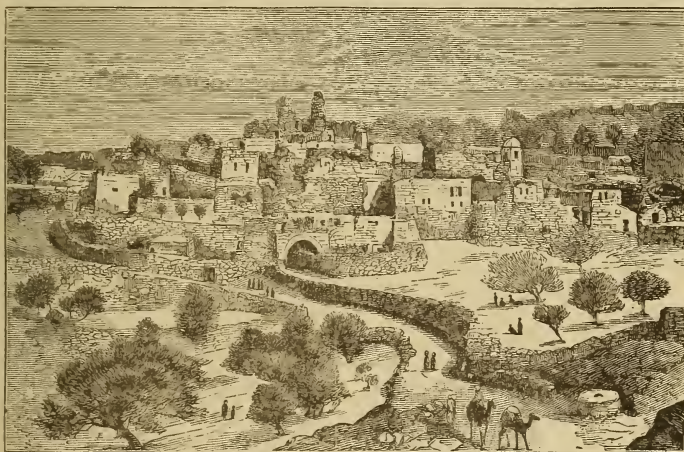
**BETH-AB'ARA** (*house of the ford*), a place beyond Jordan. John 1: 28. Some of the best manuscripts read Bethany same as Beth-abara; possibly at Beth-nimrah, or *Nimrîn*; or, as Conder thinks, at *'Abarah*: a leading ford of the Jordan on the road to Gil-ead.

**BETH-A'NATH** (*house of an-acer*), a place in Naphtali, Josh. 19: 38;

Jud. 1: 33; possibly at *Hanin*, near Diblathaim; or at *Ainatha*.

**BETH-A'NOTH** (*house of echo*), a city of Judah, Josh. 15: 59; perhaps *Beit 'Ainân*, 3 miles north-east of Hebron.

**BETH'ANY** (*house of dates, or of misery*). 1. A village on the eastern slope of Mount Olivet, about  $1\frac{1}{2}$  to 2 miles ("15 furlongs") east of Jerusalem, John 11: 18, toward Jericho: the home of Mary and Martha, whither Jesus often went. Matt. 21: 17; Mark 11: 11, 12. It was the home of Simon, Mark 14: 3; the place where Lazarus was raised from the dead, John 11: 18-



Bethany. (After Photographs.)

44; and near it Jesus ascended to heaven, Luke 24: 50: named only in the Gospels, and there eleven times.

*Present Appearance.*—Three paths lead from Jerusalem to Bethany—the first over Olivet, north of its summit: the third branches from the first, below Gethsemane, over the southern slope of Olivet: the second lies between these two. "The name, which signifies 'house of poverty,' was probably suggested by its solitary and remote situation, bordering on the desert, or by the fact that lepers, who are popularly called the 'poor,' once sought an asylum here." Mark 14: 3.—*BAEDEKER'S Handbook*. The town is now a poor mountain-

hamlet of about 20 rude stone houses inhabited by Moslems. The water is good, and olive, fig, almond, and carob trees abound. The reputed sites of Simon's house and that of Mary, also "the tower" and the tomb of Lazarus, are still pointed out. A church stands over the tomb. Bethany is now called *el-Az'rîyeh*, "place of Lazarus." See Schaff's *Bible Lands*, p. 276.

2. Some manuscripts read Bethany for Bethabara in John 1: 28. See **BETH-ABARA**.

**BETH-AR'ABAH** (*house of the plain*), a city of Judah in the wilderness, Josh. 15: 6, 61; counted as a city of Benjamin, Josh. 18: 22: called

Arabah in Josh. 18:18, in the valley of the Jordan near the Dead Sea.

**BETH-A'RAM** (*house of height*), a town of Gad in the valley, Josh. 13:27; perhaps same as Beth-haran. Num. 32:36; Merrill locates it at *er-Rama*, on the Shittim plain.

**BETH-AR'BEL** (*house of God's court, or ambush*), probably Arbela or *Irbid*, between Tiberias and Sepphoris. Hos. 10:14.

**BETH-A'VEN** (*house of naught, or idols*), east of Bethel, Josh. 7:2; 18:12; 1 Sam. 13:5; 14:23; used as a name for Bethel, "house of God;" changed to Beth-aven, "house of idols." Hos. 4:15; 5:8; 10:5.

**BETH-AZ'MAVETH**, a town in Benjamin; called Azmaveth, Neh. 7:28; 12:29; Ezr. 2:24; perhaps *Hiz-meh*, south-east of Jeba.

**BETH-BA'AL-ME'ON**. Josh. 13:17. See BAAL-MEON.

**BETH-BA'RAH**. Jud. 7:24. See BETH-ABARA.

**BETH-BIR'EI** (*house of my creation*), a town of Simeon, 1 Chr. 4:31; probably same as Beth-lebaath and Lebaath, Josh. 19:6; 15:32, in the south of Palestine; probably *Bireh*.

**BETH-CAR** (*house of lambs*), a place west of Mizpeh. 1 Sam. 7:1. Conder locates it at *'Ain Kârim*.

**BETH-DA'GON** (*house of Dagon*). 1. A town in Judah, near Philistia. Josh. 15:41. Perhaps at *Beit Dejan*.

2. A place in Asher. Josh. 19:27. Gunneau locates it at *Dejjân*, south-west of Ekron; Conder, at *Tell D'aûk*.

**BETH-DIB'LATHA'IM** (*house of fig-cakes*), a town of Moab; same as Almon-diblathaim. Jer. 48:22; Num. 33:46.

**BETH'EL** (*house of God*). 1. A town about 12 miles north of Jerusalem.

*History*.—Visited by Abraham, Gen. 12:8; 13:3; marked by Jacob after his vision of the ladder, Gen. 28:11-19; 31:13; dwelling-place of Jacob, Gen. 35:1-8; name applied to Luz, Jud. 1:22, 23; before this the city and the altar-site appear to have had different names, see Josh. 16:2; Jud. 1:22, 23; Gen. 28:19; Samuel judged there, 1 Sam. 7:16; a place of calf-worship, 1 Kgs. 12:29; 2 Kgs. 10:29; called Beth-aven—*i. e.* "house of idols," Hos. 10:5, 8; taken by Judah, 2 Chr. 13:19; home of

prophets, 2 Kgs. 2:2, 3; of priests, 2 Kgs. 17:28; 23:15-17; was desolate, Am. 3:14; 5:5, 6; settled by Benjamites after the Captivity, Neh. 11:31; named about seventy times in the O. T.; not noticed in the N. T.; now called *Beitin* (9 miles south of Shiloh), a village of about 25 Moslem hovels, standing amid ruins which cover about 4 acres. Among the ruins is a Greek church, which appears to have been built out of the ruins of an older, and probably a Jewish, edifice. There are also the remains of a tower and a very large cistern. From the top of this ruined tower the Mount of Olives is distinctly visible, and Jewish tradition asserts, no doubt truthfully, that from the rival temple of Jeroboam idol-priests could look down upon the temple of Solomon at Jerusalem. The spot is hallowed by Jacob's dream of a ladder which reached from earth to heaven, and caused him to exclaim, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." Gen. 28:17.

2. A town in the south of Judah; same as Chesil, Bethul, and Bethuel. Josh. 12:16; 15:30; 19:4; 1 Chr. 4:30. Either *Beit Aûlá*, or *El-Khulasah*.

3. Mount Bethel, Josh. 16:1; 1 Sam. 13:2, a hilly district near Bethel.

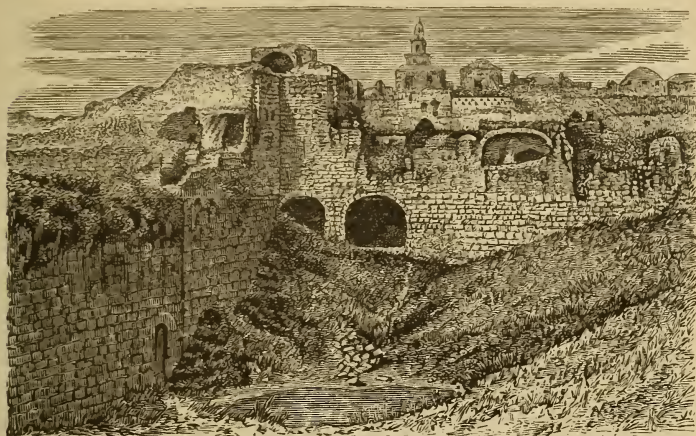
**BETH-E'MEK** (*house of the valley*), a town of Asher, Josh. 19:27; possibly *Amkah*, 8 miles north-east of *Akka*.

**BETH'ER, THE MOUNTAINS OF**. Song Sol. 2:17. Probably near the Lebanon range.

**BETHES'DA** (*house of mercy, or flowing water*), a pool in Jerusalem near the sheep-gate or market, John 5:2-9; tradition identifies it with the modern pool *Birket-Israil*, 360 feet long, 120 feet wide, and 80 feet deep, half filled with rubbish. Capt. Warren found an aqueduct leading from it, probably into the Kedron. Robinson, with more probability, regards Bethesda as identical with the intermittent Pool of the Virgin, outside of the city, above the Pool of Siloam.

**BETH-E'ZEL** (*house of firm root*). Mic. 1:11. Speaker's *Commentary* identifies it with Azal, near Jerusalem.

**BETH-GA'DER** (*house of the wall*), possibly a place in Judah. 1 Chr. 11:51; now *Jedûr*. See GEDER.



Traditional Pool of Bethesda. (*Birket-Israël*. After a Photograph by Bonfils.)

**BETH-GA'MUL** (*house of camel*), a town of Moab, Jer. 48 : 23; perhaps *Um-el-Jemal*, near Bozrah, an unwalled town, having some of the most remarkable ruins in that country, houses, streets, walls, and gates deserted, but in perfect preservation. See Jer. 48 : 21-25. Grove, however, thinks *Jemal* too far north-east to be Gamul.

**BETH-GIL'GAL**. Neh. 12 : 29. Same as Gilgal, near Bethel.

**BETH-HAC' CEREM** (*house of the vine*), a place near Tekoa, Jer. 6 : 1; Neh. 3 : 14; probably the *Frank Mountain*, 4 miles south-east of Bethlehem.

**BETH-HA'RAN**. See BETH-ARAM.

**BETH-HOG'LA, OR HOG'LAH** (*partridge-house*), a town of Benjamin, Josh. 15 : 6; 18 : 19, 21; now *Ain Hajla*, between Jericho and the Jordan.

**BETH-HO'RON** (*house of the cave*), the name of two places, the "Upper" and "Nether" Beth-horon, Josh. 16 : 3, 5, about 3 miles apart, on the opposite sides of a ravine or steep pass—the Thermopylæ of Palestine—on the road from Jerusalem to the seacoast. The "Nether" or lower town was the most important; now *Beit Ur et-Tahta*. The Upper Beth-horon is now *Beit Ur el-Faka*.

**BETH-JES'IMOTH, AND**

**JESH'IMOTH** (*house of wastes*), a town of Moab. Num. 33 : 49; Josh. 12 : 3; 13 : 20; Eze. 25 : 9. Schwarz places it at *Beth-Jisimuth*, north-east of the Dead Sea; Merrill, at *Ain Saumeih*; Tristram, at *er-Rama*, 5 miles north-east from the mouth of the Jordan.

**BETH-LEB'AOTH** (*house of lionesses*). See BETH-BIREI.

**BETH'LEHEM** (*house of bread*).

1. A town in the "hill-country," about 6 miles south of Jerusalem, situated on a narrow ridge running eastward, which breaks down in abrupt terraced slopes to the deep valleys below. The town is 2527 feet above the sea. It is one of the oldest in Palestine.

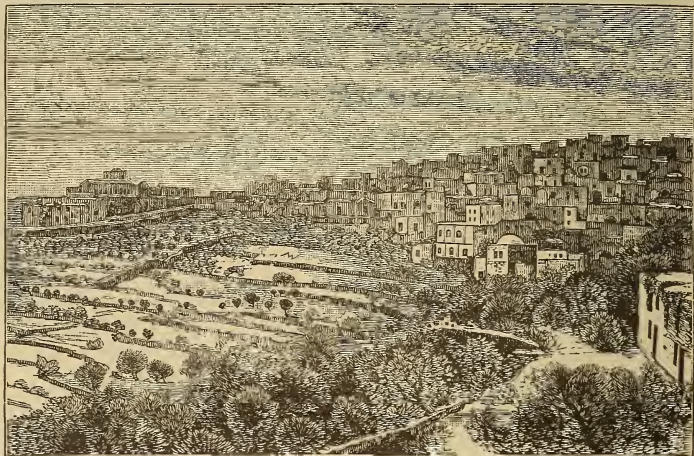
*History*.—It was Rachel's burial-place (still marked by a white mosque near the town), and called Ephrath, Gen. 35 : 19; the home of Naomi, Boaz, and Ruth, Ruth 1 : 19; birthplace of David, 1 Sam. 17 : 12; burial-place of Joab's family, 2 Sam. 2 : 32; taken by the Philistines, and had a noted well, 2 Sam. 23 : 14, 15; fortified by Rehoboam, 2 Chr. 11 : 6; foretold as the birthplace of Christ, Mic. 5 : 2; the birthplace of Jesus, Matt. 2 : 1; was visited by the shepherds, Luke 2 : 15-17, and by the magi, Matt. 2. It is noticed over 40 times in the Bible.

It has existed as a town for over 4000 years. It was a small place until after the time of Christ; was improved and



its walls rebuilt by Justinian; had a famous church in A. D. 600; was destroyed by the Arabs, rebuilt by the Franks, again twice destroyed, A. D. 1244 and in 1489; rebuilt within the last two centuries; now has about 5000 inhabitants, nearly all nominally Christians, mostly of the Greek Church. The women of Bethlehem, as also those of Nazareth (the two homes of Christ), are exceptionally beautiful, and demonstrate the superiority of Christian women over Moslem women. It is now called

*Beit-Lahm*; is surrounded by nicely-kept terraces covered with vine, olive, and fig trees. The church of the Nativity, the oldest in Christendom, built in A. D. 330 by the empress Helena, stands over the grotto reputed to be the place of our Lord's birth, and is the joint property of the Greeks, Latins, and Armenians, who have separate convents adjoining it. The "plain of the Shepherds" is about a mile from the town. The so-called David's well is pointed out near the city. A massive col-



Bethlehem. (From Original Photograph by Bonfils.)

umn stands upon the reputed spot where monkish legends say 20,000 martyred innocents were buried. The claim of these places as the true localities where the biblical events occurred rests wholly upon traditions covered with the accumulated rubbish of superstition, which render the identifications of small value. The chapel beneath the church, however, was the study of St. Jerome, where he spent thirty years on his great work, the Latin version of the Bible, called the Vulgate, and which is still the standard version in the Roman Church. The "holy crypt," the reputed birthplace of our Lord, is a cave in the solid rock, twenty feet beneath the great choir of the church. At the entrance of a long winding passage cut out of the limestone rock is an irregular-shaped chap-

el, containing two small recesses. In the northernmost of these is a marble slab, on which a silver star marks the supposed spot of the Nativity. Hepworth Dixon (*The Holy Land*, 1865, ch. xiv.) not only accepts this cave as the birthplace of Jesus, but also tries to prove that it belonged to Boaz and was the home of David. The tradition that Jesus was born in this cave is very old, and is first mentioned by Justin Martyr (about A. D. 140), who was a native of Palestine. The precise place of our Saviour's birth, as that of his crucifixion, has been left in obscurity by a wise Providence. The greeting of Boaz to the reapers may still be heard in the fields of Bethlehem. The farmer now salutes his laborers with "The Lord be with you!" and



they reply, as in the days of Ruth, "The Lord bless thee!" Ruth 2:4.

2. A town in Zebulon, Josh. 19:15; now a poor village, *Beit-Lahm*, 6 miles west of Nazareth.

**BETH-MA'ACHAH.** 2 Sam. 20:14, 15. Same as Abel-beth-maachah, Abel-maim, and Abel; now *Abel el-Kamh*, a village north-west of Lake Merom. Grove supposes Maachah was a petty Syrian kingdom north of Palestine.

**BETH-MAR'CABOTH** (*house of chariots*), a town in the south of Judah. Josh. 19:5; 1 Chr. 4:13. Rowland identifies it with *el-Murtabeh*, 10 miles south-west of Beer-sheba.

**BETH-ME'ON.** See BAALMEON.

**BETH-NIM'RAH** (*house of leopards*), a fenced city east of the Jordan, Josh. 13:27; Num. 32:3, 36; same as Nimrah, and the modern *Nimrîn*, on the Jordan, above Jericho. Some would identify it also with Beth-abara.

**BETH-PA'LET** (*house of flight*), a town in the south of Judah; same as Beth-phelet, Josh. 15:27; Neh. 11:26; either modern *el-Kuseifeh*, near *Moladah*, or *el-Hora*.

**BETH-PAZ'ZEZ** (*house of dispersion*), in Issachar, Josh. 19:21, west of the Sea of Galilee; possibly, but not probably, modern *Beit-Jemm*.

**BETH-PE'OR** (*temple of Peor*), a place on Pisgah. Deut. 3:29; 4:46; 34:6; Josh. 13:20. See PISGAH.

**BETH'PHAGE** (*house of green figs*), a place near Bethany, Matt. 21:1; Mark 11:1; Luke 19:29, and possibly west of that place.

**BETH-PHE'LET.** See BETH-PALET.

**BETH-RE'HOB** (*house of Rehob*), called Rehob. Num. 13:21; 2 Sam. 10:6, 8; was near Laish, Jud. 18:28; possibly *Hunin*, on the mountain west of the plain of Dan, and about 1000 feet above it.

**BETHSA'IDA** (*house of fishing*), a city of Galilee, near Capernaum. John 12:21; Matt. 11:21. Many recent writers urge that there were two Bethsaidas, since the desert-place where the 5000 were fed belonged to "the city called Bethsaida," Luke 9:10, while after the miracle the disciples were to go before him unto the other side

to Bethsaida, Mark 6:45, which it is said could not refer to the same town.

1. If there were two towns of this name, the first one, in Galilee, was on the west side of the lake. Robinson, Grove, Porter, and others place it at *Ain et-Tabighah*, north of *Khan Mingeh*, others at *Khan Mingeh*.

2. Bethsaida *Julias*, in Gaulanitis, on the eastern bank of the Jordan, near its entrance into the lake.

But it seems quite unlikely that two cities in such close neighborhood should have borne the same name. Hence Dr. W. M. Thomson supposes that there was but one Bethsaida, which was built on both sides of the Jordan, and places the site at *Abu-Zany*, where the Jordan empties into the Lake of Galilee. The Sinaitic manuscript omits "belonging to a city called Bethsaida" in Luke 9:10; hence, Wilson also holds that there is no necessity for two Bethsaidas; and this seems the more probable view. The eastern part was beautified by Philip the tetrarch, and called Bethsaida *Julias* (in honor of a daughter of the emperor Augustus), to distinguish it from the western Bethsaida, in Galilee.—SCHAFF: *Through Bible Lands*, p. 353. See CAPERNAUM.

**BETH-SHE'AN** (*house of quiet*), **BETH'SAN**, OR **BETH'SHAN**, a city 5 miles west of the Jordan, first in Issachar, but later in Manasseh. Josh. 17:11; 1 Chr. 7:29. Saul's body was fastened to its walls, 1 Sam. 31:10, 12; after the Captivity it was called Scythopolis, and was a chief city of Decapolis; now *Beisan*, having ruins of temples, colonnades, hippodrome, theatre, and city walls.

**BETH-SHE'MESH** (*house of the sun*). 1. A city on the north of Judah belonging to the priests, Josh. 15:10; 21:16; perhaps Ir-shemesh and Mount Heres, Josh. 19:41; Jud. 1:35; noted as the place to which the ark was returned, 1 Sam. 6:9-20; now a heap of ruins near *'Ain Shems*, about 14 miles west of Jerusalem.

2. A fenced city of Naphtali. Josh. 19:38. Conder proposes *'Ain esh Shem-siyeh*.

3. A city on the border of Issachar, Josh. 19:22; perhaps the same as No. 2.

4. A place in Egypt, Jer. 43:13; same as Heliopolis, or On. See Ox.

**BETH-SHIT'TAH** (*house of acacia*), now perhaps the village of *Shattah*, east of Jezreel. Jud. 7:22.

**BETH-TAP'PUAH** (*house of apples*), a town of Judah near Hebron, Josh. 15:53; now *Tūfūh*, 5 miles west of Hebron, and noted for olive-groves and vineyards. Traces of the ancient terraces still remain.

**BETHU'EL** (*man of God*), the son of Nahor, nephew of Abraham, and father of Laban and Rebekah. Gen. 22:22, 23; 24:15, 24, 47; 28:2. His son Laban plays the prominent part in the narrative.

**BE'THUEL**, AND **BE'THUL**. See CHESIL and BETHEL.

**BETH'ZUR** (*house of rock*), in the mountains of Judah; built by Rehoboam; its ruler helped to repair Jerusalem, 2 Chr. 11:7; Neh. 3:16; now *Beit Sār*, 4 miles north of Hebron.

**BET'ONIM**, a town in Gad. Josh. 13:26.

**BETROTH'**. Deut. 28:30. A man and woman were betrothed or espoused each to the other when they were engaged to be married. It is giving one's troth—i. e. faith or promise—to marry at a future time.

Among the Jews this relation was usually determined by the parents or brothers, without consulting the parties until they came to be betrothed. The engagement took place very early, though it was not consummated by actual marriage until the spouse was at least twelve years of age.

The betrothing was performed a twelvemonth or more before the marriage, either in writing or by a piece of silver given to the espoused before witnesses. During the interval, however, from the time of espousals to the marriage, the woman was considered as the lawful wife of the man to whom she was betrothed; nor could the engagement be ended by the man without a bill of divorce; nor could she be unfaithful without being considered an adulteress. See MARRIAGE.

**BEU'LAH** (*married*), a word used by Isaiah, Isa. 62:4, to set forth the intimate relation of the Jewish Church to God.

**BE'ZAI** (*conqueror*), father of some

who returned. Ezr. 2:17; Neh. 7:23:10:18.

**BEZAL'EEL** (*in the shadow of God*). A famous artificer who received wisdom and instruction directly from God to qualify him for the work of building the tabernacle and preparing its various furniture. Ex. 31:2.

2. One who had married a foreign wife. Ezr. 10:30.

**BE'ZEK** (*lightning*). 1. In the mountains of Judah, Jud. 1:3-5; probably *Bezek*, near Jerusalem.

2. Possibly a district. 1 Sam. 11:8, 9. Schwartz places it at *Bezick* or *Ab-sik*; Conder at *Ibzik*, north of Tirzah.

**BE'ZER** (*ore*), an Asherite. 1 Chr. 7:37.

**BE'ZER IN THE WILDERNESS**, a city of refuge east of the Jordan, Deut. 4:43; Josh. 20:8; 21:36; 1 Chr. 6:78; possibly *Burazin*, 12 miles north-east of Heshbon.

**BE'ZETHA**, AND **BE'ZETH**, a hill in Jerusalem north of Acra and Moriah. See JERUSALEM.

**BIBLE**. "The Holy Bible" is the name given to the collection of books which contains the revelation of God in the creation, redemption, and sanctification of the world; a history of the past dealing of God with his people; a prophecy of coming events till the final consummation; and a living exhibition of saving truth in doctrine, precept, and example for all men and all time. The name is from the Greek (*τὰ βιβλία*, "the books"), and means the Book of books, the best of all books (so used since the fifth century in distinction from heretical and all uninspired writings). The collection is likewise spoken of as the "Scriptures," "the word of God." The Bible embraces the work of about forty authors from all classes of society, from the shepherd to the king, living during an interval of sixteen hundred years, but all of the Hebrew extraction, with the single exception of Luke, whose Gospel, however, came from Jewish sources, and whose fame from his association with Paul. All forms of literary composition unite to give the Bible its unique interest, aside from its religious importance. These books, though differing in age, contents, and style, represent one and the same sys-

tem of truth as revealed by God in its various aspects and adaptations to the existing wants and progressive understanding of his people. The Bible is not a book simply; it is an institution. It never grows old; it renews its youth with every age of humanity, and increases in interest and importance as history advances. It is to the Christian the only infallible source and rule of his faith and conduct; it is his daily bread of life, his faithful guide in holy living and dying, his best friend and companion—far more precious than all other books combined. It is now more extensively studied than ever, and its readers will continue to multiply from day to day to all parts of the earth and to the end of time. Let us add some testimonies to its importance.

The eloquent F. W. Robertson says: "This collection of books has been to the world what no other book has ever been to a nation. States have been founded on its principles; kings rule by a compact based on it; men hold it in their hands when they give solemn evidence affecting death or property; the sick man is almost afraid to die unless the Book be within reach of his hands; the battle-ship goes into action with one on board whose office is to expound it; its prayers, its psalms, are the language we use when we speak to God; eighteen centuries have found no holier, no diviner language. The very translation of it has fixed language and settled the idioms of speech. It has made the most illiterate peasant more familiar with the history, customs, and geography of ancient Palestine than with the localities of his own country. . . . The orator holds a thousand men for half an hour breathless, a thousand men as one listening to his single word. But this word of God has held a thousand nations for thrice a thousand years spell-bound—held them by an abiding power, even the universality of its truth; and we feel it to be no more a collection of books, but the *Book*." The translators of the A. V., in their *Address unto the Reader* (reprinted in the Cambridge Paragraph Bible), say of the Bible: "And what marvel?—the original thereof being from heaven, not from earth; the author being God, not man; the inditer, the Holy Spirit, not the wit of the apostles or

prophets; the penmen, such as were sanctified from the womb and endued with a principal portion of God's Spirit; the matter, verity, piety, purity, uprightness; the form, God's word, God's testimony, God's oracles, the word of truth, the word of salvation, etc.; the effects, light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the Holy Ghost; lastly, the end and reward of the study thereof, fellowship with the saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that shall never fade away. Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night!"

The Bible is ordinarily divided into two parts, called the Old and New Testaments. But it would be more accurate to say "the Old and New Covenants," inasmuch as "testament" implies the idea of a will and the death of the testator.

In the present article the general questions in regard to the Bible will be discussed. The matters relating to the formation of the collection will be found under CANON, and the particulars of the different books under their respective names.

## I. THE ORIGINAL LANGUAGES OF THE BIBLE.

1. The O. T. is written in Hebrew, a Shemitic tongue, differing in most respects very widely from the Japhetic or Aryan languages, to which family ours belongs. The difference is not simply in vocabulary, but in grammatical structure, and also in the manner of writing, which is from right to left, giving rise to the common saying that Hebrew books begin at the last page. It is trilateral—*i. e.* its words are built up according to certain rules from roots formed of three consonants. The verb has only two tenses, the perfect and the imperfect. There is no proper declension of nouns, and only two genders, masculine and feminine. There are three numbers, singular, dual, and plural. There are no compounds, in our sense of the term; the article, conjunction, and preposition, expressed each by a single consonant, are attached directly to the word. Pronouns undergo a similar treatment, "whether they are the sub-

ject or object of verbs or dependent upon other forms of speech. Thus the Hebrew 'and from his land' is written as one word, though it embraces a conjunction, preposition, noun, and pronoun; but this is a mere aggregate, in which each element retains its separate force unchanged, not a compound, in which the several constituents combine in the expression of one idea."—Prof. W. H. Green. Hebrew is highly figurative—pre-eminently fitted for devotion, but by lack of precision singularly unfitted for philosophy. It was therefore just the requisite medium for an introductory revelation. The O. T. does not argue against or analyze or defend any religion in set phrase, but it fills the mind with the knowledge of the true God and inspires the heart in his service.

2. The N. T. was written in Greek, which had, since the Macedonian conquest of Alexander the Great, supplanted Hebrew in common use among the Jews who dwelt in the Roman provinces, and was the medium of communication between all parts of the civilized world. The ancient Greek literature is a perennial source of inspiration and knowledge. The language is at once vigorous and flexible, profound and clear, remarkably well suited to express every variety of thought. It is equally adapted to the concise, the critical, and the commonplace. In short, every order of mind can use it appropriately. It was in that day a better channel than the Hebrew for a divine revelation, and that of the highest kind. Hebrew no longer met the wants of culture. By nature it was hampered. It was the language of monotheism, but not of developed trinitarianism.

The N. T. Greek is the Macedonian, and more particularly the Hellenistic, dialect, more or less mixed with Hebraisms, arising from the fact that the writers were Jews. In some books this tinge is very strong, especially in Matthew, Mark, and Revelation. On the contrary, the Greek of James and Luke, particularly in the preface of Luke's Gospel and in the latter part of the Acts, is good and forcible. Paul has a style of his own; broken and involved, interminable at times, as his sentences are, they are bold, pregnant, and lively.

But whether with classical finish or unadorned simplicity, in this language the apostles addressed their own countrymen and the Gentiles upon the momentous truths and facts of the everlasting gospel.

## II. THE TEXT OF THE BIBLE.

The Bible, like the Saviour whom it presents, is divine-human in its character. The written word became flesh, as well as the personal Word. The eternal truth of God passed through the mental faculties of the prophets and apostles, and uttered itself in human speech. Its contents were first in the mind, and then written out, either directly by the inspired man or at his dictation. The autographs have perished. We possess at best but copies of other copies. These, although made with reverent care, are not free from the imperfections of human writings. Errors would be perpetuated and new ones constantly made. This was pre-eminently the case with the N. T. The number of textual variations in the Greek N. T. or "different readings," as they are called, amounts to 150,000. And yet we may claim that a special Providence has watched over the purity and integrity of the text of Holy Scripture, since only about 400 of these are of any consequence, the rest being trifles of spelling, etc., and none of these 400 affect a doctrine or precept.

1. *The Hebrew Bible* of to-day is a reprint of the so-called Masoretic text—*i. e.* the text punctuated and vocalized by a body of Jewish scholars who lived at Tiberias, and at Sora in the Euphrates valley, from the sixth to the twelfth century, and who committed to writing the mass of traditional notes of all kinds called the Masora—*i. e.* tradition. Up to the beginning of that period the Hebrew text was written without "points," as the vowel-points are called. These were added, and thus the pronunciation was fixed. By means of other marks punctuation and the tone-syllables were indicated. The separation of the text into verses by means of two dots arranged like a colon and the assortment of the books in a fixed order had been previously effected. It is stated that after the Masoretes had finished their labors all the manuscripts which had not this text were con-



denmed as "profane and illegitimate," which caused most of these rejected copies to perish. Thus the facts that there are very few old Hebrew manuscripts—the oldest dating from the tenth century—and that the same text is found in each, are accounted for. But happily for the scholars of Hebrew, the Masoretes marked their corrections upon the margin instead of inserting them in the text, and therefore they are at liberty to reject or use them.

The Hebrew character has changed from an irregular to a square form. The Rabbins, however, in their books employed still another form, which is more cramped. The manuscripts whose use is obligatory in the synagogues to-day are written without punctuation-marks upon rolls, and are very carefully written and preserved.

The whole Hebrew Bible was first printed in 1488; a second edition appeared in 1494. This was the one used by Luther. All subsequent Hebrew Bibles have been little more than reproductions of these two editions.

2. *The Greek New Testament.*—It is quite in keeping with the character of Christianity, which is free, active, bold, and progressive, that the little book upon which it rests for its initial history, its theology, and, to a certain extent, for its polity, should exhibit such diverse elements at work upon it, and likewise that the book itself should exist in so many more or less variant texts. Superstition, which secured the Jew a verbatim copy, as far as possible, of his sacred Scriptures, did not operate to anything like the same extent in the case of the Christians. They esteemed it a great privilege to have the Gospels and Epistles, but as copies multiply in the Church we find the thoughts of the inspired writer are better preserved than his exact words. At all events, the "various readings" increased. A very fruitful source of variation was the habit of writing at dictation, for a word incorrectly heard would be of course incorrectly written. Then, too, the use of "ligatures," or combinations of letters, to save time, the arbitrary signs employed, and the marks of correction or doubt gradually worked into the text from the margin, each and all contributed to destroy the

correctness of the copy. Superfluous words, filling out one sentence by piecing to it a part of another (*e. g.* Rom. 8:1 compared with 8:4 shows conclusively that the latter clause of ver. 1 is repeated by inadvertence from ver. 4), marginal glosses which at last crept into the text,—these are some of the unintentional faults of all copies. But these variations evince the lively interest which all classes took in the book, and therefore are an indirect proof of its divinity. They multiply the means for ascertaining the original reading and supersede the necessity of conjecture, to which we must often resort in the case of the ancient classics. So far from being alarmed at this state of things, we see in it the hand of God, who does not want his Church to be bound to the *letter*, but to be free in the *Spirit*, and to exercise all its powers of research upon his holy word.

In the case of the N. T. the number of manuscripts is very large, considering the labor and expense of transcribing. They are divided into two classes: *The uncials*, which are written throughout in capitals, and with no division of words or of sentences, and with very few and simple marks of punctuation. The writing is in columns of uniform width, from one to four on a page, the letters filling out the page irrespective of the completion of a word. The material was parchment in book-form. The uncials go down to the tenth century. The most important uncial manuscripts are the Sinaitic of the fourth century (discovered by Prof. Tischendorf in the convent of St. Catherine, on Mount Sinai, 1859, and published in fac-simile, 1862), the Vatican of the same age (in the Vatican Library at Rome), and the somewhat later Alexandrian (in the British Museum, London). The second kind of manuscripts, the *cursives*, are so called because written in *running-hand*. The uncial form was, however, retained for some time after this in church copies. From about the eleventh century paper made from cotton or linen superseded parchment. The style of penmanship and other peculiarities in writing enable "diplo-matists," as such experts are called, to tell the century to which any given manuscript belongs. The later manuscripts

are of little or no critical account since the discovery of the older or uncial manuscripts.

The N. T. in Greek was first *printed* as part of the Complutensian Polyglot, which Cardinal Ximenes patronized, at Alcalá, the modern name for the Spanish town Complutum, in 1514, but the Polyglot was not published till 1522. The editors, probably in their ignorance, pretended to have relied for the text upon very ancient manuscripts received from Rome; but as a matter of fact, the manuscripts were comparatively recent and very inaccurate. The first Greek Testament *published* was that of Erasmus, which appeared in 1516. The so-called "Textus Receptus," or received text, is derived from the second edition of Elzevir, published at Leyden, 1633. It is in the main a copy of Beza's (1565-1589). The typographical beauty of the Elzevir edition and its handy shape, and not its critical merit, determined its acceptance. In England the text of Stephens (1550), which is substantially the same with the text of Elzevir, has often been reprinted and taken as the basis of critical editions from Mills down to Tregelles, although Bentley suggested a new basis from the oldest sources. The text of the N. T. has been brought into its present satisfactory condition after long-continued and patient study, and every Bible student should thank God for the scholars he has raised up to do this work. All honor to the immortal names of Griesbach (1754-1812), Lachmann (1793-1851), Tischendorf (1815-1874), Tregelles (1813-1875), Westcott, and Hort, for to them are we indebted for the oldest and purest text of the Greek Testament which can be attained at the present day, and which makes a revision of our English version at once desirable and safe.

### III. THE ORDER OF THE BOOKS AND THE NAMES OF THEIR DIVISIONS.

1. *The Old Testament.*—The Jewish arrangement differs widely from ours. The N. T. recognizes a division of the O. into "the Law and the Prophets," Matt. 11: 13; 22: 40; Acts 13: 15, etc., which phrase was doubtless a popular way of speaking of the whole book. We also find a longer phrase,

"the Law, the Prophets, and the Psalms," Luke 24: 44. The Jews divided their sacred Scriptures into (a) the *Law*—*i. e.* the five books of Moses, commonly known as the Pentateuch, the five-fold book; (b) the *Prophets*, divided into the *earlier*, including Joshua, Judges, First and Second Samuel, First and Second Kings, and *later*, which are subdivided into the *greater*—Isaiah, Jeremiah, and Ezekiel—and the twelve so-called *minor* prophets; (c) The *Holy Writings*, or *Hagiographa*, as they are usually denominated, comprising the Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, First and Second Chronicles. In this probably chronological order the books are arranged in the Hebrew Bibles.

The Christian division into historical, poetical, and prophetic books is topical and more appropriate. It is not necessary to enumerate the books, as a full list is appended to almost every copy of the Bible.

2. *The New Testament* is divided into the *Gospels*, *Acts of the Apostles*, the *Epistles*, both Pauline and Catholic (the latter—those of James, Peter, John, and Jude—so called because not addressed to particular churches or individuals, but of universal import), and the *Revelation*; or more briefly into the *historical*, the *doctrinal*, and the *prophetic* books. The oldest manuscripts vary in their arrangement. Many put the Catholic Epistles immediately after the Acts, while the Sinaitic puts the Pauline Epistles before the Acts.

### IV. THE DIVISION OF THE TEXT INTO CHAPTERS AND VERSES.

The ancient mode of writing was continuous; no stops of any kind were made, nor were words separated. See article Book. As soon as any break is made we get the germs of a system of division, for these breaks will indicate punctuation, and thus serve the secondary purpose of facilitating reference and remembrance. We find that the division of the sacred text into sections was early made as a matter of necessity, but that chapters and verses were of much later origin.

1. *The Old Testament.*—The Rabbinic

Specimens of existing MSS. of the Scriptures.

ΤΟΤΗΣΕΥΣΕΒΕΙΑΣ  
ΜΥΣΤΗΡΙΟΝ:ΘΕ

4th Cent. Codex Sinaiticus.—1 Tim iii. 16.  
το της ευσεβειας | μυστηριον [θε late corr.] ος ε.

ΝΟΓΕΝΗΣΘΣΕΙΩΝ

4th Cent. Codex Sinaiticus.—John i. 18.  
νογενης θε[ος] [ο ων corr.] εις τον.

ΣΤΑΣΙΣ ΚΑΙ ΟΥΔΕΝΙ ΟΥ  
ΔΕΝ ΕΙΠΟΝ ΕΦΟΒΟΥΝ  
ΤΟ ΓΑΡ:  
ΚΑΤΑ  
ΜΑΡΚΟΝ

4th Cent. Codex Vaticanus.—Mark xvi. 8.  
στασις και ουδενι ου | δεν ειπον εφοβουν | το γαρ:

ΕΝ ΑΡΧΗ Η ΝΟ ΛΟΓΟΣ ΚΑΙ ΙΟ ΛΟΓΟΣ Η  
ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΚΑΙ ΘΣ Η ΝΟ ΛΟΓΟΣ.

5th Cent. Codex Alexandrinus.—John i. 1.  
Εν αρχη ην ο λογος και ο λογος ην | προς τον θε[ο]ν' και θε[ο]ς ην ο λογοσ

ΕΝ ΑΡΧΗ ΗΝ Ο ΛΟΓΟΣ ΚΑΙ Ο ΛΟΓΟΣ ΗΝ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΚΑΙ ΘΕΟΣ ΗΝ Ο ΛΟΓΟΣ ΚΑΙ Ο ΛΟΓΟΣ ΣΑΡΧΗ ΕΓΕΝΗΤΑΙ ΚΑΙ ΕΚΑΤΕΣΤΗΚΕ ΜΕΤΑ ΤΟΝ ΚΟΣΜΟΝ ΚΑΙ ΕΚΑΤΕΣΤΗΚΕ ΜΕΤΑ ΤΟΝ ΚΟΣΜΟΝ ΚΑΙ ΕΚΑΤΕΣΤΗΚΕ ΜΕΤΑ ΤΟΝ ΚΟΣΜΟΝ ΚΑΙ ΕΚΑΤΕΣΤΗΚΕ ΜΕΤΑ ΤΟΝ ΚΟΣΜΟΝ

10th Cent. Codex Basiliensis, known to Erasmus, but little used by him.  
—Luke i. 1-2 nearly, as in all Greek Testaments.

division is very elaborate. It originated in the liturgical use in worship; and so, the more the books were used, the more complete was the notation. The N. T. quotations from the O. T. for the most part are cited with no more specific reference than to the book from which they come, but sometimes in other ways: thus, "the bush" quoted from in Mark 12:26 and Luke 20:37 was a familiar section of our present Exodus, and was only one of similar terms for other parts. In like manner, the existence of a cycle of lessons is indicated by Luke 4:17; Acts 13:15; 15:21; 2 Cor. 3:14, and this, whether identical or not with the later Rabbinic cycle, must have involved an analogous arrangement to that subsequently adopted. Prof. Plumptre, in Smith's *Dictionary of the Bible* says: "The Law was divided first, much later the Prophets; the former into fifty-four sections, to correspond with the number of Sabbaths in the Jewish intercalary year. But these sections were subdivided to fit them for reading by different persons in the synagogue service. The Prophets were not so uniformly nor so imperatively divided. Yet in intention these sections corresponded to the sections of the Law, so that they together constitute a 'table of lessons' for Sabbath public use. Some time in the ninth century A. D. the sections were divided into verses."

2. *The New Testament*.—The Gospels were divided first about the middle of the third century (A. D. 220), by Ammonius of Alexandria, into short chapters, "constructed to facilitate the comparison of corresponding passages of the several Gospels." Later on the Acts, the Pauline and the Catholic Epistles, and finally, about A. D. 500, the Revelation, were thrown into chapters.

Our present division of *all* the books in the Bible into chapters is much later, dating from Cardinal Hugo de St. Cher (died 1263), whose *Concordance to the Vulgate* popularized the use of verses likewise. This division was introduced into the Latin Bible, and afterward into the Greek O. T.

The present system of verses was prepared and introduced by Robert Stephens in his Greek Testament, 1551.

While both these divisions are on the

whole well made, there are numerous places where correction is loudly demanded: chapters begin in wrong places, and verses end in the midst of a sentence. These divisions are at best necessary evils. The reading of the Bible is interrupted by them, owing to the practice of ending with a chapter. Paragraph Bibles are to be commended, because in them the sections are arranged according to the writer's thought, irrespective of the chapters, and the verses are merely indicated by numbers on the margin. No verses are marked in Tyndale, Coverdale, or the Great Bible.

## V. THE TRANSLATIONS OF THE BIBLE.

### 1. *Ancient Translations.*

(a) *Into Chaldee*.—Since the Jews, during the Captivity, had lost command over Hebrew, it became necessary to translate the sacred books into their vernacular, the Chaldee. We find a reference to this state of things in Neh. 8:8. These Chaldee translations and paraphrases are called Targums (the word means *interpretation*), but there is no one which comprises the whole O. T.

(b) *Into Greek*.—The best known is called the Septuagint, and is commonly represented in scholarly books by the Roman numerals LXX. It was made direct from the Hebrew by a company of learned Alexandrian Jews in that city under the patronage of Ptolemy Philadelphus, and begun B. C. 285. It is not of equal fidelity throughout. The name Septuagint—*i. e.* seventy, a round number for the more exact seventy-two—arose from a tradition that the work was executed in seventy-two days by seventy-two Jewish scholars. The version was made from Egyptian Hebrew manuscripts, and probably at different times, which may account for the inequality. As it now stands, it includes the Apocrypha, but did not at the beginning. Those books were gradually added. The LXX. has exerted great influence, was claimed by the Jews to be inspired, was in universal use among them in Christ's day, is continually quoted by the N. T. writers and by the Greek Fathers, was translated instead of the Hebrew into Latin, and is the authority in the



Greek Church to-day. When the Christians in debate quoted it against their Jewish adversaries, the latter awoke to the fact that their own regard for it was excessive, and therefore abandoned it and returned to the study and use of the original Hebrew. Though not literal, and perhaps intentionally so, it is very valuable in explaining the Hebrew text. Other Greek translations were made by Aquila, Theodotion, and Symmachus, but they exist only in fragments.

(c) *Into Syriac*.—A translation into this language, made by Christians, direct from the Hebrew, called the Peshito (*simple*, because it was literal, and not paraphrastic), was in common use in the fourth century, but probably dates from the latter part of the second. It is the earliest of these direct versions.

(d) *Into Latin*.—The one called the Itala, made from the Septuagint, existed very early in the Latin Church. But the one which is now the "authorized version" in the Church of Rome was made by Jerome, the most learned Christian of his day, directly from the Hebrew, A. D. 385-405. It is called the Vulgate, and was declared by the Council of Trent (1563) to be of equal authority with the original Bible. All Roman Catholic versions must be conformed to it.

It was very natural that the first book printed was the Bible. Gutenberg, the inventor of the art of printing, turned his skill unto the service of God (1450-55). Before discussing other versions, we quote a few lines upon pre-Reformation Bibles: "The earliest printed Bibles in the modern European languages were the first and second German Bibles by Mentelin and Eggesteyn of Strasburg, of rather uncertain date, but certainly not later than 1466. In 1471 appeared at Venice two translations into Italian—the one by Malermi, printed by Vindelino de Spira, and the other by Nicolas Jenson. In 1477 was printed the first N. T. in French, by Buyer, at Lyons, and the same year appeared the first edition of the O. T. in Dutch, printed at Delft by Jacob Jacobs zoen and Mauritius Yemants zoen. In 1480 was published the splendid Bible in the Saxon or Low German language, from the press of Heinrich Quental, of Cologne, followed by a second edition in 1491, and a third in 1494. The Psalms,

in Dutch, first came out in 1480, in small octavo, and in Greek and Latin in 1481, while the first Hebrew Pentateuch appeared in 1482. The entire Bible, done into French paraphrase, was published by Guyard de Moulins in 1487. A full translation appeared in the Bohemian language, printed at Prague in 1488. The same year appeared the entire O. T. in Hebrew from the press of Abraham ben Chayim de' Tintori, at Soncino. This chronological arrangement shows us also many noteworthy points, such as that nearly all the earliest Bibles were huge folios; that the first Bibles printed at Rome and Venice appeared in 1471, and that the sixth German Bible, by G. Zainer, in 1475, at Augsburg, was the first with the leaves folioed or numbered; that the first quarto Bible appeared in 1475, printed by John Peter de Ferratis at Placentia, which also was the first book printed at Placentia; that the first of Coburger's celebrated Bibles appeared in Nuremberg in 1475, and that by the end of the century no less than thirteen large folio Bibles had come from this house alone; that the four splendid Bibles printed in 1476 all bear the printers' signatures, though it is difficult to say with certainty which was the first; that the first Bible with a distinct title-page was printed at Venice, by George de Ravabensis, in 1487, in small quarto, and that the first Bible in small octavo—or the poor man's Bible—was the earliest, or among the earliest books, from the press of Johann Froben, of Basle, in 1491.

"Prior to the discovery of America no less than twelve grand patriarchal editions of the entire Bible, being of several different translations, appeared from time to time in the German language: to which add the two editions by the Otmars of Augsburg of 1507 and 1518, and we have the total number of no less than fourteen distinct large folio pre-Reformation or ante-Lutheran Bibles. No other language except the Latin can boast of anything like this number."—HENRY STEVENS: *Bibles in the Cotton Exhibition*, pp. 27, 28.

Thus, prior to the Reformation, there were translations of the entire Bible into the principal languages. Still, their unwieldy size and great cost kept them from popular use, although, more than

is commonly supposed, they carried a knowledge of the Word unto the common people, and thus prepared the way for better things. These several translations were from the Vulgate; those now to be very briefly mentioned were made after the Reformation, and from the original tongues.

## 2. Modern Translations.

(a) *Into German*.—We have already seen that there were fourteen editions of the entire Bible printed and circulated in Germany before Luther (1483–1546) nailed his theses upon the church-door at Wittenberg, Oct. 31, 1517. But to the great Reformer is due the credit of translating the entire Bible, together with the Apocrypha, out of the original tongues. He conceived the idea, and carried it out by translating the N. T. while in friendly captivity in the Wartburg during 1521. He published the work in the fall of 1522. Then he began at the O. T., and published the translation in sections as he advanced. The first edition of the entire Bible appeared in 1534. Ten editions of the original version were printed. In 1541 he issued an edition in which the first had been faithfully revised by his colleagues and himself. This translation is that used in Germany to-day. It has often been remarked that it fixed the German language and at the same time established Protestantism.

(b) *Into French*.—A French version by Le Fèvre was published at Antwerp in 1530. But there is no national French version; that which comes nearest to it is Olivetan's, which, however, is sadly defective, though improved by Calvin, his cousin. This version appeared in 1535 in the village of Serrières, near Neufchatel, at the expense of the Waldenses. Of existing versions, Segond's (1880) is by far the best.

(c) *Into Dutch*.—The States-general's translation, ordered by the Synod of Dort (1619), is reputed the most accurate of all present modern versions.

(d) *Into English*.—The story of the English Bible begins before the Reformation.

(1.) JOHN DE WYCLIFFE (about 1324–84), aided by Hereford, was the first to translate the entire Bible into English. The greater part of the translation of

the N. T. was made by him; this appeared in 1381. The O. T. was principally the work of Nicholas de Hereford, but Wycliffe finished it. Manuscript copies were multiplied. Many poor priests went through the country preaching from this version. The first true text was not brought out in print before 1850, in the edition of Forshall and Madden, in 4 vols. (The earliest printed editions of the N. T. by Baber and in Bagster's *English Hexapla* are not the version of Wycliffe, but of one of his followers).

Wycliffe simply translated from the Vulgate, and hence there was need of a new and independent version. Besides, the change in the language required it. The invention of printing rendered it possible to give the Bible in the vernacular to the masses, but the Roman Church has never been favorable to this, knowing full well that Bible study means independent research and protest against unscriptural traditions. It was not until the gathering storm of the Reformation burst upon the deformed and diseased Roman communion that the English people received a translation from the original languages of the entire Bible.

(2.) For doing this the credit belongs to WILLIAM TYNDALE (born 1484), who was burnt at the stake, a martyr to the cause of religious liberty, Oct. 6, 1536; but not before he had by his work won an imperishable fame. Filled with the one wish, which he lived to realize—to give every one who could read English the opportunity of reading for himself God's holy word—he endured the contradiction of sinners against himself. Understanding, as he says, "that there was no place to translate the N. T. in all England," he went to Europe in 1524, and carried on his work amid every sort of difficulty and danger. The N. T. appeared at Worms in the latter part of 1525, and arrived in England the early part of 1526, where it was extensively circulated. Tyndale revised it, and published in this enforced and stealthy way several editions under his personal supervision. He also issued at intervals various books of the O. T., and the manuscript translation of other parts was just before his death transmitted to Thomas Poynitz of Antwerp, who finally delivered them to John Rogers (*alias*

Thomas Matthew), who subsequently edited them.

(3.) MILES COVERDALE (1488-1569) is the next name upon the list. He differed greatly from his predecessor, Tyndale, lacking his independence and devotion and his knowledge of the original languages, yet on the whole he deserves well of posterity. His translation of the entire Bible appeared Oct. 4, 1535, prefaced by a fulsome dedication to the king, Henry VIII. In order to render the volume more attractive, it was illustrated with several wood-cuts. It was avowedly not made from the original tongues, but from three Latin and two German translations (viz. the Vulgate, Erasmus, Pagninus, Luther, and Leo Judä). The O. T. was based chiefly on the Swiss-German (Zürich) Bible, and the N. T. on Tyndale, although with many variations. It was printed in Antwerp at the expense of Jacob van Meteren,\* but published in London. This translation had but little influence upon the so-called A. V.

(4.) The "THOMAS MATTHEW" Bible was a compilation, although not a mechanical one, under this assumed name, made by JOHN ROGERS (1505-55), Tyndale's friend, who is famous as the first Marian martyr, burnt at Smithfield, Feb. 4, 1555, from the above-mentioned translations of Tyndale and Coverdale. It was published in London, 1537, but probably printed by Jacob van Meteren in Antwerp.† The publishers, Messrs. Grafton & Whitechurch, in some way interested Archbishop Cranmer in this edition, who through Crumwell procured a royal license for it, and this Bible became the first authorized version. And so it came about that this edition of the Bible, which was two-thirds Tyndale's translation, "that had been again and again publicly stigmatized and condemned by authority of this same king, Henry VIII., and even actually prohibited seven years before, was now 'set forth with the king's most gracious license,' this authorization being printed in red ink in each separate volume." Appended to the chapters are notes; upon this part the editor laid out his strength.

(5.) RICHARD TAVERNER (1505-1575)

\* Vide HENRY STEVENS: *Bibles in Carton Exhibition*, pp. 38, seq.

† Stevens, p. 75.

issued a revised edition of the Matthew Bible in 1539, but it never was widely used. Its sale may have been stopped by the publication of the so-called Great Bible.

(6.) The "GREAT BIBLE," sometimes called Whitechurch's, after one of the printers' names, or oftener "Cranmer's Bible," from the mistaken idea that he was the editor of it, was published in London, 1539. Its name came from its size; its pages are fully 15 inches in length and over 9 in breadth. Its text is Matthew's, revised by Coverdale, who in his singular humility thus revised his own work. To Crumwell's Protestant zeal and triumphant energy do we owe the volume. It was devoid of notes. It was the first edition which printed in a different type the words not found in the original. It also derives interest from the fact that the Scripture sentences in the English Prayer-book in the Communion Service, in the Homilies, and the entire Psalter are taken from it. In 1540 appeared the CRANMER BIBLE, so called from the archbishop's prologue, but in fact only a new revised edition of the Great Bible of the previous year.

(7.) The GENEVA VERSION (1560), made by the refugees from the Marian persecution, principally by William Whittingham (1524-89), whose wife was Calvin's sister. But the Genevan Bible must not be confounded with the *New Testament* which appeared there in June, 1557, the fruit of the editorial labors of Whittingham. The Genevan Bible was begun the January following. The N. T. had for the first time the division of verses (following the Greek of Stephens, 1551), with the numbers prefixed. It had also characteristic marginal notes, and marks by *italics* the words supplied. The Genevan Bible, having been begun, was carried resolutely through. It is not known how many were engaged upon it, but a large share of the work fell upon Whittingham, who tarried in Geneva along with Gilby and Sampson a year and a half after Queen Elizabeth's accession in order to complete the work begun during the dark days of "Bloody Mary." The Bible finally appeared April, 1560, with a dedication to the queen. The translation is careful and scholarly

work, based chiefly upon Tyndale and Cranmer, with many proofs of the influence of Beza. It is really the first complete direct English translation from the original Hebrew and Greek Scriptures. It at once became widely popular. "It was printed in Roman characters, with division into chapters and verses. It was not a heavy, unhandy folio like the editions of Coverdale, Rôgers, or the Great Bible, but a moderate and manageable quarto. Its marginal notes were a kind of running comment, vigorous and lucid, dogmatic and practical. . . . It became at once the people's book in England and Scotland, and it held its place not only during the time of the Bishops' Bible, but even against the present A. V. for at least thirty years. It was the first Bible ever printed in Scotland (1576-79), and it was the cherished volume in all Covenanting and Puritan households."—EADIE: *The English Bible*, vol. ii. p. 15.

(8.) THE BISHOPS' BIBLE.—In the early part of Queen Elizabeth's reign the Great Bible was allowed to be read in the churches as the authorized version, but the Genevan edition was a formidable rival, greatly excelling it in popularity and, besides, in accuracy. Thus it came about that a revision was demanded, and this Archbishop Parker (1504-75) was anxious to make. He began it about 1563-64, having distributed the work to 15 scholars, 8 of whom were bishops, and therefore the Bible was called "The Bishops' Bible," and the book was published in 1568. It contained no word of flattery, nor even a dedication, but was ornamented with 143 copper-plate engravings of maps, portraits, coats of arms, etc.; it also had notes, brief but valuable, generally on matters of interpretation, but occasionally dogmatic. It was a revision of the Great Bible, which in turn was based on "Matthew's" recension of Tyndale. An effort was made to secure for the Bishops' Bible the royal sanction, but ineffectually. Convocation, however, passed a decree in 1571 "that every archbishop and bishop should have at his house a copy of the Holy Bible of the largest volume as lately printed in London, and that it should be placed in the hall or large dining-

room, that it might be useful to their servants or to strangers." The order applied to each cathedral, and, "so far as could be conveniently done, to all the churches." The Bishops' Bible supplanted the Great Bible, but could not the Genevan, because that was wide-spread among the *people*. The most important fact in its history is that it was made the basis for the recension which resulted in our present A. V.

(9.) ROMAN CATHOLIC TRANSLATIONS.—The Roman Church has never been friendly to vernacular translations of the Scriptures. Hence we should not expect it would spontaneously make one; but when the Genevan version became so popular in England, it seemed desirable that, since English Roman Catholics were sure to fall in with it, they should be given a corrective in the shape of a translation by some of the faithful. The N. T. appeared at Rheims, in France, in 1582, and the O. T. at Douai (1609-10), although it had been prepared before the appearance of the N. T., but delayed for lack of means. The first complete edition of the entire Bible according to this recension was published at Rouen (1633-35). Its translators were good scholars, but were obliged to take the Latin Vulgate as the basis, and to adhere very closely to it. They accompanied the translation with polemical notes. On the whole, the work is inferior to our version, and disfigured by unintelligible Latinisms. No effort was made to give this translation any circulation. It was issued in an expensive form, and none of the Church dignitaries concerned themselves with it. Cardinal Wiseman (*Essays*, vol. i. pp. 73-75) says: "To call the Roman Catholic version now in use the version of Rheims and Douai is an abuse of terms. It has been altered and modified till scarcely any verse remains as it was originally published; and so far as simplicity and energy of style are concerned, the changes are in general for the worse." The revision was chiefly made by Dr. Challoner (1750) and by Dr. Troy (1791). The Catholic version has retained from the Vulgate some of the oldest and best readings and a large number of Latinisms, some good (as *advent, victim, alle-*



*gory, prevarication, altercation, fallacy*), others which have never gone into public use (as *azymes, corbana, parasceve, consubstantial, coinquination, scenopegia*). It has contributed some improvements to King James's revisers. See examples in Moulton's *History of the English Bible*, p. 187 (London, 1878). "Nothing is easier," says Dr. Moulton, "than to accumulate instances of the eccentricity of this revision, of its obscure and inflated renderings; but only minute study can do justice to its faithfulness and to the care with which the translators executed their work."

(10.) THE KING JAMES'S VERSION (1611).—The final outcome of this series of original translations and revisions of translations of the Scriptures was the so-called A. V., which for 250 years has been the channel whereby God's truth has flowed into Anglo-Saxon minds. But it has been even an instructor in other things than those of religion, for from it the language has drawn its stability. Its style is regarded with admiration by natives and foreigners alike. It is the first of English classics. Even seceders to Rome admit this, as the sweet and fervent hymnist, Dr. F. William Faber, whose remarkable judgment (often falsely attributed to Dr. John Henry Newman) is well worth quoting in full: "Who will say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten, like the sound of church-bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind and the anchor of national seriousness. Nay, it is worshipped with a positive idolatry, in extenuation of those grotesque fanaticism its intrinsic beauty pleads availingly with the man of letters and the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments; and all that there has been about him of soft, and gentle, and pure, and penitent, and good speaks to him for ever out of his English Bi-

ble. It is his sacred thing, which doubt has never dimmed, and controversy never soiled. It has been to him all along as the silent—but oh how intelligible!—voice of his guardian angel, and in the length and breadth of the land there is not a Protestant, with one spark of religiousness about him, whose spiritual biography is not in his Saxon Bible. And all this is an unhallowed power!"

The A. V. is a monument to the memory of King James I. of England, but he had no more to do with it than to appoint the commission, and did not contribute a penny for its execution. It was abruptly proposed in the Hampton Court Conference (Jan., 1604) by a learned Puritan divine, the Rev. Dr. Reynolds (1549-1607), president of Corpus Christi College, Oxford, who suggested to His Majesty "that there might be a new translation of the Bible, because those which were allowed in the reign of King Henry VIII. and Edward VI. were corrupt and not answerable to the truth of the original." Bishop Bancroft opposed the motion as impertinent, but the vain king, who thought himself as wise as Solomon, unexpectedly and at once agreed to it, and displayed his biblical erudition by criticising the previous translations, especially that of Geneva, which he hated on account of its marginal notes. He invited a number of distinguished scholars to do the work (June 30, 1604), but without any expense to himself. Professing his own poverty, he held out before the revisers the hope of Church preferment, giving orders to the bishops to that effect, and for their immediate expenses he called upon the bishops and chapters to contribute toward the requisite amount.

Revision had no attractions for the clergy nor for the people. The Bishops' and Geneva Bibles already in their hands seemed to answer every purpose. Accordingly, as far as can be determined, no one responded to the king's call for money; yet since the whole amount was only about £700, the proportion from each diocese was really small. "King James's version never cost King James a farthing." At the chancellor's suggestion, the revisers met

at the universities, where they received board and lodging free of cost; and "at the final revision the 6 or 12 revisers received each, according to one statement, 30 shillings a week from the Company of Stationers." The work of revision thus arranged in the summer of 1604 was not really begun in earnest till the spring of 1607, and then occupied about 2 years and 9 months. Dr. Reynolds, who had proposed the work, and who was well qualified to carry it on, died in that year, just as his wish was to be gratified. The original number of revisers appointed by the king at the suggestion of some one unknown, but probably Richard Bancroft (1544-1610), then the bishop of London, soon afterward the archbishop of Canterbury, was 54, but owing to death, declination, and other causes there were only 47 actually engaged. These 47 formed themselves into 6 companies, two meeting at Westminster, Cambridge, and Oxford respectively.

The following are the rules which were composed to govern them in their labors:

"(1.) The ordinary Bible read in the Church, commonly called 'The Bishops' Bible,' to be followed, and as little altered as the truth of the original will permit.

"(2.) The names of the prophets and the holy writers, with the other names of the text, to be retained as nigh as may be, accordingly as they were vulgarly used.

"(3.) The old ecclesiastical words to be kept; viz.: the word *church* not to be translated *congregation*, etc.

"(4.) When a word hath divers significations, that to be kept which hath been most commonly used by the most ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.

"(5.) The division of the chapters to be altered either not at all or as little as may be, if necessity so require.

"(6.) No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot, without some circumlocution, so briefly and fitly be preserved in the text.

"(7.) Such quotations of places to be originally set down as shall serve for the fit reference of one Scripture to another.

"(8.) Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself where he thinketh good, all to meet together, confer what they have done, and agree for their parts what shall stand.

"(9.) As any one company hath despatched any one book in this manner, they

shall send to the rest to be considered of seriously and judiciously; for His Majesty is very careful in this point.

"(10.) If any company, upon the review of the book so sent, doubt or differ upon any place, to send them word thereof, note the place, and withal send the reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company at the end of the work.

"(11.) When any place of special obscurity is doubted of, letters to be directed by authority to send to any learned man in the land for his judgment of such a place.

"(12.) Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as being skilful in the tongues, and having taken pains in that kind, to send his particular observations to the company either at Westminster, Cambridge, or Oxford.

"(13.) The directors in each company to be the deans of Westminster and Chester for that place, and the king's professors of Hebrew and Greek in either university.

"(14.) These translations to be used when they agree better with the text than the Bishops' Bible: Tindale's, Matthew's [Rogers'], Coverdale's, Whitechurch's [Cramer's], Geneva.

"(15.) Besides the said directors before mentioned, three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be assigned by the vice-chancellor, upon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, for the better observation of the fourth rule above specified."

How closely these rules were followed it is impossible to say. The secrets of their sessions have been inviolably kept; for although the translators were engaged for 3 years, of the incidents of their labor little can be gathered from contemporaneous history, and little was probably known beyond the circle of the translators. A passing remark of Selden furnishes nearly all that can now be known of what may be termed the private history of our English Bible: "The translation in King James's time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue, and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, etc. If they found any fault, they spoke; if not, he read on."—*Table Talk*. When the revision was completed,

three copies of the whole Bible were sent [to London]—one from Cambridge, a second from Oxford, and a third from Westminster—where they were committed to six persons, two from each company, who reviewed the whole. This final revision lasted 9 months. The work was at last given up to the printer, Robert Barker; the proofs were read by Dr. Thomas Bilson, bishop of Winchester, and Dr. Myles Smith (appointed bishop of Gloucester in 1612).

The first edition of the A. V., including the Apocrypha, appeared, bearing date 1611, in handsome folio, in black letter, with a beautiful frontispiece engraved by C. Boel of Richmond. Besides the translation, there were given a Calendar, a Table of Lessons, and elaborate Tables of Genealogies. The dedication was fulsome in its praise of James. The preface, entitled "The Translators to the Reader," written by Dr. Myles Smith, is pedantic, according to our notions, but written in excellent English, and important as a clear statement of the principles upon which the revision was made. The title-page contained the words "Appointed to be read in the churches"—*i. e.* of England. But there is no evidence that this appointment was ever made by convocation or Parliament, privy council or the king. The version "gained currency partly by the weight of the king's name, partly by the personal authority of the prelates and scholars who had been engaged upon it, but still more by its own intrinsic superiority over its rivals."—

*Westcott.* The printing of the so-called A. V. at once stopped the printing of the Bishops' Bible, though it did not that of the Geneva Bible, which continued to be used, especially in New England, until about the middle of the seventeenth century, when King James's version was on all hands accepted as the English Bible.

"When all critical helps and sources of influence have been taken into account, the student whose analysis [of the A. V.] has been most complete will find most to admire in the work that the translation or revision of 1607-11 has given us. The praise he will award to the revisers will not be indiscriminate eulogy. He will discover that very much that they have transmitted to us

was inherited by them from others; the execution of different parts of the work will prove to be unequal, the Epistles, for example, standing far below the Pentateuch in accuracy and felicity of rendering; many flaws and inconsistencies will reveal themselves; occasionally it will be found that better renderings have been deliberately laid aside, and worse preferred; but, notwithstanding, almost every paragraph will bear testimony to the tact, care, diligence, and faithfulness of the men to whom, in God's providence, we owe the version of the Scriptures which has come down to us consecrated by the associations of 250 years."—MOULTON: *History of the English Bible*, pp. 207-8.

The modern edition of the English Bible is a great improvement upon that of 1611. In that year there were two issues, both incorrectly printed, and both containing errors which were not typographical. Much care has been taken since that date to make the version, in grammatical and typographical correctness, as nearly perfect as possible. Three editions of the A. V. deserve particular mention: (1.) Bishop Lloyd's (London, 1701), containing, for the first time, marginal dates, derived principally from Archbishop Ussher; (2.) the Cambridge Bible of 1762, edited by Dr. Paris; (3.) the Oxford edition of 1769, edited by Dr. Blayney. "These editors sought to apply with greater consistency the principle of denoting additions to the original text by italic type, substituted ordinary forms of words for such as had, in their opinion, become obsolete, and made very large additions to the number of marginal references, which in our present Bible are said to be seven times as numerous as in the edition of 1611. . . . [But] as late as 1830, Bibles were often printed with serious want of accuracy. The last forty years have witnessed a considerable improvement, and recent editions have left little to be desired. The Cambridge Paragraph Bible, edited by Dr. Scrivener, is the classic edition of the A. V., and is a monument of minute accuracy and unsparing labor."—MOULTON: *History of the English Bible*, pp. 209-11.

In the *Jubilee Memorial of the American Bible Society*, prepared by Rev. Isaac Ferris, D. D., LL.D. (New York,



1867), it is stated (p. 25) that the American Bible Society's Version Committee in 1847 undertook a "most careful revision of our English text in order to secure its conformity to the British, so as to make what should be a standard edition." Their final report was made in 1851. But inasmuch as their changes were many and important, there was a constitutional objection to the Society's adopting this revision, and then, moreover, there was a deep prejudice or reluctance to any alteration; and therefore the revision was rejected in 1852. A new committee was appointed, and the Bible, as it came from their hands, with some fruits of the labors of the previous committee, is now (since 1860) the standard of the American Bible Society.

#### VI. THE ANGLO-AMERICAN REVISION OF THE AUTHORIZED VERSION.

The reasons for desiring a revision may be thus stated: (1.) During the 268 years since our version was finished the English language has undergone some changes; some words have become obsolete, and others have changed their signification. In this way sentences which conveyed a clear and correct meaning to our ancestors misled or mystify us. It will be sufficient to instance such examples as: *to ear* for *to plough*; *to prevent* for *to go before*, *to precede*; *to let for to hinder*; *carriage* for *baggage*. (2.) Immense strides have been made in all biblical studies. The geography and archæology of the Holy Land, the Hebrew and Greek languages, both in grammar and dictionary, are far better known now than they could be in King James's time. The A. V. is very careless and inconsistent in the use of the article, the tenses and modes of verbs. (3.) The text of the Bible is now in a very satisfactory state—much nearer the *ipsis-sima verba* of the inspired writers than that known in 1611. "The number of the various readings," says Prof. Ezra Abbot, "which have been collected from more than 500 manuscripts, more than a dozen ancient versions, and from the quotations in the writings of more than a hundred Christian fathers, only attests the exuberance of our critical resources, which enable us *now* to settle the true text of the N. T. with a confidence and precision which are wholly unattainable

in the case of any Greek or Latin classical author; [but] in the time of our translators of 1611 only a small fraction of our present critical helps was available." We are able to appreciate this remark when we remember that the best texts rely on manuscripts of the fourth and fifth centuries, while of our Greek and Latin classics many (*e. g.* Æschylus and Sophocles) are transcriptions from only one ancient manuscript, and that not earlier than the tenth century.

The Anglo-American Bible revision movement originated in the Convocation of Canterbury, May 6, 1870, by the appointment of a committee of eminent biblical scholars and dignitaries of the Church of England to undertake the revision in association with scholars from other denominations. The English committee was divided into two companies, one for each Testament, who held monthly meetings in the Jerusalem Chamber and the Chapter Library at the deanery of Westminster, London. The American committee was organized in 1871, on invitation of the British committee, to co-operate with it. It was similarly composed of representative scholars of different denominations, and met for several days of each month in the Bible House, New York. The two committees embraced about 80 active members (exclusive of about 20 more who died or resigned after the work began), and were in constant correspondence. They submitted to each other portions of their work as it advanced, and issued one and the same revision. The variations of the American committee were embodied in an appendix. Some American editions embody these variations in the text.

The object set before them was to bring King James's version up to the present state of the English language without changing the idiom and vocabulary, and to the present standard of biblical scholarship. It was not the intention to furnish a new *version*, but merely a conservative *revision* of the received version, so deservedly esteemed in all churches. And so slight are most of the changes that the mass of readers and hearers will scarcely mark them, while a careful comparison will reveal improvements in every chapter and almost every verse. The object was to remove acknowledged



errors, obscurities, and inconsistencies, to make a good and faithful version better and more faithful, and thus to bring the old Bible nearer the understanding and make it dearer to the heart of English-speaking Christendom.

The general principles followed by both committees are as follows:

"(1.) To introduce as few alterations as possible in the text of the A. V. consistently with faithfulness.

"(2.) To limit, as far as possible, the expression of such alterations to the language of the Authorized and earlier English versions.

"(3.) Each company to go twice over the portion to be revised—once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

"(4.) That the text to be adopted be that for which the evidence is decidedly preponderating; and that when the text so adopted differs from that from which the A. V. was made, the alteration be indicated in the margin.

"(5.) To make or retain no change in the text on the second final revision by each company except *two-thirds* of those present approve of the same, but on the first revision to decide by simple majorities.

"(6.) In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next meeting whensoever the same shall be required by one-third of those present at the meeting, such intended vote to be announced in the notice for the next meeting.

"(7.) To revise the headings of chapters, pages, paragraphs, italics, and punctuation.

"(8.) To refer, on the part of each company, when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions."

The revised New Testament appeared in England May 17, and in America May 20, 1881. Several million copies were sold in a few months. In the United States there were, almost at once, upwards of twenty reprints. The New Testament for the first time in history supplanted the newspaper in popular interest. It was sold upon news-stands, hawked through the streets, and read on all public conveyances. It was the literary event of the century. The revised Old Testament was completed in 1884, and published by the University presses in May, 1885. It will now be for the churches to decide, through their ecclesiastical authorities, whether the Anglo-American revision shall supersede

King James's Version. If the verdict be favorable, the British and Foreign and the American Bible Societies can amend their constitutions so as to allow them to publish the revised version.

#### VII. OTHER VERSIONS, AND THE DISTRIBUTION OF THE BIBLE.

The Bible is now printed in 226 different *languages* or dialects. More than four-fifths of these versions are the product of missionary scholarship and zeal. In many cases the very language needed to be reduced to a written form and permeated with Christian thought before a translation could be made. The chief agencies in giving the Scriptures this world-wide distribution are:

(1.) *The British and Foreign Bible Society*, founded March 7, 1804. Its predecessors, the most prominent of which were the "Society for Promoting Christian Knowledge," 1698, and the "Society for Propagating the Gospel in Foreign Parts," 1701, had cultivated a much narrower field. The honor of suggesting a society to send Bibles all through the world has been assigned to Rev. Joseph Hughes, a Baptist and one of the secretaries of the London Religious Tract Society. Lord Teignmouth was the first president. Up to 1878 this society had issued 82,407,062 copies of the Scriptures.

(2.) *The American Bible Society*, founded May 8, 1816. The need of a national society had been felt for some time, but the obstacles in the way prevented its formation. Hon. Elias Boudinot, LL.D., was the first president. The society had, up to Jan. 1, 1879, issued 35,621,262 copies of the Scriptures.

Twice as many copies of the Bible have been circulated in the present century in heathen lands as were issued between the first printed Bible (1450-1455—no date) and the era of Bible societies, in 1804. One hundred and forty-nine million copies of Bibles, Testaments, and portions have been distributed by the various Bible societies in this and other countries since 1804. And thousands of copies have been privately printed. "The demand for the printed Bible has always been great. It is supposed that within three years after the publication of the Great Bible in 1539, no less than 21,000 copies were printed.

Between 1524 and 1611, 278 editions of Bibles and Testaments in English were printed. In 1611, 1612, 1613, five editions of King James's Version were published, besides separate editions of the New Testament."—*Manual of the American Bible Society*, 1876, p. 34.

The enormous demand for the Bible still continues, and it is a most healthy sign. The entrance of God's Word giveth light. It is a veritable miracle how rapidly its use dissipates moral and spiritual darkness. As Chancellor Kent once said: "The general distribution of the Bible is the most effectual way to civilize and humanize mankind; to purify and exalt the general system of public morals; to give efficacy to the just precepts of international and municipal law; to enforce the observance of prudence, temperance, justice, and fortitude, and to improve all the relations of social and domestic life."

**BICH'RI** (*youthful*), a progenitor of Sheba. 2 Sam. 20:1.

**BID'KAR** (*son of stabbing*, i.e. *stabber*), a "captain" of Jehu who had ridden in the chariot with Ahab as an upper officer. 2 Kgs. 9:25.

**BIER**. Luke 7:14. The bed or frame on which the dead body is conveyed to the grave. Probably it was made (as coffins are in modern times) more or less expensive in shape and ornament according to the circumstances and rank of the deceased. 2 Chr. 16:14. See BURIAL.

**BIG'THA** (*gift of God*), one of the "chamberlains" or eunuchs in the harem of King Ahasuerus. Esth. 1:10.

**BIG'THAN**, or **BIG'THANA** (*gift of God*), a chamberlain or eunuch who, with Teresh, a fellow-eunuch, sought to lay hand on King Ahasuerus. Esth. 2:21; 6:2.

**BIG'VAI** (*happy?*). 1. "Children of Bigvai" returned with Zerubbabel, Ezr. 2:14; Neh. 7:19, and others with Ezra. Ezr. 8:14.

2. One of this name was prominent under Zerubbabel, and afterward signed the covenant. Ezr. 2:2; Neh. 7:7; 10:16.

**BIL'DAD** (*son of strife*), one of Job's three friends who visited him in his affliction, and whose arguments in justification of God's dealings occupy chaps. 8, 18, and 25 of the book of Job.

Job 2:11. See JOB. The name Shuhite is probably derived from the country in which he lived, or from Shuah, son of Abraham and Keturah, whose descendant he may have been.

**BIL'EAM** (*foreigners*), a place in Manasseh, 1 Chr. 6:70; same as Ibleam and Gath-rimmon. Josh. 17:17; 21:25. Porter would locate it near Megiddo, on the plain of Esdraelon; Drake, behind Jenin, on the same plain, and at the ruin *Belameh*.

**BIL'GAH** (*cheerfulness*). 1. The head, in the time of David, of the fifteenth course of the priests. 1 Chr. 24:14.

2. A priest who returned under Zerubbabel. Neh. 12:5, 18.

**BIL'GAI** (*cheerfulness*), probably the same with BILGAH, 2. A priest who sealed the covenant. Neh. 10:8.

**BIL'HAH** (*timid, modest*), the handmaid of Rachel, and, by Jacob, the mother of Dan and Naphtali. Gen. 29:29; 35:25.

**BIL'HAH**. See BALAH.

**BIL'HAN** (*modest*). 1. A Horite chief. Gen. 36:27; 1 Chr. 1:42.

2. A Benjaminite chief. 1 Chr. 7:10.

**BIL'SHAN** (*son of the tongue*, i.e. *eloquent*), a companion of Zerubbabel on the Return. Ezr. 2:2; Neh. 7:7.

**BIM'HAL** (*son of circumcision*, i.e. *circumcised*), an Asherite. 1 Chr. 7:33.

**BIN'EA** (*fountain*), a descendant of Saul. 1 Chr. 8:37; 9:43.

**BINNU'I** (*a building*). 1. A Levite. Ezr. 8:23.

2, 3. Two who had foreign wives. Ezr. 10:30, 38.

4. A Levite, a builder of the wall. Neh. 3:24.

5. The father of some who returned with Zerubbabel, Neh. 7:15; called Bani in Ezr. 2:10.

**BIRDS** are mentioned as articles of food in Deut. 14:11, and lists of birds not to be eaten are given. Lev. 11:13-19; Deut. 14:12-19. In general, the ravenous kinds feeding on flesh are forbidden. From Job 6:6; Luke 11:12 we learn that the eggs of birds were also eaten. In the cleansing of the leper birds were used in a peculiar way. Lev. 14:4-7.

There was a humane law in the Jewish code which forbade the taking a

mother-bird, though her young might be taken. The common mode of taking birds was with a snare. Ps. 124: 7; Prov. 7: 23; Am. 3: 5. A speckled bird, Jer. 12: 9, probably means a vulture (in Hebrew), which, as is well known, other birds are accustomed to pursue and attack. Some authors find etymological reasons for reading "hyena" instead of "speckled birds" in Jer. 12: 9. Many of the birds of Palestine are similar to our own, but, strictly speaking, there is but one species common to both countries. The house-sparrow (*Passer domesticus*), which we have received from England, is found in the towns along the coast. Of 322 kinds obtained by Mr. Tristram in the Holy Land, 172 are also found in England, 260 in Europe, and 26 are peculiar to Palestine.

**BIR'SHA** (*son of godliness*), a king of Gomorrah. Gen. 14: 2.

**BIRTH.** See CHILDREN.

**BIRTH/DAYS.** The custom of making a feast in anniversary of a birth is very ancient. We find reference to it in Gen. 40: 20. In regard to the custom in Egypt, Wilkinson tells us: "The birthdays of the kings were celebrated with great pomp. They were looked upon as holy, no business was done upon them, and all classes indulged in the festivities suitable to the occasion. Every Egyptian attached much importance to the day, even to the hour, of his birth." But the Jews, probably on this very account, "regarded their observance as an idolatrous custom." "The day of our king," spoken of in Hos. 7: 5, was probably his birthday. It was upon Herod's birthday that John Baptist was beheaded. Matt. 14: 6-10. The fact that the Herodian family observed birthdays would be an additional grievance on the part of the Jews.

**BIRTH/RIGHT.** Gen. 25: 31. The first-born son among the Jews enjoyed special privileges above his brethren, and these privileges were hence called his birthright, or his right by birth. Among these privileges were, consecration to the Lord, Ex. 22: 29 ("In consequence of this fact—that God had taken the Levites from among the children of Israel, instead of all the first-born, to serve him as priests—the first-born of the other tribes were

to be redeemed at a valuation made by the priest, not exceeding five shekels, from serving God in that capacity. Num. 18: 15, 16; comp. Luke 2: 22 ff."—Horne's *Introduction*); great dignity, Gen. 49: 3; a double portion of his father's estate, Deut. 21: 17; and (in the royal families) succession to the kingdom. 2 Chr. 21: 3. Though this was not invariably the case. Solomon was a younger son; so was Jehoahaz, 2 Kgs. 23: 31, 36; and so was Abijah. 2 Chr. 11: 18-22. The eldest son seems to have been regarded, in the father's absence, as in some respects his representative.

The paternal blessing was also in a peculiar sense the right of the first-born, though the right itself and all the blessings of it might be forfeited or transferred, as in the case of Jacob and Esau, Gen. 25: 33, Reuben and Joseph. 1 Chr. 5: 1. But whoever enjoyed it was regarded as invested with great dignity and superiority. The Jews attached a sacred import to the title "first born."

Hence the peculiar force and appropriateness of the titles "first born," "first begotten," given to the divine Redeemer. Rom. 8: 29; Col. 1: 18; Heb. 1: 2, 4, 6.

**BIR'ZAVITH** (*olive-source*), an Asherite. 1 Chr. 7: 31.

**BISH'LAM** (*son of peace*), a Persian officer in Palestine at the time of the Return who wrote a letter against Jerusalem to Artaxerxes. Ezr. 4: 7.

**BISH'OP.** 1 Tim. 3: 2. The original Greek word means "overseer," as Joseph was in Potiphar's house, Gen. 39: 4, or as the three thousand six hundred men were in Solomon's temple, 2 Chr. 2: 18, or as Uzzi was of the Levites. Neh. 11: 22. In the N. T. the term is synonymous with *presbyter* or *elder*, with this difference—that *bishop* is borrowed from the Greek and signifies the function, *presbyter* is derived from an office in the synagogue and signifies the dignity of the same office. Comp. Acts 20: 17, 28; Phil. 1: 1; 1 Tim. 3: 1 ff.; Tit. 1: 5 ff. These presbyters or bishops of the apostolic period were the regular teachers and pastors, preachers and leaders, of the congregations. We may imagine, however, that among themselves there would be a division made

according to individual fitness. See ELDER.

**BISH'OPRIC.** Acts 1:20; 1 Tim. 3:1. The jurisdiction, charge, or office of a bishop.

**BITH'AH** (*daughter*, i. e. *worshipper*, of *Jehovah*), a daughter of Pharaoh and wife of Mered. 1 Chr. 4:18.

**BITH'RON** (*ravine*), a defile or tract of country east of the Jordan, toward Mahanaim. 2 Sam. 2:29.

**BITHYN'IA**, a rich Roman province of Asia Minor, on the Black Sea; named only twice in Scripture. Acts 16:7; 1 Pet. 1:1.

**BITS.** See HARNESS.

**BIT'TER HERBS.** Ex. 12:8. The Jews were commanded to eat the Passover with a salad of bitter herbs; and the Rabbins tell us that such plants as wild lettuce, endives, and chicory were employed for that purpose, as they still are by the Arabs in those regions. The use of them on that occasion was intended to call to their remembrance the severe and cruel bondage from which God delivered them when they were brought out of Egypt.

**BIT'TERN.** Isa. 34:11. Doubtless a correct translation. The bitterns belong to the heron tribe, and the Oriental species differ but slightly from the American. A solitary bird, its strange booming note is often heard during the stillness of the night in fens and marshes. The language of prophecy, Isa. 14:23 and 34:11; Zeph. 2:14, imports the utmost solitude and desolation.

**BITU'MEN.** See SLIME.

**BIZJOTH'JAH** (*contempt of Jehovah*), in the south of Judah, Josh. 15:28; perhaps same as Baalah and modern *Deir-el-Belâh*.

**BIZ'THA** (*eunuch*), one of the seven "chamberlains" or eunuchs of Ahasuerus. Esth. 1:10.

**BLAINS.** Ex. 9:9. Burning pustules or ulcers, which broke out upon the Egyptians and all their beasts, and constituted the sixth plague. "It seems to have been the black leprosy, a fearful kind of elephantiasis."—*Smith*. Perhaps reference is made to this plague in Deut. 28:27.

**BLAS'PHEMY.** Col. 3:8. The word, in its original use, denotes all

manner of detraction or calumny, such as is expressed by the terms rail, revile, speak evil, etc.; but in the restricted sense of the Scriptures and of common use, it denotes reproachful, irreverent, or insulting language concerning God or any of his names or attributes. Lev. 24:10-16. Whoever thinks of the character of God as infinitely holy, just, and good will not be surprised that this offence was regarded as very heinous, and was punished by stoning. There is no reason to suppose that the sin of profane swearing, so common at this day, is less odious and offensive to God than it was in the time of Moses.

**BLASPHEMY AGAINST THE HOLY GHOST,** Matt. 12:32, such as the Pharisees were guilty of, or were in danger of committing, when they ascribed the miracle of curing the blind and dumb man (who was also possessed with a demon) to the agency of Beelzebub or Satan, is declared to be unpardonable.

It is far worse than "grieving the Spirit." Some persons are apprehensive that they have committed this sin and give themselves up to despair, but such fears prove that they are still open to recovery and pardon. The sin against the Holy Ghost implies a state of final and hopeless impenitence, and is committed by those who have again and again wilfully resisted the influences and warnings of the Holy Ghost, and have made themselves incapable of repentance, and consequently of pardon.

**BLAS'TUS** (*sprout*), the chamberlain of Herod Agrippa I. Acts 12:20.

**BLEM'ISH.** For a list of ceremonial blemishes see Lev. 21:18-20; 22:20-24.

**BLESS, BLESS'ED, BLESS'ING.** Gen. 12:2; 22:17, 18. These words are of frequent occurrence in the sacred writings, and their particular force may generally be determined by the connection. Men are said to bless God when they ascribe to him the praise and glory which are due to him. Ps. 134. God blesses men in bestowing upon them continually mercies, spiritual and temporal. Job 42:12; Ps. 45:2. And men are said to bless their fellow-creatures when, as in ancient times, in the spirit of prophecy they predicted blessings to come upon them. This was the kind



of blessing which the patriarchs pronounced. Gen. 49. So Moses blessed Israel. Deut. 33. The form of blessing prescribed by the Jewish ritual, Num. 6: 23-27, is admirably simple and sublime. It was pronounced standing, with a loud voice, and with the hands raised toward heaven. Luke 24: 50. National blessings and cursings were sometimes pronounced. Deut. 27 and 28; Isa. 19: 25.

THE CUP OF BLESSING, 1 Cor. 10: 16, and CUP OF SALVATION, Ps. 116: 13, are expressions derived from a custom prevalent among the Jews at their feasts. The master of the feast took a cup of wine in his hand, and solemnly blessed God for it and for all the mercies which were then acknowledged. It was then passed to all the guests, each of whom drank of it in his turn. The aptness and force of the figures employed in the above passages are thus made obvious.

**BLESS'ING, VALLEY OF.** See BERACHAH, VALLEY OF.

**BLIND'NESS** is extremely common in the East, as all travellers in those lands observe. In Egypt especially ophthalmia prevails extensively among children and adults. The infliction of blindness was in old times a common as well as barbarous punishment or penalty of resistance to a victorious enemy. Jud. 16: 21; 1 Sam. 11: 2; 2 Kgs. 25: 7. There are several recorded occasions, when, as translated in A. V., God miraculously sent blindness. Gen. 19: 11; 2 Kgs. 6: 18; Acts 9: 8; 13: 11. In these incidents there was not so much an actual, though transient, loss of vision as a confusion of sight—perhaps really a mental confusion, which gave all the uncertainty of actual blindness, as in Luke 24: 16. The word "blindness" is likewise employed in a spiritual sense as meaning the sinner's inability to recognize divine truth; e. g. Rom. 11: 25; Eph. 4: 18.

**BLOOD** is the fluid of life in the animal body. Ex. 29: 12. Its use was expressly prohibited to Noah when everything else was freely given him. Gen. 9: 4. By the Jewish law also it was expressly and solemnly forbidden. Lev. 17: 10, etc. The reason of this interdiction is probably because blood was sacredly appropriated. Lev. 17: 11. The Jewish ritual abounds with the use of

blood, Heb. 9: 22; and the manner of employing it is stated with minuteness in Heb. 9 and 10, where also its use and effects are shown in striking contrast with the blood shed upon the cross. See also Acts 20: 28; Rom. 5: 9; Eph. 1: 7; Col. 1: 14; Heb. 7: 27; 1 John 1: 7.

The prohibition of eating blood or animals that are strangled has been always rigidly observed by the Jews. In the Christian Church the custom of refraining from things strangled and from blood continued for a long time. In the council of the apostles held at Jerusalem, Acts 15, it was declared that converts from paganism should not be subject to the legal ceremonies, but that they should refrain from idolatry, from fornication, from eating blood, and from such animals as were strangled and their blood thereby retained in their bodies; which precept was observed for many ages by the Church. Acts 15: 20-29.

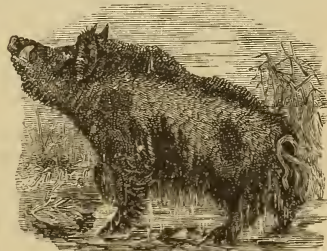
The notion that the blood of the victims was peculiarly sacred to the gods is impressed on all ancient pagan mythology. See CHRIST.

**BLOOD, AVENGER OF.** See AVENGE, CITIES OF REFUGE.

**BLUE.** See COLORS.

**BOANER'GES** (*sons of thunder*), the name Christ gave to James and John, probably because of their fiery zeal; for proof of which, see Luke 9: 54; Mark 9: 38; comp. Matt. 20: 20.

**BOAR.** Ps. 80: 13. This is the original stock of the common hog, and when hard pressed is a very furious and formidable animal. The wild boar is found throughout Europe and the neighboring



Wild Boar. (After Tristram.)

parts of Africa and Asia. Travellers tell us that it is found in great numbers on the banks of the Jordan, among the reeds

of the Sea of Tiberias, and generally among the thickets of the Holy Land. In some districts wild boars are so destructive to the vineyards and crops that it is necessary at times to keep nightly watch against them. — HARTLEY: *Researches in Greece*, p. 234.

**BO'AZ**, or **BO'OZ** (*lovely*), was a descendant of Judah, Ruth 2:1, and through him is traced the regular succession of Jewish kings. Matt. 1:5. Boaz was a man of wealth and of great respectability. He married Ruth and begat Obed, the father of Jesse, the father of David. See RUTH.

**BO'AZ** (*lively*), one of the brazen pillars erected by Solomon before the portico of the temple. Its companion was Jachin. They were named for their givers or makers, or else had a symbolical meaning. 1 Kgs. 7:21; 2 Chr. 3:17; Jer. 52:21.

**BOCH'ERU** (*youth*), the son of Azel. 1 Chr. 8:38; 9:44.

**BO'CHIM** (*weepers*), so named from the weeping of Israel. Jud. 2:1-5. It was west of the Jordan, above Gilgal.

**BO'HAN** (*thumb*), a Reubenite. Josh. 15:6; 18:17.

**BO'HAN** (*thumb*), **STONE OF**, in the valley of Achor, between Judah and Benjamin. Josh. 15:6; 18:17. The "stone of the finger," in *Wady Daber*, may be on its site.

**BOIL**. See MEDICINE.

**BOL'LED**. Ex. 9:31. The expression *flax was bolled* means that it was podded or nearly in a state to be gathered, and of course the loss of it was much more severe than it would have been at an earlier stage of its growth.

**BOL'STER**. See BED.

**BOND, BOND'AGE, BOND'-MAN, BOND'WOMAN, BOND'-MAID**. See SERVANT.

**BON'NETS**. See CLOTHES, MITRE.

**BOOK**. What we call books were unknown to the ancient Jews, at least in their present convenient form. Letters were engraved on stone, brick, metal (as lead and copper), or wood, and written on cloth and skins, and at a

later period on parchment. Ex. 17:14; 2 Tim. 4:13. Tablets of lead and brass or copper of great antiquity have been discovered in modern times.

The earliest mode of preserving inscriptions was by engraving on a rock. Comp. Job 19:24. The Sinaitic peninsula, especially the *Wady Mukattab* (the "Sculptured Valley"), and the neighborhood of Mount Serbal and Mount Sinai, are full of rock-inscriptions (called the Sinaitic Inscriptions).

The *writing-table* mentioned Luke 1:63 was probably a tablet covered with wax or otherwise prepared to be written upon. Deut. 27:2, 3. Such tablets were used in England as late as the year 1300.

Leaves and the bark of trees were also used, and were often prepared with much skill. The people of Ceylon write with a bodkin on broad and thick leaves cut into narrow slips; and these leaves, being fastened together, make books which they call *ollas*. The missionaries often prepared tracts in this form before paper and printing were introduced upon the island. In Sumatra and among the Indians of North America bark is still used for making letters and pictures.

Leather and linen or cotton cloth were also used. These were prepared in the form of long rolls, 12 or 14 inches wide, and fastened at each end to sticks (like the rollers to which maps are attached), and which were rolled together till they met midway. Sometimes these leaves were connected in the form of modern books, and opened in the same way. In this case the sheets were fastened to rods, and these rods passed through rings, and thus formed the back of the book.

The writing was generally in capital letters and without punctuation or division of words; and when used, the reader unrolled the manuscript as far as the place which he wished to find, and kept before him just so much as he would read.

The pages resembled the following in their general appearance, though they were of course wider and longer than these, and were read from right to left:

INTHEBEGI  
NNINGWAST  
HEWORDAN  
DTHWORD  
WASWITHG  
ODANDTHE

WORDWASG  
ODTHESAME  
WASINTHEB  
EGINNINGW  
ITHGODALL  
THINGSWER

EMADEBYHI  
MANDWITHO  
UTHIMWASN  
OTANYTHE  
GMADETHA  
TWASMADE

INHIMWASLI  
FEANDTHELI  
FEWASTHELI  
GHTOFMENA  
NDTHELIGHT  
SHINETHIND

John 1:1-5.

These columns could be divided from one another and used separately, as we may cut the columns of a newspaper which is printed on one side only, and arrange the extracts as we like. Sometimes the reading was what is called furrow-wise. The first line was from right to left, and the second from left to right, and so on alternately, like ploughing a field. The roll or book of curses which Ezekiel saw was 30 feet long and 20 wide. The writing was usually on one side, but not always. Eze. 2:10.

When the roll was done with, it was carefully deposited in a case. The cut on the next page shows the book of the Law rolled upon two cylinders, with the seal at one side.

There were other forms of the scroll, and also collections of sheets in the shape of a modern book, secured with rings and rods.

A very good idea may be formed of an ancient roll by supposing a common newspaper to have rods or rollers at the right and left sides. The reader takes hold of the rods and unrolls the sheet until he comes to the desired column. Thus, in Luke 4:17 the phrase "opened the book" would properly read "unrolled the scroll," and in v. 20 for "closed the book" read "rolled up the volume" or "scroll." This shows the force of the figure, Isa. 34:4, where the heavens are represented as rolled together as suddenly as the opposite ends of an unrolled scroll fly to meet each other when the hand of the reader is withdrawn from it.

A kind of paper was made from the stalk of an Egyptian vegetable called papyrus, or paper-reed, which is still found in various parts of India. See BULRUSH. The stalk was slit with a needle into plates or layers as broad and thin as possible. Some of them were 10 or 15 inches broad. These strips were laid side by side upon a flat horizontal surface, and then immersed in the water of the Nile, which not only served as a kind of sizing, but also caused the edges of the strips to adhere together as if glued. The sheets thus formed were dried in the sun and then covered with a fine wash, which made them smooth and flexible. They were finally beaten with hammers and polished. Twenty

or more of these sheets were sometimes connected in one roll.

The pen or style\* was made of some hard substance, perhaps not unlike the instruments used by glaziers to cut glass. Jer. 17:1. Upon tablets of wax an instrument was used, one end of which was pointed, to mark the letters, and the other broad and flat, to make erasures. Pens or styles of copper are now used by the Ceylonese. On a soft substance like linen or papyrus, the marks were painted with a fine hair-pencil, as is practised among the Chinese to this day.

Most of the Eastern nations now use the *reed-pen*, which is split with an instrument used as we use the penknife. Jer. 36:23. The pith is removed, and the bark or rind, being split like a quill, retains and properly sheds the ink. It is not hard or stiff enough to be used long without mending. See PEN.

Ink was prepared from a variety of substances (see INK), and those who were skilful in writing wore an ink-horn fastened to the girdle, Eze. 9:2, which is the present mode among the Persians and the Moors of Barbary. See INKHORN.

As tables were unknown, the paper or other substance written upon was laid upon the knees or held firmly with the left hand.

A sealed book was a roll fastened together by a band or string, and a seal affixed to the knot, Isa. 29:11, as seen in the cut.

BOOK OF THE GENERATION, Gen. 5:1; Matt. 1:1, signifies the genealogical history or records of a family or nation.

BOOK OF THE LIVING, Ps. 69:28, and the kindred phrase, BOOK OF LIFE, Rev. 21:27, are supposed to allude to the genealogical lists or registers kept by the Jews, from which the names of the dead were erased. Isa. 4:3. The aptness and force of the figurative use of the terms are sufficiently obvious.

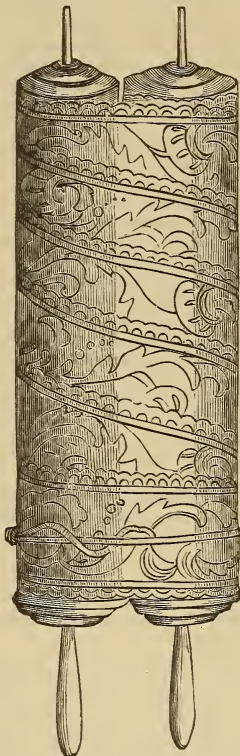
BOOKS OF JUDGMENT. Dan. 7:10. The allusion here is probably either to the practice of opening books of account to settle with servants or laborers, or to the custom of the Persian kings to have a book in which a daily record is made of special services performed by

\* Hence the word *style*, signifying one's manner of writing—*easy style*, *elegant style*, etc.



any of their subjects, and of the rewards which were given to the individuals. Esth. 6:1-3.

BOOK OF THE WARS OF THE LORD, Num. 21:14, BOOK OF JASHER, or the RIGHT-



Book of the Law closed.

EOUS, Josh. 10:13 and 2 Sam. 1:18, and BOOK OF THE CHRONICLES (or annals) of the kings of Judah and Israel, 1 Kgs. 14:19, 29, are the names of ancient writings known to the Jews, but not preserved in the sacred canon.

**BOOTH.** See FEAST OF TABERNACLES.

**BOOTY.** Moses laid down the law upon this subject in Num. 31:26-30. In regard to the army, David made the additional rule that those who "carried by the stuff"—the bag-

gage-guard—should share equally with those who fought. 1 Sam. 30:24. No booty could be taken from the Canaanites, as they were all, with all they had, devoted to destruction. But in wars outside of Palestine the practice was allowable. Metallic articles were kept for holy use. Josh. 6:17-19; cf. Deut. 20:12-18.

**BO' OZ,** FOR **BO' AZ.** Matt. 1:5; Luke 3:32.

**BORDER.** See CLOTHES.

**BORROW.** See LOAN.

**BOS' CATH.** 2 Kgs. 22:1. See BOZKATH.

**BO'SOM.** The dress of the Jews was such as allowed them to carry within a fold in the bosom of the robe what could not be carried in the hand. Isa. 40:11; Luke 6:38. It was also used to denote a place of rest and security. Hence the term *Abraham's bosom* is figuratively spoken of as the abode of Lazarus, and means the same as *paradise*. Luke 16:23; comp. 23:43. To lean on the bosom implied great intimacy. John 13:23. The position of John, leaning on the bosom of the Saviour, was easy and natural, since the company were reclining at table upon couches, and the back of his head came near the bosom of Jesus, who was on his left. The use of this term, John 1:18, imports the perfect unity of the Father and Son.

**BO'SOR,** in 2 Pet. 2:15, Greek form of Beor.

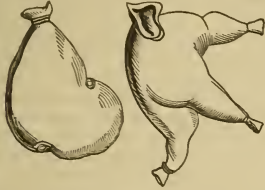
**BOS'SES,** the prominent or projecting parts of the buckler, and of course the thickest and strongest. Job 15:26.

**BOTCH,** probably the black leprosy, or elephantiasis. Deut. 28:27, 35. See LEPROSY.

**BOT'TLE.** Gen. 21:14. Ancient bottles were made of the skins of animals, which were properly dressed for the purpose. The openings of the skin were closed except at the neck, through which the liquor was to be received and discharged, and which was fastened by a string, like a bag. They were, of course, of different sizes and shapes, as the skins of kids, goats, or oxen might be used. Bruce describes particularly a bottle which he saw in Arabia, made in this manner, of an ox-skin, which would hold 60 gallons.



Christian missionaries in Eastern countries frequently speak of the goat-skins and leathern bottles in which they carry water in their journeys.



Skin-Bottles. (Ayre.)

Where the travelling is rough and the vessels likely to strike against each other, they are made of the strongest material that can be found. The skins or bottles used for new wine were of the freshest and most flexible kind, in order that they might the better endure the process of fermentation. Matt. 9:17.

The effect of smoke on a skin-bottle would be to blacken and shrivel it. Ps. 119:83. Water or wine put into such a bottle would all run out. Nearly



Arab Water-Carrier.

all the drinking-water now used in Egypt is brought from the river Nile in skin-bottles, by Arab water-carriers, as shown in the picture.

**BOW.** See ARMOR.

**BOW,** a posture. Gen. 37:10. To bow down one's self is expressive of great reverence and humility. Gen. 24:

26, 48; 1 Kgs. 1:53 and 2:19. It was a common mode of salutation in the East to kneel upon one knee and bow the head until it touched the ground.

It is still the custom in many Eastern nations for subjects to kneel before the throne of the king and bow their heads slowly till they touch the earth.

**BOWELS.** As we use the terms *heart, breast, bosom*, so this term is used by the sacred writers, evidently in a figurative sense, for affections or emotions of the heart. Col. 3:12; 1 John 3:17.

**BOX TREE.** Isa. 41:19. A small evergreen tree, either the same with or closely resembling the shrubby box of our gardens. One species (*Buxus longifolia*) is found on Lebanon, and may once have been common in Palestine. It is believed that the Phœnicians imported the wood of other species from Chittim, and used it with ivory for inlaid work. The perfect proportions of this tree, its perennial beauty of foliage, and its utility illustrate the prosperity and grace which God will bestow on Zion. Isa. 60:13.

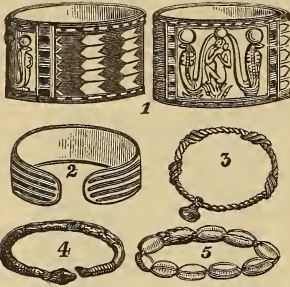
**BO'ZEZ,** one of two sharp rocks between Geba and Michmash. 1 Sam. 14:4, 5. Robinson traced them out in *Wady Suweinit*, but Stanley could not make them out. Conder suggests *El Hossn*.

**BOZ'KATH, AND BOS'CATH** (*stony height*), a place on the plains of Judah. Josh. 15:39; 2 Kgs. 22:1. Warren proposes *Beshit* as its site.

**BOZ'RAH** (*fortress*), two cities. 1. Bozrah in Edom. Isa. 34:6; 63:1, which was to become a perpetual waste, Jer. 49:13; Am. 1:12; Mic. 2:12; modern *Buseirah*, in the mountains of Petra, 20 miles south-east of the Dead Sea.

2. Bozrah in Moab. Jer. 48:24. Judgment has surely fallen upon it. Porter thinks it the same as modern *Buzrah*, where are the ruins of a magnificent city nearly 5 miles in circuit, once having 100,000 inhabitants, but now only 20 families. It is near the Hauran, 60 miles south of Damascus. Portions of its massive walls and towers, theatre, temples, stone doors and roofs, some of the ruins of the work of the early inhabitants, perhaps the giants Rephaim, and more of the work of later Roman builders, are still to be seen in good state of preservation. Bozrah at one time had 17 bishops under its archbishop.

**BRACE'LET.** An ornament (chain or clasp) worn on the arm by



Bracelets. (British Museum. From Ayre.)

1. Gold Egyptian Bracelets. 2. Silver Bracelet. 3. Bronze, with Bell attached, taken from Mummy of a Girl. 4. Iron, with Cornelian Setting. 5. Bracelet of Cowries.

both sexes. Gen. 24:30. Among Eastern princesses it is a badge of royalty, and was probably regarded as such in the time of David. 2 Sam. 1:10. The royal bracelet was of much richer materials, and was worn above the elbow;



Assyrian Bracelets. (From Nineveh Marbles. Ayre.)

the common bracelet was worn on the wrist. Eze. 16:11.

**BRAM'BLE.** See THORNS.

**BRANCH.** This word is often figuratively used by the sacred writers. Ps. 80:15; John 15:5, 6. It is also one of the titles of the Messiah. Isa. 11:1 comp. with Isa. 53:2; Zech. 3:8 and 6:12. The family of Jesse is represented under the figure of the stock of a tree firmly rooted, and the coming of Christ from the seed of David is represented as the shooting forth of a branch, which is here called, by way

of distinction and eminence, "THE BRANCH;" for Christ, even in his common nature, far surpassed all the house of David in the dignity, power, and glory of both his person and office.

**BRASS.** This compound metal was probably unknown in ancient times, but bronze, a mixture of tin and copper, may sometimes be referred to under this name. That which is called brass in most passages of the sacred writings was doubtless what we call copper. Gen. 4:22; Deut. 8:9. It was used for a variety of purposes about the temple, and also for fetters, Jud. 16:21; 2 Kgs. 25:7; armor, 1 Sam. 17:5, 6; and musical instruments. 1 Chr. 15:19; 1 Cor. 13:1. The words *brass, brazen*, etc., occurring under the words ARMOR, ALTAR, BOOK, etc., are used in conformity with the common English translation of the Bible, and not with technical accuracy.

**BRA'ZEN SEA.** See LAVER.

**BRA'ZEN SER'PENT.** See SERPENT.

**BREAD.** The bread of the Jews was generally made of wheat. Barley and other grains were sometimes used. Jud. 7:13.

The materials were prepared as in modern days. See MILL, SIEVE. The kneading of the dough was performed in kneading-troughs, Gen. 18:6; Ex. 12:34; Jer. 7:18, or wooden bowls such as the Arabians use at this day for a like purpose, although some suppose that the kneading was done upon a circular piece of leather such as is now used in Persia, and which would be more properly called a kneading-bag, as it draws up like a knapsack. Either of the utensils would be easily transported. Very simple leaven was used in the dough. The loaves were shaped like a plate, and when leavened were ordinarily of the thickness of one's little finger. See TABLE. These cakes were generally baked in either public or private ovens. The fuel was wood or dried flower-stalks or grass. Other modes of baking were, however, used; as by spreading the dough upon heated stones or throwing it into the embers of the fire. A pan likewise seems to have been used at other times. 2 Sam. 13:9. The unleavened bread was very thin, and was broken, not cut. Lam. 4:

4; Matt. 26:26; Mark 14:22; Luke 22:19. The term *bread* is often used for food or provisions in general.

BREAD-CORN, Isa. 28:28, is used for wheat, barley, or any other grain from which bread was made.

The figurative expressions *bread of sorrows*, Ps. 127:2, and *bread of tears*, Ps. 80:5, may denote that the suffering of sorrow and the shedding of tears had become as much a part of the portion of every day as one's daily bread. So the *bread of wickedness*, Prov. 4:17, and *bread of deceit*, Prov. 20:17, denote not only a living or estate obtained by fraud and sin, but that to do wickedly is as much the portion of a wicked man's life as to eat his daily bread.

**BREAK'FAST.** See MEALS.

**BREAST'PLATE.** 1. A part of the official dress of the Jewish high priest. Ex. 28:15. It was a piece of embroidered work, about 10 inches square and made double, with a front and lining, so as to answer for a pouch or bag. It was adorned with twelve precious stones. See HIGH PRIEST.

The two upper corners were fastened to the ephod, from which it was not to be loosed, Ex. 28:28, and the two lower corners to the girdle. The rings, chains, and other fastenings were of gold or rich lace. It was called the *memorial*, Ex. 28:12, 29, inasmuch as it reminded the priest of his representative character in relation to the twelve tribes; and it is also called the breastplate of judgment, Ex. 28:15, perhaps because it was worn by him who was instrumentally the fountain of justice and judgment to the Jewish Church. Others think it is because the Urim and Thummim were annexed to it. See URIM AND THUMMIM.

2. The breastplate was also that article of ancient armor which protected the breast. Eph. 6:14. See ARMOR. Its figurative use in the passage above cited, and also in Isa. 59:17, is sufficiently obvious.

**BREECH'ES,** a kind of drawers, reaching from the loins to the thighs, worn by the priests. Ex. 28:42.

**BRETH'EN OF THE LORD.** See BROTHER.

**BRICK,** Gen. 11:3, was a building-material among the Jews, but the size of their bricks was much larger than that of ours. Bricks found among the ruins of Babylon are a foot square, and resemble tile rather than brick. They were usually hardened by the heat of the sun, although kilns were not unknown. 2 Sam. 12:

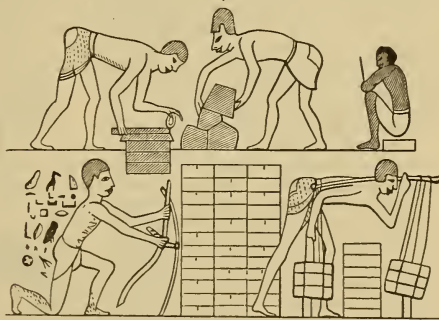


31; Jer. 43:9; Nah. 3:14. In lower Egypt many pictures on the walls represent the Jews making bricks under the lash of the Egyptian taskmasters, in confir-

mation of the account in the book of Exodus, 1:11; 5:7-14.



Assyrian Brick from Nimroud, inscribed with Shalmaneser's Name and Title. (Ayre.)



Jews and Captives making Bricks in Egypt.

**BRIDE, BRIDE'GROOM, BRIDE'-CHAMBER.** See MARRIAGE.

**BRIDLE.** See HARNESS.



**BRIERS.** See THISTLE.

**BRIG'ANDINE.** Supposed to be the same with the habergeon and coat of mail. Jer. 46 : 4. See ARMOR.

**BRIM'STONE.** Ps. 11 : 6. Sulphur, a well-known mineral substance, exceedingly inflammable, and which when burning emits a suffocating smell. We are told that the cities of the plain were destroyed by a rain of fire and brimstone. There is nothing incredible in this, even if we suppose only natural agencies were employed. Like many other travellers, the writer has pieces of pure sulphur and of asphalt or mineral pitch, both found in that vicinity in abundance and highly inflammable. Volcanic action might easily have filled the air with inflammable substances, falling down in streams of liquid fire upon those devoted cities.

This word is often figuratively employed. Job 18 : 15; Isa. 34 : 9; Rev. 21 : 8. Whether the word is used literally or not in the passages which describe the future sufferings of the wicked, we may be sure that it expresses terrible punishment.

**BROTHER, BRETH'REN,** a term which properly denotes the nearest consanguinity—that is, male children of the same parents, as in Gen. 4 : 2 and 42 : 13, but sometimes persons of more remote kindred or of the same nation, Gen. 13 : 8; Esth. 10 : 3; Acts 7 : 25, 37 and 13 : 26, or even those who are closely united in affection. 2 Sam. 1 : 26. In the N. T. the term is more frequently applied to the spiritual relationship which the true followers of Christ sustain to him and to each other. Matt. 12 : 50; Rom. 14 : 10; 2 Thess. 2 : 13.

"THE BRETHREN OF THE LORD."—The N. T. repeatedly speaks of brethren (and also of sisters) of Jesus, and names four of them—James, Joseph, Simon, and Judas. There are three theories about the degree of this relationship. 1. The simplest explanation is that they were the full brothers of Jesus, or younger children of Joseph and Mary. This is the natural deduction from the context, Matt. 1 : 25; 13 : 55. But the feeling of reverence for the virgin mother, the value placed upon celibacy in the early Church, the instinctive shrinking from regarding Mary as an ordinary woman, bear-

ing children in sorrow, and that, too, after the *Holy Ghost* had overshadowed her and she had given birth to the Messiah,—have suggested to the Roman and Greek Churches and to many Protestants two other theories. 2. That they were the children of Joseph by a former marriage. So taught Epiphanius and the ancient Greek Church. 3. That they were the children of Mary, the wife of Alpheus, the supposed sister of the Virgin Mary, and hence that they were Christ's cousins, and among the apostles. So St. Jerome and the Roman Church. Lange has modified this view by supposing that Alpheus was the brother of Joseph, and that because he died early they were adopted by Joseph into his family, which is extremely improbable. The strongest objection to 1 is that Jesus commended his mother to John. John 19 : 26. 2 is not open to any grave objection. 3 is beset with difficulties: (1.) It does violence to the natural and usual meaning of the word "brother," while the N. T. has a special term for "cousins." Col. 4 : 10; Luke 1 : 36. (2.) It assumes that two sisters had the same name, Mary. (3.) It fails to explain how these brethren could also be apostles, while we are told that they did not believe in Jesus before the resurrection and treated him rather disrespectfully. John 7 : 5. (4.) It is probable that Salome, and not Mary, was the sister of our Lord's mother. John 19 : 25. The natural view furnishes an argument in favor of the historical character of the Gospels.

**BUCK'LER.** See ARMOR.

**BUILDINGS.** See DWELLINGS.

**BUK'KI** (*wasting*). 1. The Danite chief chosen of the Lord to represent his tribe in the division of the Land of Promise. Num. 34 : 22.

2. One of the high-priestly line. 1 Chr. 6 : 5, 51; Ezr. 7 : 4. Probably he was never the high priest.

**BUKKI'AH** (*wasting from Jehovah*), the chief of the sixth division of singers. 1 Chr. 25 : 4, 13.

**BUL.** See MONTH.

**BULLS.** Cattle, being often left to roam for years at pleasure, became half wild. In the rich pastures of Bashan the bulls were strong and ferocious. Ps. 22 : 12. In Deut. 14 : 5 and Isa. 51 : 20



there is a Hebrew word translated "wild bull" which is believed to mean the oryx (*Oryx leucoryx*), a large and powerful antelope still found on the borders of Palestine. Its chief means of defence are its sharp horns, often more than 3 feet in length, which gracefully curve over its back, but which in conflict, by bending the neck, are thrown forward. When entangled "in a net" these horns would be a great disadvantage.

**BUL'RUSH, RUSH**, a large sedge (*Cyperus papyrus*) still found upon Lake Merom and the northern shores of the Sea of Galilee. It was formerly abundant in Egypt, but has now disappeared. Upon the upper Nile it is still found, and it is used by the modern Abyssinians for constructing boats. Ex. 2:3-5; Isa. 18:2.

The bulrush grows in shallow water or mire. Job 8:11. It has an unbranching straight, triangular culm, terminating in a large head (umbel) of small and somewhat drooping stems, as shown in the cut, bearing the chaffy fruit on their extremities. The stalk is usually about 10 feet high and 2 or 3 inches in diameter at the base. An area of papyrus surmounted by its beautiful tufted plumes is a fine sight.

From this plant paper was first made and derived its name. See Book.

**BUL'WARK.**

See WAR.

**BU'NAH** (*discretion*), one of Judah's descendants. 1 Chr. 2:25.

**BUN'NI** (*built*). 1. A Levite. Neh. 9:4.

2. One who sealed the covenant. Neh. 10:15.

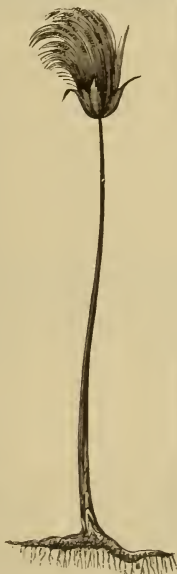
3. A Levite. Neh. 11:15.

Bunni is said to have been the Jewish name of Nicodemus.—Ewald.

**BUR'DEN.** This word, when it is used in connection with some city or nation (as the *burden of Moab*, the *burden of Nineveh*, etc.), expresses the disastrous and calamitous import of the prophecy. The *burden of the desert of the sea* (Babylon), the *burden of the valley of vision* (Jerusalem), and similar expressions, are explained by their subject or connection. The phrase is frequently used by Isaiah. Isa. 13:1; 15:1, etc.

**BUR'IAL, BUR'Y.** Gen. 23:4; Matt. 26:12. It was customary among the Jews, and ancients generally, for the children or near kindred to close the eyes of the dying. Gen. 46:4. A loud and general wailing followed the decease, John 11:19, 31, 33, and continued many days after burial. The body of the deceased was washed and laid out. Acts 9:37. It was wrapped in folds of linen cloth, and the head bound around with a napkin. It is said that Lazarus was bound "hand and foot with grave clothes," John 11:44, and it is supposed by many that each limb had its separate wrapper, as it was customary in Egypt to wrap even each finger in a separate cloth or band, so that hundreds of yards of cloth are often unwound from one of their mummies. When thus bound around, it was placed on a bier, in readiness to be borne to the grave. See BIER, EMBALM.

The climate, and the uncleanness which was contracted, under the law, from contact with a dead body, or even by coming into the same apartment with it, would naturally lead to the custom of early interments. In Persia, we are told, it is not customary to keep the dead over two or three hours, and the European Jews universally bury their dead early. There were many exceptions in this respect, however. The practice of embalming was not general among the Jews, though spices, etc., were used in their burials. 2 Chr. 16:14; John 19:40. Jacob and Joseph, whose bodies were embalmed, both died in Egypt, where the art of embalming was very skilfully practised. In Jacob's case we are told that Joseph commanded his servants the physicians to embalm



Bulrush.

his father, and then he was placed in a coffin in Egypt, and thence his body was carried to Machpelah, in Canaan, and buried. Gen. 50:2, 7, 13. Coffins were used in Egypt and Babylon, but are unknown in the East even at the present day, except when a body is to be conveyed to a distant place. See EMBALM.

All civilized nations have agreed in attending with some solemnity to the burial of their dead. Among the Jews the bier was followed to the grave by the nearest relations and other friends. 2 Sam. 3:31; Luke 7:12. Other persons attended, and sometimes mourners (or rather wailers by profession) were employed to attend the body. Jer. 9:17; Eze. 24:17; Am. 5:16; Matt. 9:23. This is the custom now in many Eastern nations.

Certain places were appropriated by the Jews to the purpose of burying the dead, and they were both public and private. Gen. 23:4; 50:13; Jud. 8:32; 16:31; 2 Sam. 2:32; 21:14; 2 Kgs. 23:6; Jer. 26:23. They were usually selected in gardens, 2 Kgs. 21:18, 26; John 19:41; or fields, Gen. 23:11; or caves in the sides of the mountains, 2 Kgs. 23:16, 17; or in rocks, Isa. 22:16; and to be unburied was regarded as exceedingly disgraceful. 1 Sam. 17:44-46; 2 Kgs. 9:10; Ps. 141:7; Jer. 8:2 and 22:19. The grave was called the house or home of the dead. Job 30:23; Eccl. 12:5. The burial-places were usually in retired situations, and hence were the resort of demoniacs, Matt. 8:28, and were usually without the city walls. Kings and prophets alone, it would seem, were buried within in the walls. Josh. 24:30, 33; 1 Sam. 25:1; 28:3; 2 Kgs. 21:18; 2 Chr. 16:14; 24:16; 33:20; Neh. 3:16. Though solitary, they were selected with reference to shade, prospect, etc. Gen. 23:17; 35:8; 1 Sam. 31:13.

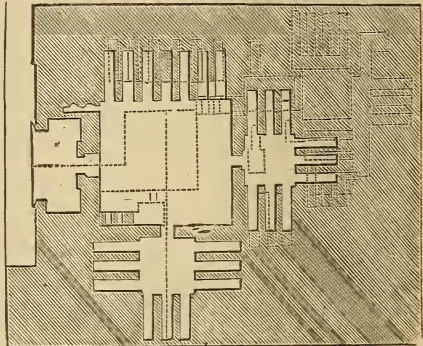
The desire to be buried with one's kindred was very strong. 2 Sam. 19:37; and it is remarkable that the Jews, as a people, in all their dispersions and sufferings, retain an ardent desire to be buried in their own land, especially around Jerusalem.

It was not unusual for a single family

to have near their dwelling-house a small building without door or window, built of stone or other durable material, which was called the sepulchral house or family mansion for the dead.

The following description of the tombs of the Judges is taken from Baedeker's *Palestine and Syria*, p. 238: On the western side of the rock there is a small fore-court, leading to a vestibule, from which is entered the tomb-chamber. The portal was once capable of being closed from within. On the left side of the chamber are 7 shaft-tombs, above which, at irregular distances, are 3 vaulted niche-tombs, and at the back of these again there are several shaft-tombs. In the western wall is a niche. Adjoining this *first* chamber on the east and south are 2 others, on about the same level, and 2 on a lower level. They have tombs on three sides. A passage with 3 tombs descends from the *first* to the north-eastern chamber, which contains 13 tombs. The other side-chamber contains no tomb.

The sepulchres of the Jews were sometimes expensively built and adorned or garnished, and were whitened at short intervals, so as to make them conspicuous, that they might be avoided, as contact with them occasioned ceremonial uncleanness. Hence the

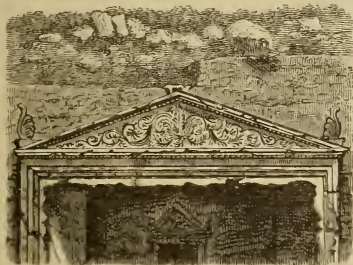


Plan of Tombs of the Judges. (After de Saulcy.)

force of our Lord's reproof. Matt. 23:27. Sometimes titles or inscriptions were placed on them. 2 Kgs. 23:17. To build a sepulchre for a man was an

expression of respect and honor. Matt. 23 : 29 ; Luke 11 : 48.

The most famous sepulchres in Palestine are the Machpelah, the burial-place of the patriarchs, under the great mosque of Hebron, to which, however, no stranger is admitted ; the sepulchre of Joseph, near Jacob's well, in Sa-



Tomb of the Judges. (From Photograph by Good.)

maria ; the tombs of the kings and the tombs of the Judges, near Jerusalem ; and the supposed sepulchre of Christ, in the church of the Holy Sepulchre, in Jerusalem.

**BURNING BUSH.** See MOSES and SHITTIM-WOOD.

**BURNT-OF'FERING.** See SACRIFICE.

**BUSH.** Mark 12 : 26 ; Luke 20 : 37. In these passages reference is made to that section of Scripture in which the account of the burning bush is to be found, and not to the bush itself.

**BUSH'EL.** See MEASURES.

**BUTLER,** an honorable officer of the king's household, called "cup-bearer" Neh. 1 : 11, it being his duty to fill and bear the cup or drinking-vessel to the king. The chief butler had the charge and oversight of the rest. Gen. 40 : 1-13.

**BUTTER.** As this word is used in the Scriptures, it probably means sour or coagulated milk, which, when mingled with water, is still regarded as a very agreeable and refreshing beverage by Eastern nations. Gen. 18 : 8. Their butter, such as it was, might have been sometimes clarified

and preserved in jars, as at the present day in Asia, and when poured out resembles rich oil.

The figurative expression in Job 29 : 6, "I washed my steps with butter," denotes primarily the abundance with which the patriarch was blessed ; but it is also supposed by some to refer to the great quantities of cream which his herds produced, and which were trodden into butter. This fanciful interpretation aside, the passage seems to be self-explanatory, the figurative allusion to butter having the same force and effect as that to oil.

The place of butter as a general article of food in the East was supplied in some measure by the vegetable oil which was so abundant.

Butter was made by pouring the milk into a goat-skin, and then shaking or treading it to and fro in a uniform direction until the separation of the butter took place. The butter mentioned in Jud. 5 : 25 was probably cream, or a preparation of which cream was a component part. It is not improbable that the bottle of milk in the passage cited was no other than a skin which had been used as a churn, and that the refreshment was butter-milk, presented in the richest vessel that was at hand. Butter-milk is still esteemed a most refreshing beverage by the Arabs.

Butter and honey were used together, and were esteemed among the choicest productions of the land. And travellers tell us that the Arabs now use cream or new butter mixed with honey as a principal delicacy.

**BUZ** (*contempt*), a territory ; perhaps named from Buz, and probably in northern Arabia. Jer. 25 ; 23 ; Gen. 22 : 21.

**BUZ** (*contempt*). 1. A son of Abraham's brother Nahor. Gen. 22 : 21.

2. A Gadite. 1 Chr. 5 : 14.

**BU'ZI** (*contempt*), the father of Ezekiel the prophet. Eze. 1 : 3.

**BUZITE, THE.** Elihu is so called, Job 32 : 2, 6 ; probably because he was the descendant of Buz. Gen. 22 : 21.

**BYTHIN'IA.** See BITHYNIA.

## C.

**CAB.** See MEASURES.

**CAB'BON**, a place in Judah. Josh. 15:40. Three places have been suggested as its site—*el-Kufeir*, 10 miles south-east of Ashkelon; *el-Kubeibeh*, near *Beit Jibrin*; and *Abu Kabûs*.

**CAB'INS**, Jer. 37:16, or **CELLS**, were probably niches or apartments within the dungeon, for the separate confinement of prisoners. The idea conveyed is, that the prophet suffered the most severe and loathsome imprisonment.

**CAB'UL**. 1. A place in Asher, Josh. 19:27; now *Kabûl*, 10 miles south-east of Accho.

2. A name of the land containing 20 cities given by Solomon to Hiram, 1 Kgs. 9:10-13, in a region of Galilee east of Accho. The word has no special meaning in Hebrew.

**CÆ'SAR**, the official title of the Roman emperors. It is borrowed from the famous Julius Cæsar. It occurs about 30 times in the N. T., and is applied to Augustus, Luke 2:1; Tiberius, Luke 3:1; Claudius, Acts 11:28; and Nero, Acts 25:8. Such Jews as were Roman citizens had the right of appeal to Cæsar, Acts 25:11, who was their ruler. See separate names.

**CÆ'SAR AUGUS'TUS**. See AUGUSTUS.

**CÆ'SAR, CLAU'DIUS**. See CLAUDIUS.

**CÆSARE'A**, the chief Roman city of Palestine in New Testament times. It was on the Mediterranean, about 44 miles south of Acre, and 47 miles in a direct line north-west of Jerusalem. It had a harbor protected by an artificial wall or breakwater.

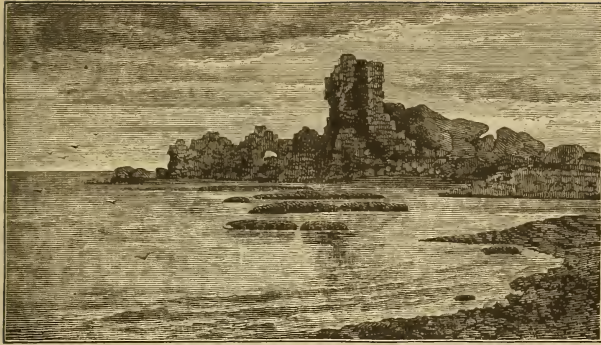
*History*.—Originally it was called "Strato's Tower." Herod the Great built a city there, B. C. 10, and named it in honor of Augustus Cæsar. Herod Agrippa I. died there, Acts 12:19-23. Philip the evangelist lived there, 8:40; 21:8, 16, and Cornelius, 10:1-24. Paul frequently visited it, 9:30; 18:22; 21:8; 23:33; was in bonds there two years, 24:27; it was the official residence of

Festus and of Felix. Vespasian was declared emperor there. It had a learned school and an episcopal see; was the birthplace of Procopius; the residence for a time of Origen; of Eusebius, the historian, who was bishop of Cæsarea; was a noted city in the time of the Crusades; was twice rebuilt by the Christians; fell into decay; and is now in ruins. It is called *Kaisari-eh*. Large quantities of the building-stones have been carried to other towns and used for building. Stanley calls it the most desolate site in Palestine, with no signs of human life, and the nearest road passes at a distance from the extensive ruins.

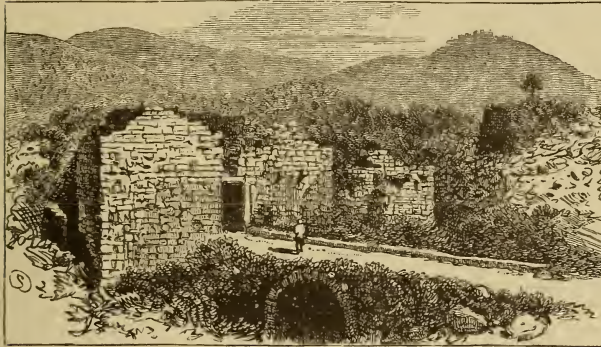
**CÆSARE'A-PHILIP'PI**, the Greek Paneas, now called *Banias* by the Arabs, is a town at the base of Mount Hermon, about 20 miles north of the Sea of Galilee and 45 miles south-west of Damascus. It was the northern limit of our Lord's journeys, Matt. 16:13; Mark 8:27, and was probably Baal-gad of Old Testament history. It was here that Peter, in the name of all the other apostles, made that fundamental confession of faith in Christ as the Son of God and the Saviour, and that Christ uttered the prophecy concerning the indestructible character of his Church. Matt. 16:16 ff. The gushing waters of the sources of the Jordan and the immovable rocks of Mount Hermon were in full view when our Lord spoke those words, and served to illustrate their meaning. The landscape is one of the most beautiful in Palestine, and has been called the Syrian Tivoli.

*History*.—The town is remarkable for its physical and historical associations. It was near two important sources of the Jordan; its ancient classical name was *Paneion*, in commemoration of the sanctuary of the god Pan; it was enlarged by Philip the Tetrarch, and named Cæsarea-Philippi to distinguish it from the other Cæsarea, on the Mediterranean; later on it was called *Neronias* by Herod Agrippa II.; it became the seat of a bishopric; it was repeatedly

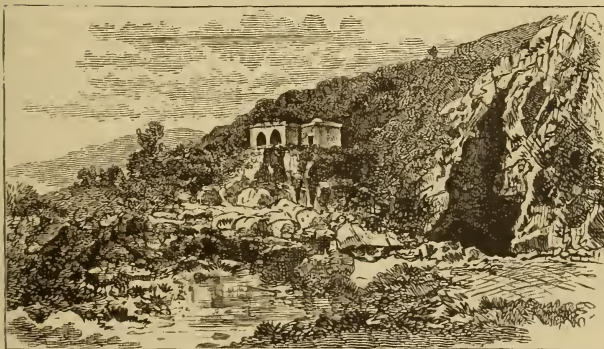




Caesarea. (From a Photograph. Palestine Exploration Fund.)



Caesarea-Philippi, or Banias. (After Photographs of Frith and Good.)



Sources of the Jordan near Banias. (After Photographs of Frith and Good.)

taken during the Crusades. It is now called *Baniās*, and has about 50 houses, many ruins of columns, towers, temples, a bridge, and of a remarkable castle. The place is now noted for one of the chief sources of the Jordan, which rushes in clear crystal springs from beneath the rocks of Mount Hermon, and flows rapidly towards Dan, uniting with another source below that town.

**CÆ'SAR'S HOUSE'HOLD**, Phil. 4 : 22, was Paul's phrase for the servants and dependents in the palace of the Roman emperor, some of whom were converts. It is unlikely that any members of the imperial family are meant, although the expression (as Lightfoot remarks) "might include equally the highest functionaries and the lowest menials."

**CA'IAPHAS** (*depression*) was the high priest of the Jews, A. D. 27-36, and therefore at the time of our Saviour's trial. John 11 : 49, 51. The office was formerly held for life, but at this time it was filled and vacated at the pleasure of the Roman government. The raising of Lazarus roused the Sanhedrin to action, and Caiaphas turned their thoughts toward the execution of the hated and feared Prophet by deliberately advising his death on the score of expediency. His language was unconsciously prophetic. John 11 : 49-52.

After Christ's arrest he was arraigned before Caiaphas. A vain effort having been made to secure false testimony sufficient for his condemnation, Caiaphas at last adjured him to declare whether he was indeed the Christ, the Son of God. On Jesus's answering affirmatively, Caiaphas pretended to be so shocked at his supposed blasphemy that he declared all further witness was unnecessary to convict him, and the council unanimously condemned him to death. Matt. 26 : 65-68.

As Caiaphas had no power to inflict the punishment of death, Christ was taken from him to Pilate, the Roman governor, John 18 : 28, that his execution might be duly ordered. See ANAS. Before Caiaphas, Peter and John were brought for trial. Acts 4 : 6.

**CAIN** (*possession*), the first-born of Adam and Eve. Gen. 4 : 1. Welcomed as the promised deliverer, he disappointed his parents' dearest hopes and proved to be of a bad heart, for out of

envy because his brother's sacrifice had been accepted and his own rejected, he slew his brother. See ABEL.

For this crime he was banished from his home. But God, remembering mercy in the midst of wrath, gave him some sign or mark whereby he would have protection from attacks likely to be made upon him as the accursed of God. He then went to the land of Nod, to the east of Eden; after the birth of his son Enoch (and perhaps other children), he began to build a city—*i. e.* a village of rude huts, as distinguished from the movable tents of the nomads. Gen. 4 : 16, 17. See NON.

**CAIN** (*lance*), in the mountains of Judah, Josh. 15 : 57; perhaps modern *Yukin*, south-east of Hebron.

**CAINAN** (*possession, or a smth.*)  
1. The son of Enos. Gen. 5 : 9-14; Luke 3 : 37. He is called Kenan, which is the correct form, in 1 Chr. 1 : 2. He lived 910 years.

2. A son of Arphaxad, Luke 3 : 36; but as the name is not found in the Hebrew, it is probably an unwarranted interpolation into the Septuagint, and thence copied by Luke into his Gospel.

**CAKE**. See BREAD.

**CA'LAH** (*old age*), one of the oldest of Assyrian towns; founded by Nimrod, Gen. 10 : 11, and probably for a time the capital of the Assyrian kingdom. Layard, Porter, and Kalisch locate it at *Kileh-Sherghat*, on the Tigris, 40 miles below *Nimroud*, where there is a vast ruin 3 miles in circuit. The Rawlinsons, Geo. Smith, and others, place it at *Ninroud*, where are ruins covering about 1000 acres. They indicate a town in the form of an irregular quadrangle, surrounded by a wall, flanked with towers, and pierced with gates. The remains of palaces, temples, and a famous tower or pyramid form a mound of ruins, 600 yards long, with a cone 140 feet high. See ASSYRIA and ARMENIA.

**CAL'AMUS**, Song Sol. 4 : 14 : Eze. 27 : 19, or SWEET CALAMUS, Ex. 30 : 23, or SWEET CANE, Isa. 43 : 24; Jer. 6 : 20. All probably names for the same plant. It seems to have been an aromatic reed brought "from a far country." Lemon-grass (*Andropogon*) is "a plant of remarkable fragrance and a native of Central India, where it

is used to mix with ointments, on account of the delicacy of its odor." Calamus may have been a species of this.

**CAL'COL** (*sustenance*), a Judite, 1 Chr. 2:6; probably same with Chalcol. 1 Kgs. 4:31. He was one of the four sages whom Solomon excelled in wisdom.

**CAL'DRON**, a vessel for boiling flesh for any use, ceremonial or domestic. 1 Sam. 2:14; 2 Chr. 35:13; Job 41:20; Mic. 3:3.

**CALEB** (*capable*). 1. The son of Hezron, of the tribe of Judah, and father of Hur. 1 Chr. 2:9 (where he is called Chelubai), 18, 19, 42, 46, 48.

2. One of the twelve spies sent by Moses into Canaan. Num. 13:6. He and Joshua were the only adults born in Egypt who entered the land as conquerors, because they brought a truthful report, while the other ten were frightened, told exaggerated stories of the native population, and spread discontent and despair. Caleb and Joshua assured the people that they might easily gain possession of Canaan. In return for these assurances, the people proposed to stone them. A plague from the Lord broke out, and the lying spies were all killed. Num. 13 and 14. Forty-five years afterward, when the conquest was completed and the land apportioned among the tribes, Caleb, being then eighty-five years of age, applied to Joshua for his share, reminding him of the promise of God, by which he and Joshua were excepted from the general curse of the people, and proposed to take, as his share of the land, Kirjath-arba, the stronghold of the giants and the centre of their fortifications. His request was granted, and he accordingly attacked and subdued Kirjath-arba, and thence proceeded to Kirjath-sepher, another stronghold, afterward called Debir. Here he proposed to give his



Reeds. (Schaff's "Popular Commentary.")

daughter Achsah in marriage to the man who should capture the city. His nephew, Othniel, undertook the enterprise and succeeded, and received the promised reward. Caleb's possessions were called by his name. Josh. 14 and 15; 1 Sam. 30:14.

3. A Caleb, the son of Hur, is mentioned in 1 Chr. 2:50. He may be identical with the spy.

**CALEB** (*a dog*), the district in Judah, between Hebron and Carmel, assigned to Caleb. 1 Sam. 30:14.

**CALF**. Gen. 18:7. A fatted calf was regarded by the Jews as the choicest animal food. 1 Sam. 28:24; Am. 6:4; Luke 15:23. The allusion in Jer. 34:18 is to an ancient custom of ratifying a contract or covenant in the observance of which an animal was slain and divided, and the parties passed between the parts, signifying their willingness to be so divided themselves if they failed to perform their covenant. Gen. 15:9, 10, 17.

**CALF, MOLTEN**, Ex. 32:4, was an idol-god prepared by Aaron in compliance with the request of the children of Israel, who had become impatient at the absence of Moses and desired some visible image or representation of the Deity. See AARON. It was probably made of wood and thickly overlaid with gold.

The golden calves of Jeroboam, 1 Kgs. 12:28, were objects of worship set up by that king in the land of Israel to prevent the ten tribes from resorting to Jerusalem to worship, and so more effectually



Bronze Figure of Apis. (Wilkinson.)

to separate them from the house of David. One of the idols was in Dan and



the other in Bethel, the two extremes of his kingdom. It is supposed this wicked king had become acquainted with the forms and objects of idolatrous worship while he dwelt in Egypt. 1 Kgs. 11 : 40. His sin is almost always mentioned whenever his name is used. See JEROBOAM.

**CALVES OF OUR LIPS**, Hos. 14 : 2, is a figurative expression signifying the fruits of our lips, or our offerings of praise to God. Calves were used in sacrifices, and we are to render praises and thanksgivings to God as the offering of our lips. Heb. 13 : 15.

**CAL'NEH** (*fortified place?*), a city of Chaldæa founded by Nimrod. Gen. 10 : 10; Am. 6 : 2; probably the same as Calno, Isa. 10 : 9, and Canneh, Eze. 27 : 23. Some have proposed to locate Calneh at Ctesiphon, or *Kileh-Sherghat*, on the Tigris, 40 miles below *Nimroud*. Rawlinson and others, however, place ancient Asshur at *Kileh-Sherghat*, and identify Calneh with *Niffer*. The ruins at *Niffer* are 60 miles north-west of *Warka*, and on the east side of the Euphrates, but 30 miles from the present course of the river. They are conceded to be of very great antiquity, and are divided into nearly equal groups by a deep ravine or channel, 120 feet wide, apparently the dry bed of a river which once ran through the town. Inscriptions found in the mounds indicate that the ancient name of the city was *Nipur*, probably the *Nopher* of the Talmud, and hence the Calneh of Genesis.

**CAL'VARY** (*skull*), the place where our Lord was crucified, so called from its conical shape. There is no Scripture warrant for the popular phrase "*Mount Calvary*." It was simply an elevation. Tradition places the site at the modern church of the Holy Sepulchre, within the present walls of Jerusalem. This view is stoutly maintained by George Williams, Ritter, Krafft, Raumer, Rosen, De Saulcy, Sepp, Tischendorf, and several of the members of the British Palestine Survey. It is as stoutly disputed by Robinson, Tobler, John Wilson, Barclay, Thomson, Bonar, Meyer, Ewald, S. J. Andrews, and others.

The arguments turn chiefly on the course of the second wall of Josephus—whether it ran so as to include or

to exclude the present church of the Holy Sepulchre. The evangelists place Calvary distinctly outside of the city in Matt. 28 : 32; Heb. 13 : 12; John 19 : 20, 41. The church of the Holy Sepulchre is inside the present city, which is much smaller now than in the time of Christ. If it was the site of Calvary, it was outside the second wall, which recent discoveries render improbable. Mr. Schick and Bishop Gobat of Jerusalem locate Calvary near the Grotto of Jeremiah, north-west of the Damascus gate; Fisher Howe and Conder, on the Grotto of Jeremiah; Barclay suggests a place near Gethsemane. As in the case of Moses, so in that of Jesus, it may be best that the exact place of his crucifixion and burial remain unknown and out of the reach of profanation and idolatry.

**CAM'EL**, a well-known and highly useful animal in Eastern countries, and justly called "the ship of the desert." It is by the law of Moses unclean. Lev. 11 : 4. The camel is usually about 6 feet in height to the saddle. Though he makes loud complaints when caused to kneel or receive a load, he is still docile, and marches on as under a painful sense of duty. He varies in color from white to black, but is ordinarily tawny. In the Bible lands the Arabian or one-humped camel (*Camelus dromedarius*) is found. Two-humped camels (*C. Bactrianus*) are rarely used except in Central Asia.

The feet of this animal are provided with a tough, elastic sole, which prevents them from sinking in the sand. His hump serves as a cushion for loads, Isa. 30 : 6, and a store-house of food against times of scarcity. There is a large callosity on his breast and three pairs of callosities on his legs, which protect him from laceration when kneeling upon sharp stones. His nostrils are adapted for breathing with safety in a sand-storm. A horny mouth with divided upper lip is fitted for the harsh and thorny shrubs of the desert, which he seems to prefer to more tender herbage. The second stomach of the camel, which is a ruminant animal, is divided into hexagonal cells, and receives and retains for gradual use the water which is drunk. On a full supply he can live even 20 or 30 days. As the camel never sensibly perspires, there is no loss in this direction. These qualities all combine to



adapt the animal to the countries he inhabits and to the services required of him. He is, perhaps, more sure-footed than the ass, more easily supported, and capable of an incomparably greater burden. He can carry a load of 600 or 800 pounds



Camel.

at the rate of 30 miles a day, and, on short journeys, 1000 to 1200 pounds. His usual speed is two and a half miles an hour, but the breed of fast camels called distinctively dromedaries, Jer. 2: 23, will travel 100 miles a day.

Like a docile colt, this animal is driven or led by a rude halter. Crescent-shaped ornaments of cloth and cowrie-shells, or even of silver, are often hung to the camel's neck Jud. 8: 21, 26. The flesh and milk are used for food (except by Jews); the skin and hair are employed for garments; the bones are cut into various articles; and sometimes the dung is needed for fuel.

The ordinary life of the camel is from 30 to 50 years. Camels were formerly, and are still, in the East, among the chief possessions of the wealthy. Gen. 12: 16; 30: 43; 37: 25; Jud. 6: 5 and 7: 12; 1 Sam. 30: 17; 1 Kgs. 10: 2; 1 Chr. 5: 21; 2 Chr. 14: 15; Job 1: 3 and 42: 12; Isa. 30: 6. 153

The expression in Matt. 19: 24 is usually considered figurative, denoting something beyond human power. The same form of expression is used among the Arabs and by the Rabbins in respect to the elephant. Some believe that the expression refers to the small door within the large and heavy door of the Oriental gate, for this is called in Arabic "*the needle's eye.*" Rolla Floyd (a well-known Syrian dragoman) told the writer that till recently it was the custom to close the gates of Jerusalem from 12 till 2 on Fridays during Mohammedan worship, but this small door

might then be used. On one such occasion, Mr. F. was waiting outside the Jaffa gate for some travellers, when a train of camels arrived. He saw them enter the city by unloading each animal and taking it separately through "*the needle's eye.*"

Another figurative expression occurs Matt. 23: 24, in which the inconsistency of the scribes and Pharisees (who attended to the most unimportant ceremonies of their religion, while they were unjust, unmerciful, and faithless) is compared to one who should very carefully *strain out* (not *at*) a gnat or other small insect from the liquor he was about to drink, and yet swallow an animal as large as a camel. See DRINK.

Travellers sometimes throw over the camel, upon the top of his burden, a pair of panniers, in which they ride, one on either side. Two boxes like small carriage-bodies are often hung upon the animal in the same manner, and in these females may ride and be sheltered from the heat. Gen. 24: 64. It is easy to see how Rachel might have concealed her father's idols. Gen. 31: 34. The camel is said to choose ruinous and desolate places for his habitations, and hence the force of the prophetic language respecting Rabbah, Eze. 25: 5: though the prophecy would be abundantly verified if the place should merely become a stopping-place for caravans.

CAMEL'S HAIR, Matt. 3: 4, was made into cloth. 2 Kgs. 1: 8; Zech. 13: 4. Sometimes the fabric was wrought of the finest and softest part of the hair, and was then a very rich and luxurious article of dress. A coarser kind was used for the covering of tents and for the upper garments of shepherds and camel-drivers. Travellers tell us that modern dervishes wear cloth of this kind, and also leathern girdles. The raiment of John the Baptist, Matt. 11: 8, was probably of this kind, for it is put in opposition to *soft raiment*; but some think it was of prepared camel's *hide*.

CAME'LEON. See CHAMELEON.

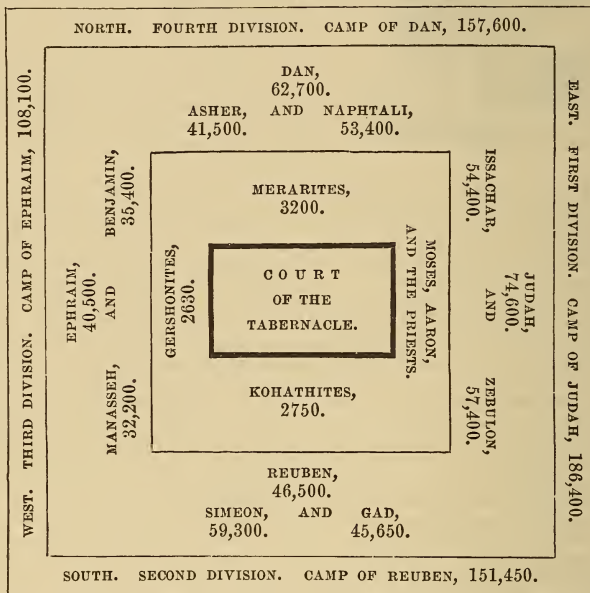
CAM'ON (*stalks, or grain?*), where Jair was buried, Jud. 10: 5; east of Jordan, in Gilead.

CAMP. This term is frequently used in reference to the movements of the children of Israel, and many pas-

sages of the Levitical law relate to things that are to be done within or without the camp.

The form of encamping, Ex. 16:13, is particularly prescribed in Num. 2. The tabernacle occupied the centre, and nearest to this were the tents of the Levites, who were intrusted with the principal care of it. Num. 3. The whole body of the people, embracing upward

of 600,000 fighting-men, besides women and children, were formed in four divisions, three tribes constituting a division, so that the tabernacle was enclosed in a hollow square. Each of these divisions had a standard, as well as each tribe and each of the large family associations of which the tribes were composed. Each tribe had its captain or commander assigned by God's direction.



The view of such a mass of people, maintaining the most perfect order and subordination, might well excite the admiration of the beholder. Num. 24: 2-5. It is not difficult to imagine the emotions which such a view would awaken in one who, from the summit of Mount Peor, looked down upon the vast congregation of the Lord's people gathered around the sacred symbols of his presence.

"How beautiful are thy tents, O Jacob!  
And thy tabernacles, O Israel!  
As the valleys are they spread forth;  
As gardens by the river's side;  
As lign-aloes which Jehovah hath planted,  
As cedars beside the waters."

Num. 24: 5, 6.

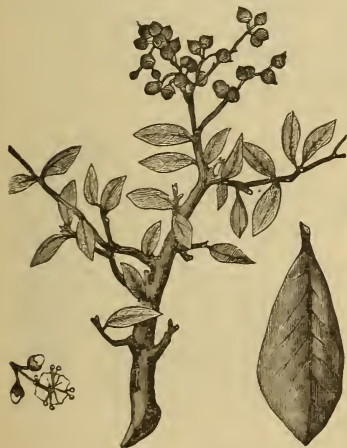
"Outside of the camp" must all defilement and all defiled persons be put. Consequently, lepers, those defiled by contact with the dead, captives taken in war, were kept out for a greater or less period, and the ashes of the sacrifice and all that was not burnt on the altar were carried out. The dead were there buried, and there executions and the burning of the young bullock for the sin-offering took place. See references in order: Lev. 13:46; 14:3; Num. 12:14, 15; 31:19; Josh. 6:23; Deut. 23:10, 12; Lev. 6:11; 8:17; 10:4, 5; 24:14; 4:12. We are not to picture an enormous camp lying four-square, containing regular streets, like

a modern military camp, because in that case these regulations evidently could not be carried out without a great expenditure of time. But the Israelites traversed a country broken up into innumerable little valleys, and oftentimes the host must have stretched along for miles, but so closely hemmed in between mountain-sides that to go without the camp would be but a few steps.

In later times, when Israel was settled in the Promised Land, we find scattered references to camps. They appear to have been generally pitched upon high ground. Jud. 7:1, 8; 1 Sam. 17:4; 28:4. They were sometimes intrenched; at other times a barrier was formed of the baggage-wagons. Jehoshaphat established permanent camps. 2 Chr. 17:2.

**CAMPHIRE.** Song Sol. 4:13. A shrub, sometimes 10 feet high, growing in Egypt and other Eastern countries, and called *henna* (*Lawsonia alba*).

The white-and-yellow flowers grow in clusters, like the lilac, and are very fragrant. From the leaves, when dried



Camphire. (*Lawsonia alba*.)

and pulverized, is made an orange or reddish dye, with which females stain their hands and feet. Sonnini says that Eastern women "are fond of decorating themselves with the flowers of the henna-plant; that they take them in their

hands and perfume their bosoms with them." What we call *camphor* is an entirely different substance. It is remarkable that camphire is still found growing only at one place in Palestine, and that En-gedi. Song Sol. 1:14.

**CA'NAAN** (*low, humbled*), the fourth son of Ham, Gen. 10:6; 1 Chr. 1:8, and the progenitor of those peoples who inhabited the country on the west of the Jordan. Noah, his grandfather, cursed him on awaking from his drunken sleep because of the conduct of Ham, his father. Gen. 9:20-25. The difficulty is easiest solved if we trust a Jewish tradition that Canaan was the one who first saw his grandfather's shame, and that, instead of decorously concealing it, he told his father. His descendants bore the curse. The Israelites carried on a war of extermination against them, and they became, in great measure, servants or slaves.

**CA'NAAN, LAND OF.** Gen. 12:5. The country inhabited by the posterity of Canaan, who were hence called Canaanites, and which was given by God to the children of Israel, the posterity of Abraham, as their possession. Ex. 6:4; Lev. 25:38.

The original boundaries were Mount Lebanon on the north, the wilderness of Arabia on the south, and the Arabian desert on the east. On the west their possessions extended at some points to the margin of the Mediterranean. Their boundaries on this side were partially restricted by the Philistines, who held the low lands and strong cities along the shore. Gen. 10:19. Besides the possessions of the Israelites, the land of Canaan embraced Phœnicia on the north and Philistia on the south-west. Zeph. 2:5. The land of Canaan was called the *land of Israel*, 1 Sam. 13:19, because it was occupied by the descendants of Jacob or Israel; the *holy land*, Zech. 2:12; the *land of promise*, Heb. 11:9, because it was promised to Abraham and his posterity as their possession; the *land of Judah*, Jer. 39:10, because Judah was the leading tribe; the *land of the Hebrews*, Gen. 40:15, or the descendants of Eber, an ancestor of Abraham. The modern name of Palestine, or the land of the Philistines, was originally applied to the region lying along the coast of the Mediter-

ranean, south-west of the Land of Promise, but in its present usage denotes the whole country bounded by the Jordan on the east, the Mediterranean on the west, Arabia on the south, and Lebanon on the north. For physical features, see PALESTINE.

the land was inhabited by them and six other tribes. Canaan was the country for which Terah started, Gen. 11:31; Abram dwelt in it; it was promised to him for a possession, Gen. 12:5, 8, etc.; Isaac, Jacob, and the patriarchs made their home there. Gen. 26-35. It was left by Jacob because of the famine; searched by the twelve spies, Num. 13:2; viewed by Moses, Deut. 32:49; conquered by Joshua, Josh. 11:23; divided by lot among the twelve tribes, Josh. 13:7; a king of the country was slain by Deborah and Barak. Jud. 4:24. See Map.



Sketch-Map of Canaan before the Conquest.

*History.*—Previous to its conquest by Joshua, Canaan was peopled by several tribes, as Hittites, Jebusites, Amorites, Girgasites, Hivites, Perizzites, and four others, all early known as Canaanites. Gen. 10:15-19. Later, “Canaanites” appears to designate a separate tribe, and

which is claimed to be one of the water-jars used at the wedding. Robinson and others, with less probability, identify Cana with *Kâna-el-Selil*, about 9 miles north of Nazareth. It has a fine situation, and the ruins indicate the existence in former times of a

the land was inhabited by them and six other tribes. Canaan was the country for which Terah started, Gen. 11:31; Abram dwelt in it; it was promised to him for a possession, Gen. 12:5, 8, etc.; Isaac, Jacob, and the patriarchs made their home there. Gen. 26-35. It was left by Jacob because of the famine; searched by the twelve spies, Num. 13:2; viewed by Moses, Deut. 32:49; conquered by Joshua, Josh. 11:23; divided by lot among the twelve tribes, Josh. 13:7; a king of the country was slain by Deborah and Barak. Jud. 4:24. See Map.

In the temple at Karnak, in Egypt, a triple list of 118 or 119 towns of Canaan has lately been discovered, which is believed to be a record of an Egyptian conquest of the land by Thothmes III. previous to that by Joshua. See the list of these towns in Conder's *Tent-Work in Palestine*, vol. ii. 344-346. It is the oldest known record of Canaanite cities before the time of Joshua. For later history see JUDAH, KINGDOM OF; ISRAEL, KINGDOM OF; and PALESTINE.

**CA'NAANITES, THE.** See preceding article.

**CA'NA OF GALILEE,** a town noted as the scene of Christ's first miracle, John 2:1-11, and of another miracle, 4:46, and as the home of Nathanael. 21:2. Tradition places it at *Kefr-Kenna*, about four English miles north-east of Nazareth, and the traveller is now shown an earthen jar,

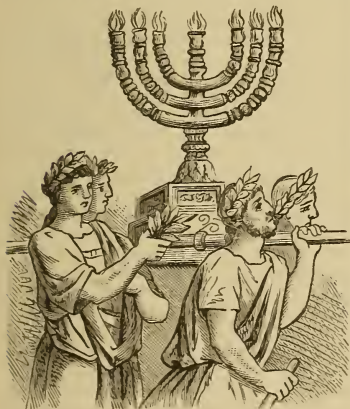


considerable village. Conder suggests a new location, and proposes to place Cana at *Reineh*, north-east of Nazareth, and only one and a half miles distant.—**CONDER:** *Tent-Work in Palestine*, 1878, i. p. 154. This lacks confirmation.

**CAN'DACE** (*sovereign of slaves?*). The name is a title of Ethiopian queens. Acts 8:27. Her chamberlain or treasurer, a eunuch, was met by Philip the evangelist on the road between Jerusalem and Gaza, and converted. See PHILIP.

**CANDLE.** Job 18:6. Often used figuratively to denote light generally. See LAMP.

**CAN'DLESTICK, GOLD'-EN**—a misnomer, as it held only lamps—Ex. 25:31. It was a splendid article of the tabernacle furniture, made of fine gold, not moulded, but “of beaten work,” and computed by some to have been worth, at the modern value of gold, \$30,000. It consisted of a shaft or stem, supposed to have been 5 feet high, with six branches. The



Golden Candlestick. (From the Arch of Titus.)

branches came out from the shaft at three points, two at each point, as in the accompanying cut, and the width of the whole candlestick across the top was about three feet and a half. It was richly adorned with raised work representing flowers, and also knops or knobs, and little bowls resembling half an almond-shell. At the extremity of

each branch there was a socket for the lamp, and also at the top of the main shaft, making seven in all. Tongs to remove the snuff and dishes to receive it, as well as oil-vessels, were articles of furniture belonging to the candlestick, and were all made of gold. The lights were trimmed and supplied daily with the purest olive-oil. They were lighted at night and extinguished in the morning, though some suppose that a part of them at least were kept burning through the day. The candlestick was so situated as to throw the light on the altar of incense and on the table of shew-bread, occupying the same apartment, and from which the natural light was excluded.

In Solomon's temple there were 10 golden candlesticks. 1 Kgs. 7:49; 2 Chr. 4:7. They were taken to Babylon. Jer. 52:19. In Zerubbabel's temple there was only one candlestick. This was removed from Herod's temple by Titus, and carried immediately before him in his triumphal entry into Rome. It is sculptured upon the Arch of Titus, in Rome. Its after-history is curious. Titus deposited it in the Temple of Peace; it was carried to Carthage by Genseric, A. D. 455; recovered by Belisarius; brought to Constantinople, and then “respectfully deposited in the Christian church of Jerusalem,” A. D. 533. Nothing further is known of it.

**CANE.** See CALAMUS.

**CANK'ER-WORM.** Joel 1:4; Nah. 3:15, 16. This was one of the army of destroying insects by which the land of Judea was laid waste. It is thought that the original word means rather the locust in its larva or caterpillar state, when it is even more destructive than after it acquires wings and is about to fly away. Of this Nahum's words are very expressive: it “spoileth and fleeth away.”

**CAN'NEH.** See CALNEH.

**CAN'ON** (literally, a *cane*, then a *rod of measurement*) means the collection of books of the O. and N. T. which form the original and authoritative written *rule* of faith and practice in the Christian Church.

I. *The O. T. Canon.*—Our Bible is a growth of many generations. Moses put the “book of the law” in the side of the ark. Deut. 31:26. This book, which

contained not alone direct precepts, Ex. 24: 7, but also general exhortations, Deut. 28: 61, and historical narratives, Ex. 17: 14, was further increased by the records of Joshua, Josh. 24: 26, and probably by other writings. 1 Sam. 10: 25. At a subsequent time collections of psalms and proverbs were made. The later prophets, especially Jeremiah, were familiar with the writings of their predecessors. But although book was added to book, there probably was no collection made containing them all until the Captivity. According to Jewish tradition, the formation of the canon of the O. T. in its present form was due to Ezra and the men of the "great synagogue."

The division of the O. T. into three parts—the LAW, the PROPHETS, and the HAGIOGRAPHA—i. e. the remaining sacred writings—(see BIBLE) was not arbitrary or accidental, but was a reflection of the true historical order of their composition. The LAW is the foundation of the Jewish state; the PROPHETS relate the story of the struggles of the Jews against internal and external dangers, and likewise the revelation of the divine Mind toward them and their neighbors; the HAGIOGRAPHA contain additional information, and, above all, the outpourings of the nation's heart and the expression of their wisdom. According to Josephus, there were only 22 books in the sacred canon, corresponding to the number of letters in the Hebrew alphabet. But this short list was made by combining several books which we properly separate. Thus, the two books of Samuel, of Kings, of Chronicles, formed but one book respectively; Judges and Ruth, Ezra and Nehemiah, Jeremiah and Lamentations, were similarly combined; and finally, the twelve minor prophets were reckoned as one book. And although other lists, slightly different, are given, still the main fact is testified to that the Jews had a certain fixed and uniform amount of writing to which they gave a divine character and paid peculiar regard. This list does not include the Apocrypha of the Septuagint, which, accordingly, has been excluded from the Protestant O. T., though often printed between the Testaments. The Roman Catholic Church, however, receives them as authentic. The British and Foreign

Bible Society ceased to print them after 1826. The American Bible Society likewise omits them.

We may therefore say that the O. T., as we have it to-day, existed shortly after the Captivity, and that the present number and arrangement of the books do not affect its age, since nothing has been added or omitted which had any right to be in the canon or the individual books.

The canon as we have it existed in our Lord's day, as is evident from the quotations in the N. T. by him and his disciples. There are in all 275 quotations from different books, but, with the exception of the words of Enoch in Jude, no book out of the canon is used for this purpose. We may therefore feel certain that we have a canon endorsed by the highest conceivable authority. It should, however, be borne in mind that the Septuagint version is generally quoted, even when it differs from the Hebrew. The apostles were no slaves of the letter, but used the Scriptures in the freedom of the Spirit.

II. *The N. T. Canon.*—The history of the collection and authoritative determination of the N. T. canon may be divided into three periods.

1. *Down to A. D. 170.*—Paul claimed for his Epistles "a public use and an authoritative power." 1 Thess. 5: 27; 2 Thess. 3: 6; Col. 4: 16; 1 Tim. 4: 6. John solemnly warns against any additions to or deductions from the book of Revelation. Rev. 22: 18, 19. Peter significantly puts Paul's Epistles side by side with "the other Scriptures." 2 Pet. 3: 16. Nothing is more striking than the great difference in contents and expression between the N. T. and the Christian writings of the following centuries. This difference is a subsidiary but convincing proof of the inspiration of the former. We see in the Apostolic Fathers (A. D. 70–120) evidence of acquaintance with at least the majority of our present N. T.

The period from A. D. 120–170 has been termed the age of the apologists. These efforts to defend the Christian faith led to a new use of the facts of Christ's life, and it then became manifest how greatly superior the four Gospels were to all other accounts; and accordingly, they were separated and

assigned to a place of honor and absolute authority. At the close of the period was composed the Muratorian canon in the West, while about the same time appeared the Syriac translation of the N. T. called the Peshito, and the first Latin versions called Itala.

2. *From A. D. 170 to A. D. 303.*—As the result of the investigations in the patristic writings of this period, Westcott declares that the four Gospels, the Acts, 1 Peter, 1 John, 13 Epistles of Paul, and the Apocalypse (the Revelation) were accepted by the Church, and, with the exception of the Apocalypse, have never been questioned since until modern times. Speaking generally, we may say that of the so-called "disputed" books of the N. T. the Apocalypse was universally received by all the Christian writers, while the Epistle to the Hebrews found acceptance in the Oriental, but not in the Occidental, Church. Judging from the writings, "the Epistles of James and Jude and the second and third of John were little used, and the second of Peter was barely known."

3. *From A. D. 303 to A. D. 397.*—At the close of this period the third Council of Carthage, A. D. 397, took place, memorable as that by which the present canon of the N. T., with its 27 books, was ratified. Since that time it has remained unchanged. Luther revived doubts concerning some of the 7 books which Eusebius calls "disputed," especially the Epistle of James (which he could not harmonize with Paul's doctrine of justification by faith); but these were private opinions, and were not adopted by the Lutheran Church. All the Protestant Churches agree with the Greek and the Roman Churches as regards the extent of the canon of the N. T. And this little book contains the chief wisdom of the world, and will continue to guide mankind in the way of salvation to the end of time.

**CANTICLES.** See SONG OF SOLOMON.

**CAPER'NAUM** (*town of Nahum*), a city of great interest as the home of Jesus after he left Nazareth. Though it fills a large place in the gospel narrative, it is not once mentioned in O. T. history, nor in any portion of the Bible except the four Gospels. It is called Christ's "own city,"

Matt. 9:1, and it was the scene of some of his most remarkable miracles, labors, and discourses. Matt. 8:5-14; 9:2; 17:24; John 6:17-19; 4:46, etc. Much exploration, study, and discussion have been given to determine its true site, but the question is still unsettled.

The gospel narrative throws some general, though not very definite, light upon the location of this lost city. It was (1) a city of Galilee, Luke 4:31; (2) by the lake-coast, Matt. 4:13; John 6:17, 24; (3) with collectors of customs, and probably a custom-house, Matt. 17:24; Mark 2:1, 14; Luke 5:27 compared with Matt. 9:1, 9; (4) it had a noted synagogue, built by a Roman centurion, Matt. 8:5; Mark 1:21; Luke 7:1, 5; (5) it was joined with Chorazin and Bethsaida in the woes pronounced upon them by Christ, and its complete destruction was predicted, Matt. 11:20-23; Luke 10:13-15; (6) it has been inferred also from the Scriptures that Capernaum was in the land of Gennesaret, but this is not certain. Comp. Matt. 14:34 with John 6:16, 17, 24, 25. These indicate that the city was on the west side of the Sea of Galilee, and near its northern end.

Two places have been mainly urged as marking the site of ancient Capernaum: (1) *Khan Minyeh*, supported by Robinson (1852), Macgregor (1864), Porter (1875), Kiepert, Sepp, and by members of the recent British and American Palestine Exploration Societies (Kitchener and Merrill); (2) *Tell Hum*, maintained by Dr. Wilson, Major Wilson, W. M. Thomson, Stanley, Hepworth Dixon, Ritter, Baedeker, Delitzsch, Plumptre, Schaff, and others.

*Tell Hum* is a ruin near the Sea of Galilee, about two miles south-west of where the river Jordan enters the sea. *Khan Minyeh* is a Saracen inn on the northern extremity of the plain of Gennesaret (*el-Ghnevir*), about 5 miles south-west of the mouth of the Jordan and  $2\frac{1}{2}$  to 3 miles below *Tell Hum*, and situated near the lake.

Several other places have been suggested: as *'Ain Mudawarah*, once urged, but afterward abandoned, by Tristram, and ruins near Bethsaida Julias; but their claims are generally regarded as not well supported.

The argument from tradition is divided between *Khan Minyeh*, and *Tell Hum*,

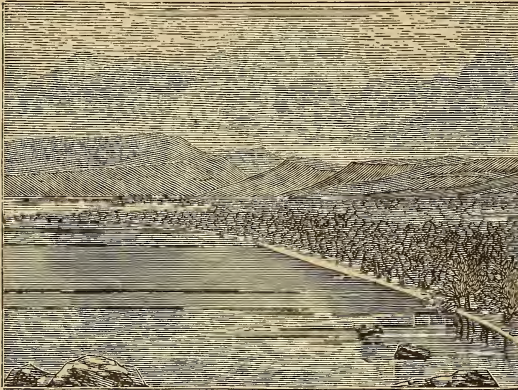


but prevailing in favor of *Tell Hum*. Conder (*Tent-Work in Palestine*, ii. 182) claims Jewish and Arab tradition for *Khan Minyeh*, but Dr. Thomson and Furrer claim it decidedly for *Tell Hum*.

The arguments for *Khan Minyeh*, briefly stated, are: (1) It is near the

*Kafr*) "of Nahum," and *Tell Hum* means "the mound or ruins of Hum"—i. e. Nahum.

The strongest argument against *Khan Minyeh* is the absence of ruins of sufficient importance to indicate a city of the size of Capernaum. The English Survey party in 1866 dug up at *Khan Minyeh* chiefly fragments of pottery; Kitchener in 1877 examined the more extensive excavations, bringing to light what appeared to him to be a wall of squared stones. Robinson conjectures that the ruins of Capernaum were transported to Tiberias, but Tiberias was already built when Capernaum was in its prosperity. Those who place Capernaum at *Khan Minyeh* usually locate Chorazin at *Tell Hum* and Bethsaida



Gennesaret, from Khan Minyeh. (From a Photograph taken for the Palestine Exploration Fund.)

sea-shore, while *Tell Hum* is at some distance from the shore; (2) it is in the land of Gennesaret, if Gennesaret is identical with *el-Ghuweir*; (3) it is well located for a custom-house, on the highway from Jerusalem to Damascus.

The arguments in support of *Tell Hum* mainly are: (1) The extensive ruins, covering a space half a mile long by a quarter of a mile wide, indicate a large city like Capernaum; (2) the ruins of a large synagogue have been discovered there; (3) when Christ crossed the lake from Capernaum, Mark 6: 33, the crowd ran around the end of the lake to meet him; and it is claimed that *Tell Hum* is more likely, therefore, to have been his starting-point than *Khan Minyeh*; (4) Josephus, wounded on the plain of *Batikha*, at the north end of the lake, was carried to Capernaum, most likely the nearest place—not, therefore, at *Khan Minyeh*, but *Tell Hum*; (5) historical narratives of the sixth and seventh centuries and the Jewish and Arab tradition appear to favor *Tell Hum* as Capernaum; (6) the identity of name, for *Capernaum* means "the village" (*Kefr* or

at *Et-Tâbighah*. This theory leaves the important ruins at *Kerazeh* to be explained. As the latter cannot be ignored, they form a strong objection to *Khan Minyeh*. If, however, Capernaum was at *Tell Hum*, then Chorazin was doubtless at *Kerazeh*, and no important ruins remain unexplained.

At present, therefore, the arguments are strongly in favor of *Tell Hum*, but a final decision of the question must wait further excavations. The explorations of the English society organized in 1878–1879 for the purpose of determining the sites of the three cities may furnish information for the satisfactory settlement of this question.

*Ruins at Tell Hum.*—The most remarkable ruin at *Tell Hum* is that of a Jewish synagogue. Around this, and up the slope behind it, are the remains of an ancient town; the walls of many private houses can be traced, and the appearance of a main street leading toward ancient Chorazin. The synagogue was about 75 feet long by 58 feet wide; its walls were built of hard white limestone, almost marble, resting on ba-



saltic rock. Portions of columns, pedestals, capitals of the Corinthian order, and blocks of stone have been uncovered on its site, and on the lintel of a door a representation of the pot of manna was discovered, recalling the words of Jesus: "Your fathers did eat manna in the wilderness, and are dead." John 6:49. If *Tell Hum* is Capernaum, then this synagogue was doubtless the one which

northward along the bank, on which several springs and the remains of buildings are to be seen, until it reaches *Tell Hum*. From thence northward to *Kerazeh*, probably Chorazin, is about 2 miles, and there are traces of a paved road which connected the city with the great caravan-road to Damascus. Following the shore of the lake to the north-west about 2 miles, where the Jordan empties

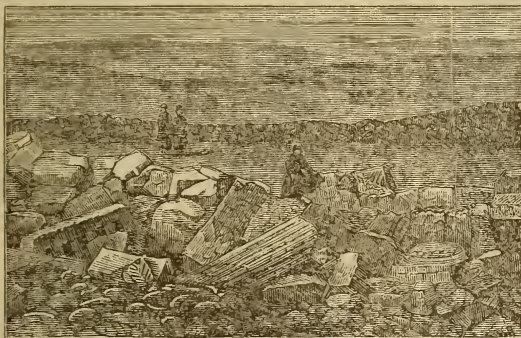
into the Sea of Galilee, is *Abu Zany*, which Dr. Thomson regards as Bethsaida, the birthplace of Peter and Andrew. The ruin of all these cities has been so complete as to render their very sites doubtful, and strikingly to remind us of the fearful prediction of our Lord concerning them. Matt. 11:21-23.

### CAPH'TOR

(*chaplet*), the original home of the Capthorim or Philistines. Deut. 2:23; Jer. 47:4; Am. 9:7. Some have placed it in Cappadocia, others in Cyprus or in Crete. It is more probably identical with *Caphtur*, and the northern delta of Egypt.

**CAPPADO'CIA**, the largest and most easterly province of Asia Minor. On the north was Pontus, on the east the Euphrates, beyond which were Armenia and Mesopotamia, on the south Syria and Cilicia, and on the west Galatia. It was high table-land, intersected by ranges of mountains, sparsely wooded, but good for grain or grazing. Cappadocia was conquered by Cyrus, ruled by Alexander the Great, tributary to the Seleucidæ, and became a Roman province, A. D. 17. Some of its people were in Jerusalem on the day of Pentecost, Acts 2:9, and afterward Christians of the province were addressed by Peter. 1 Pet. 1:1.

**CAP'TAIN**, an officer in the Jewish army whose rank or power was designated by the number of men under his command, as captain of fifty or captain of a thousand, and the commander or chief of the whole army was called the captain of the host. Deut. 1:



Ruins at Tell Hum. (From a Photograph. Palestine Exploration Fund.)

the pious Roman centurion built, Luke 7:1-10, and in which Jesus taught.

North of the town are two tombs, one built under ground of limestone blocks after the hard basaltic rock had been cut away; the other above ground and white-washed within and without, as in our Lord's day. Matt. 23:27.

The road from *Khan Minyeh* to *Tell Hum* now leads over the rocks at some height above the lake. It is a narrow path, more like an ancient conduit than a road. From this height the view extends to Tiberias. A short distance from *Khan Minyeh* by the seashore is 'Ain et-Tin, or "Fig Spring" (which Dr. Robinson erroneously identified with the spring "Kapharnaum," mentioned by Josephus). A mile farther north is the charming bay *Et-Tâbighah*, by which some locate western Bethsaida, but at which, more probably, was the suburb and harbor of Capernaum; here is a very copious fountain abounding in fish (probably the "Kapharnaum" of Josephus), and a large stream which turns a mill and once watered, through an aqueduct, the plain of Gennesaret. The road from *Et-Tâbighah* continues

15; 2 Sam. 19:13, etc. The divisions of the army were regulated in some measure by the division of families, as the heads of families were usually officers. 2 Chr. 25:5. Captains of hun-



A Roman Captain or Centurion.

dreds, or larger companies, were probably what would be called in modern phrase staff-officers, and formed the council of war. 1 Chr. 13:1. The "captain of the guard," Acts 28:16, was the commander of the Prætorian troops at Rome. See CENTURION.

CAPTAIN OF THE TEMPLE, Acts 4:1, was the chief of the priests and Levites who kept guard around and within that sacred edifice. In this non-military sense is Christ called "Captain" in Heb. 2:10.

CAP'TIVE. Gen. 14:14. Usually denotes one taken in war. Among Eastern nations such persons were treated with great cruelty, and were subjects of merchandise. For instances of this merciless treatment see Jud. 1:7; 1 Sam. 11:2; 2 Sam. 8:2; 2 Kgs. 25:7. It is a remarkable fact that though the Israelites dealt in many instances harshly with those they captured, yet their conduct stood out in such favorable contrast to that of heathen nations that the humanity of some even of their worst kings was reckoned upon by their conquered enemies. 1 Kgs. 20:31-34. The passage Joel 3:3 brings out into melan-

choly prominence both the lot of prisoners of war and also the contempt manifested for the Jews. The Bible (Speaker's) Commentary thus expounds the verse: "The Jewish prisoners were held so cheap that a slave-girl was sold by her captor for a draught of wine, and a slave-boy was given in place of the small coin thrown to a prostitute. During the Jewish war Titus took 97,000 prisoners, of whom he publicly sold all that were under 17 years of age. After Hadrian's Jewish war four Jews were sold for a measure of barley at Hebron." The Romans sometimes compelled a captive to be joined with a dead body, and to bear it about until the horrible effluvia destroyed the life of the living.

The capture of Judæa by the Romans, A. D. 70, was commemorated by coins which are shown in the following cut:



Coins to Commemorate the Capture of Judæa. (Farrar's "Life of Christ.")

On the left-hand coin is seen the emperor Titus; Judæa is weeping at the foot of a palm tree. On the right hand, a Jewish captive with hands tied behind his back looks upon a Jewess seated at the foot of a palm tree.

CAPTIVITY. Num. 21:29. A term usually employed to denote an important era in the history of the Jewish people. To punish their rebellions and idolatries, God suffered them to come into frequent bondage to surrounding nations. Six of their partial and transient captivities took place at an early period of their history, of which a particular account is given in Judges.

Soon after the close of Solomon's reign the kingdom was divided. Ten of the tribes took the name of "the kingdom of Israel," leaving the tribes of Judah and Benjamin to constitute the kingdom of Judah. Each of these two kingdoms suffered a distinct captivity. The Jews reckon four national captivities—the Babylonian, the Median, the Grecian, and the Roman.

Pul, B. C. 762, and then Tiglath-pileser, B. C. 740, kings of Assyria, made war upon

the kingdom of Israel and carried a large number of the people (chiefly those of the tribes of Reuben, Gad, and Manasseh) into captivity, 2 Kgs. 15 : 29 ; 1 Chr. 5 : 26, and the residue remained under their own king, but paid tribute to the



Prisoners before Sargon. (Nineveh Marbles.)

Assyrian government. After the lapse of 20 years this tribute was refused, and therefore Shalmaneser besieged and (after three years) Sargon captured Samaria, the capital of the kingdom, and the great mass of the people were transported to provinces beyond the Euphrates, B. C. 721. Their fate is a frequent subject of speculation, but nothing definite can be determined. Nor was the kingdom of Judah long left un-



Jewish Captives before Darius. (From Ancient Bas-relief at Persepolis.)

molested. In Hezekiah's reign Sennacherib, king of Assyria, took the fenced cities of Judah, B. C. 713, and would have taken Jerusalem had Hezekiah not sent him a heavy tribute. 2 Kgs. 18 : 13. His next attempt on the city, which oc-

curred some little time after, was defeated by a miracle. 2 Kgs. 19 : 35.

Nebuchadnezzar repeatedly overran the kingdom of Judah, the first time in the third year of Jehoiakim. He carried a few captives to Babylon, among whom were Daniel and his companions. B. C. 605. 2 Kgs. 24 : 1 ; Dan. 1 : 1-4. In the tenth or eleventh year of Jehoiakim he came again, B. C. 598, 2 Chr. 36 : 6, and a third time in the eighth year of the reign of Jehoiachin. This invasion resulted in the carrying away of 10,000 Jews. 2 Kgs. 24 : 10-16. The 70 years' captivity began when Nebuchadnezzar, for the fourth time, invaded Judæa, B. C. 588. 2 Kgs. 25 : 1. The king, Zedekiah, was taken, his sons slain, the temple burnt and the city despoiled, and the greater part of the population carried into Babylonia. Jer. 52 : 8-13. During this long captivity the rite of circumcision was observed, the genealogical tables filled, distinctions of rank maintained, and thus the Jews retained their nationality intact.

In B. C. 536 the Jews were allowed to return from Babylon by Cyrus, as a portion of them did under Zerubbabel, Ezzr. 2 : 2, and some time afterward under Ezra, Ezzr. 7 : 7, B. C. 458, and Nehemiah, Neh. 7 : 66, B. C. 445. Those who remained in Assyria or scattered over the Roman empire kept up their national distinctions and were known as "The Dispersion," John 7 : 35 ; 1 Pet. 1 : 1 ; Jas. 1 : 1, and afterward were starting-points for Christianity.

#### CHILDREN OF THE CAPTIVITY, Ezzr.

4 : 1, a common figure of speech, denoting those who were in captivity, or perhaps sometimes literally their posterity. *Turn again*, Ps. 126 : 1, *turn away*, Jer. 29 : 14, *turn back*, Zeph. 3 : 20, or *bring again*, Eze. 16 : 53, *the captivity*, are figurative phrases, all referring to the Jewish nation in bondage and their return to Canaan. A similar expression is used

in relation to individuals, as in Job 42 : 10 : *The Lord turned the captivity of Job*—that is, he released him from the unusual sufferings and perplexities to which he had been in bondage, and caused him to rejoice again in the favor



of God. *He led captivity captive*, Eph. 4: 8, or "he led those as his captives who had made captives of others," is a figurative allusion to the victory which our blessed Redeemer achieved over sin and death, by whom our ruined race are brought into bondage. Rom. 8: 21; Gal. 4: 24; Heb. 2: 15; 2 Pet. 2: 19.

**CAR'BUNCLE.** This term represents two Hebrew words. The first, Ex. 28: 17; 39: 10; Eze. 28: 13, meaning *flashing like lightning*, is supposed to be either the emerald or beryl, both of which are precious stones of a green color. "Thy gates of carbuncles," Isa. 54: 12, has reference to a stone *shining like fire*—possibly a brilliant species of ruby.

**CARCHE'MISH, OR CHAR'-**



Mount Carmel, from the Bay of Acre. (After Views of G. M. Powell.)

Palestine, a range or ridge about 12 miles long, one end jutting into the Mediterranean Sea in a bold bluff over 500 feet high, extending thence southeast until it abruptly breaks off in an inland bluff over 500 feet above the sea-level. Its highest elevation, about 4 miles from the east end, is nearly 1740 feet. It is specially noted as being the scene of remarkable events in the history of Elijah and Elisha. 2 Kgs. 2: 25; 4: 25. The scene of the famous contest between Elijah and the prophets of Baal, 1 Kgs. 18: 20-42, was near the east end of the ridge, at *el-Mahrakah* (*i. e.* "burnt-offering"); a well is near, and a slippery path leads down to the Kishon, several hundred feet below. This stream is now call-

**CHEMISH** (*citadel of Chemosh*), a chief city of northern Syria, on the Euphrates, where a great and decisive battle was fought, in which Nebuchadnezzar defeated Pharaoh-necho, 2 Chr. 35: 20; 2 Kgs. 23: 29; Jer. 46: 2, in B. C. 605. It was formerly identified with Circesium. Rawlinson placed it at *Bir*, near Hierapolis, on the Euphrate: a later writer at *Kalaat*, below *Bereji*.

**CARE'AH** (*bald-head*), the father of Johanan. 2 Kgs. 25: 23. Elsewhere spelt *Kareah*.

**CA'RIA**, a small Roman province in the south-western part of Asia Minor. Its cities, *Cnidus* and *Miletus*, are mentioned in Acts 20: 15; 27: 7.

**CAR'MEL** (*fruitful, or wooded*). 1. One of the most noted mountains in

ed *Nahr el-Makütta*, "river of slaughter," in memory of this event. It is a sacred mountain alike to Jews, Christians, and Moslems, and formerly swarmed with monks and hermits. One tract, known as the Monk's Cavern, has hundreds of caves, and a little below is the traditional cave of Elijah. On the mountain is the large monastery of the Carmelites, which affords hospitable accommodation and a magnificent view. It is now occupied by eighteen monks. The German colony of Haifa has recently planted vineyards on Mount Carmel.

*Present Appearance.*—Carmel is covered with a profusion of vegetation, illustrating "the excellency of Carmel." Isa. 35: 2. It is still known as *Kurmül*



and *Mar Elyas* (Mount St. Elias). The rugged sides of the ridge are of hard, dark stone, always steep, often precipitous, covered with shrubs of dark, rich green. These shrubs are chiefly a kind of pistachio with no berries, the spongelaural, the hawthorn, and the arbutus. The bare spots are covered with flowers, as rock-roses, striped asphodel, the daisy, and the red and purple anemone. The horse of the traveller often presses out a sweet fragrance from the thyme and mint. Herds of goats are frequently seen climbing its steep sides, and occasionally a gazelle bounds through the shrubs, while the fox, jackal, wolf, and a stray wild boar and a panther (*chetah*) add to the animal life of the mountains. The partridge and woodcock also abound. Huge valleys upward of 1000 feet deep wind tortuously from the main ridge to the sea, requiring hours to cross to the opposite summits. The rock is a compact, sandy limestone.

2. A town in the mountains of Judah, where Saul set a monument, 1 Sam. 15: 12; 25: 2, 5, 7, 40; 27: 3, and Uzziah had vineyards, 2 Chr. 26: 10; now *Kurmul*, 10 miles south-east of Hebron, where are ruins of a strong castle.

**CARMI** (*wine-dresser*). 1. The fourth son of Reuben, progenitor of the Carmites. Gen. 46: 9; Ex. 6: 14; Num. 23: 6; 1 Chr. 5: 3.

2. The father of Achan, the "troubler of Israel." Jos. 7: 1, 18.

**CARPENTER**. The first allusion to the carpenter's trade in the Scriptures occurs in the command to Noah to build the ark, Gen. 6: 14-16, and the directions here given presuppose quite a considerable skill. The second time the trade is mentioned is in the description of the setting up of the tabernacle in the wilderness, Ex. 25: 23; 27: 1-15, where various kinds of wood-work—the ark, the table, the altar, the acacia boards, etc.—are spoken of. From this point and throughout the holy writings frequent mention is made of this trade: and though it appears that both David, 2 Sam. 5: 11, and Solomon, 1 Kgs. 5: 6, employed foreign artisans, the numerous allusions, in the historical, prophetic, and poetical books of the O. T., to the tools, implements, and methods of this trade, show that the native craftsmen must have been possessed

of great skill, and the trade itself held in high esteem among the people.

Joseph, the husband of Mary, was a carpenter, Matt. 13: 55, and our Lord himself worked at the trade, Mark 6: 3. "Is not this the carpenter's son?" yea, "Is not this the carpenter?" asked the people, not in contempt, but in wonder. They implied, however, that they regarded him as one of themselves, as no better than they. But we may be thankful that our Lord is thus called, for the very word "is full of meaning, and has exercised a very noble and blessed influence over the fortunes of mankind. It has tended to console and sanctify the estate of poverty, to ennoble the duty of labor, to elevate the entire conception of manhood as of a condition which in itself alone, and apart from every adventitious circumstance, has its own grandeur and dignity in the sight of God."—FARRAR: *Life of Christ*, ch. vii.

**CARPUS** (*fruit*), a friend of Paul at Troas. 2 Tim. 4: 13.

**CARRIAGE** (from *carro*, "a car"), old English for "baggage," luggage requiring to be carried. Jud. 18: 21; 1 Sam. 17: 20, 22; Isa. 10: 28; 46: 1; Acts 21: 15. They "took up their carriages"—*i. e.* they packed up their things and commenced their journey.

**CARSHE'NA** (*illustrious?*), one of the seven highest princes of Persia and Media. Esth. 1: 14.

**CART**. See WAGON.

**CASEMENT**. See WINDOW.

**CASIPH'IA**. Ezz. 8: 17. Probably near Ahava.

**CAS'LUHIM** (*fortified*), a Mizraite people or tribe. Gen. 10: 14; 1 Chr. 1: 12.

**CAS'SIA**. Ex. 30: 24. The bark of a tree (*Cinnamomum cassia*) like the cinnamon, and one of the ingredients of the holy anointing oil. It was brought from India by the Tyrians. The Hebrew refers, in Ps. 45: 8, to another kind of spice, remarkable for its fragrance, and not yet identified with much probability.

**CAS'TLE**, in Acts 21: 34, 37; 22: 24; 23: 10, 16, 32, means "the fortress at the north-west corner of the temple in Jerusalem. It was called by Herod the Tower of Antonia, in honor of his patron, Mark Antony. The temple was

a kind of citadel that guarded Jerusalem, and so the Tower of Antonia was a fortress that commanded the temple.”  
—*Ayre.*

**CAS'TOR AND POL'LUX.** Acts 28:11. In heathen mythology, “Castor” and “Pollux” were the names of twin sons of Jupiter who presided over the



Castor and Pollux. (From a Coin of Brutii.)

destinies of sailors. Hence an image representing them was often seen on the prow of ancient ships, like the figure-heads of modern days. In the case of Paul's ship, the name was Castor and Pollux.

**CAST OUT**, comp. John 9:22 and 34, or **EXCOMMUNICATE**, was to cut off from the privileges of the Jewish Church.

**CAT'ERPILLAR** (*the consumer*), probably another word for locusts in their immature or wingless state, appearing in vast numbers and of most destructive voracity. 1 Kgs. 8:37. Hence they were often employed as the agents in the execution of God's judgments, Ps. 78:46 and 105:34, and figuratively represent a great multitude. Isa. 33:4; Jer. 51:14, 27. They were regarded as among the most desolating visitations of God's hand.

**CAT'TLE.** Gen. 1:25. In the common scriptural use of this term it embraces the tame quadrupeds employed by mankind, as oxen, horses, sheep, camels, goats, etc. Gen. 13:2; Ex. 12:29 and 34:19; Num. 20:19; 32:16, and Ps. 50:10, and Job 1:3, where the word translated “substance” would be more properly rendered “cattle.”

The allusion in Job 36:33 is explained by the well-known fact that certain animals of this class are peculiarly sensitive to the change of air which precedes rain.

**CAUL.** Isa. 3:18. The attire of the head, made of net-work and ornamented. In Hos. 13:8 the word “caul”

denotes the *pericardium*, or membranous bag which encloses the heart. This word in the Pentateuch denotes one of the viscera, probably the great lobe of the liver.

**CAVE.** Caves are very common in Palestine, and the names of sections of country were derived from this fact, as the *Hawran*, Eze. 47:16, is caveland, and the *Horites* are dwellers in caves. They were made use of as temporary dwelling-places, Gen. 19:30; as places of concealment, Josh. 10:16; Jud. 6:2; 1 Sam. 13:6; 22:1, 2; 24:3; 2 Sam. 23:13; 1 Kgs. 18:4; 19:9; Heb. 11:38; and as burial-places, Gen. 23:17, 19 and 49:29; John 11:38. Some noted ones are named in the Bible, such as Adullam, the Maachpelah, Makkedah, etc. The manger in which our Lord was born may have been a cave. See TOMBS and BURIAL.

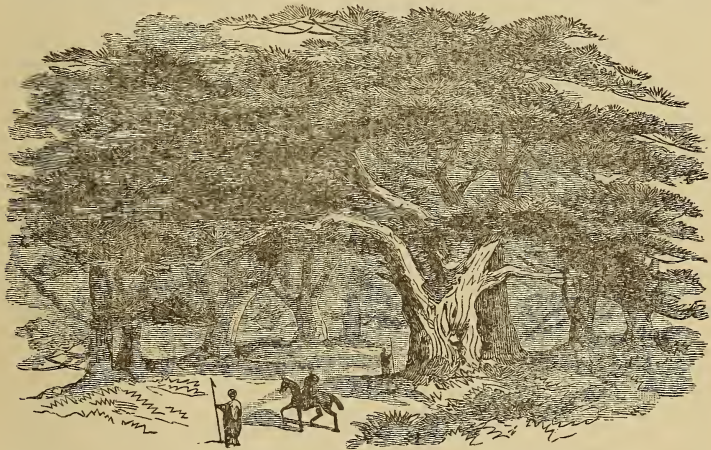
**CE'DAR.** Undoubtedly several cone-bearing, evergreen trees are included under this title. But ordinarily, and especially when the full form is given—cedar of Lebanon—the still famous tree of that name (*Cedrus Libani*) is meant. The Scriptures correctly give its characteristics. Comp. Ps. 92:12; Eze. 31:3-6; 1 Kgs. 7:2; 10:27; Song Sol. 4:11; Hos. 14:6; Isa. 2:13; 10:19. It is one of the most valuable and majestic evergreen trees of Eastern forests, and is found upon Mounts Amanus and Taurus, in Asia Minor, and other parts of the Levant, but in its greatest perfection on Mount Lebanon. It grows to the height of 70 or 80 feet. The branches are thick and long, spreading out almost horizontally from the trunk, which is sometimes 30 or 40 feet in circumference. Eze. 31:3, 6, 8. Maundrell measured one which was 36 feet and 6 inches in the girth, and 111 feet in the spread of its boughs. The wood is of a red color and bitter taste, which is offensive to insects, and hence it is very durable and admirably adapted for building. A specimen of this wood in the British Museum is labelled “Cedar of Lebanon, from Palace of Nimrod; 3000 years old.” Cedar was used for the most noble and costly edifices, as the palace of Persepolis, the palace of Solomon, and the temple at Jerusalem. This timber served not only for beams for the frame and boards for

covering buildings, but was also wrought into the walls. 2 Sam. 7:2; 1 Kgs. 6:36 and 7:12. The gum which exudes from the trunk and the cones is as soft and fragrant as the balsam of Mecca.

This tree, there is reason to believe, once quite covered the mountains of Lebanon between the heights of 3000 and 7000 feet. Rev. H. H. Jessup has visited and described eleven distinct groves of cedars on those mountains, including, altogether, several thousand trees.

The principal forest visited by travellers is 8 hours' ride from Baalbec, on Cedar Mountain (Jebel el-Arz), about

6300 feet above the sea-level, a little below the summit. Baedeker (*Palestine and Syria*, p. 505) thus describes it: "The group occupies the top of a hill with five culminating points of various sizes, on the eastern and western sides of which runs a water-course. It consists of about 350 trees, the tallest of which does not exceed 78 feet in height. The rock on which they grow is white limestone, and the decaying spines, cones, and other matter have formed a dark-colored soil. The oldest trees, about 9 in number, are on the south-eastern height. In the midst of the north-western group stands a Maronite



Cedars of Lebanon. (After Photographs.)

chapel. Unfortunately, no care whatever is taken of these noble trees. The goats eat all the young shoots, and cedar branches are even used for fuel, particularly on the occasion of an annual festival in August. Countless names are cut on the trunks of the trees. . . . In gloomy weather the sombre group and its black surroundings form a weird and wild picture."

In most of the botanic gardens and arboretums of Europe and America growing specimens of this monarch of Eastern forests may now be seen. It thrives especially well in England. In the general appearance of its bark and foliage it is much like the larch, but it

is a far more widely-branching an massive tree.

Dr. G. E. Post, of Beirût, Syria, who is a good botanist, supplies the following interesting information concerning this tree: "The first mention of the cedar in the Bible is in Lev. 14:4, 6, 49, 51, 52, with the parallel passage, Num. 19:6. The children of Israel were then in the peninsula of Mount Sinai. Did the cedar grow in that region? or is the cedar there alluded to a different tree from the cedar of Lebanon?"

"There are other trees known now in Syria as cedars. The Aleppo pine is one, and it is quite probable that this tree may have grown in that region,



although not more so than that the cedar itself was there. The juniper (*Juniperus oxycedrus*) still grows in the peninsula of Sinai; and being of the same family as the cedar, it is allowable to regard it as the plant here intended. A species of juniper is known in English by the name of 'cedar.' In view, however, of admitted changes in climate in all the countries bordering the eastern end of the Mediterranean, there is nothing to forbid the possibility of the cedar of Lebanon having once existed on Sinai. It grows on the Atlas chain and the mountains connecting Taurus with the Himalayas, as well as in the latter groups. May it not have found in Sinai a connecting station between its distant homes in the Atlas and the Lebanon and Himalayas?

"Some very foolish things have been said about the durability of the cedar. It has been pronounced, perhaps from trials on specimens taken from European or American trees, a crooked, inferior, perishable wood. In point of fact, it is notable for toughness, durability, and adaptedness to the climate and circumstances of Syria. There is no such thing as a rotten cedar. Branches broken off by the tempests lie unrotten on the ground. The trunks, where barked by travellers or peeled by the lightning, remain dead, but uncorrupted. The name of Lamartine, carved on one of the giant trees 109 years ago, is fresh and legible to-day. All other woods indigenous to Syria are liable to the attacks of insects or a kind of dry rot. Cedar beams are unchangeable. No greater injury has been done to Lebanon than denuding it of its kingly tree. The cedar is a desirable wood for carving. Isa. 44:14. It is hard, fragrant, takes a high polish, which develops a beautiful grain, and it grows darker and richer by time.

"The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted." Ps. 104:16. The aromatic sap of this tree exudes from the slightest scratch, and distills in copal drops down the bark. If two branches rub together, they soon unite. Several trees are often joined in this way through the superabundance of their vitality.

"The righteous shall flourish like the palm tree; he shall grow like a cedar

in Lebanon.' A palm tree attains its height in a hundred years or less; a cedar grows for thousands of years. A palm tree soon bears fruit and flourishes; a cedar grows slowly and tarries long before it bears fruit, but it continues to bear fruit long centuries after the palm tree has decayed. It continues fat and flourishing (green). The cedar is ever green. Its vitality is equally apparent in the heat of summer and the snows of winter. How apt a likeness of the righteous, who grows in grace as he lengthens out his years! The cedar still bears multitudes of cones when it has been riven by lightning, torn and almost uprooted by the wind. So affliction but develops the graces of the righteous, and the green branches bear abundance of fruit when the blighted ones have been severed and for ever lost." See **LEBANON**.

**CE'DRON**. John 18:1. See **KE'DRON**.

**CEILING**. We have a description of the ceiling of Solomon's temple and palace in 1 Kgs. 6:9, 10, 15; 7:3; 2 Chr. 3:5. It was made of planks of cedar or fir "laid on beams or rests in the wall." Eastern floors and ceilings were just the reverse of ours. Their ceilings were of wood, painted, Jer. 22:14, ours are of plaster; their floors were of plaster or some sort of tiles, ours are of wood.

**CEL'LARS**. 1 Chr. 27:27. Of cellars such as are common among us nothing was known in the East, if we except the chambers which are used in Persia for the storing of earthen jars or other vessels of wine. Among the Hebrews and Greeks these jars were buried up to the neck in the ground. The word "wine-cellars" in the passage cited probably denotes the patches of ground used to bury wine. See **WINE**.

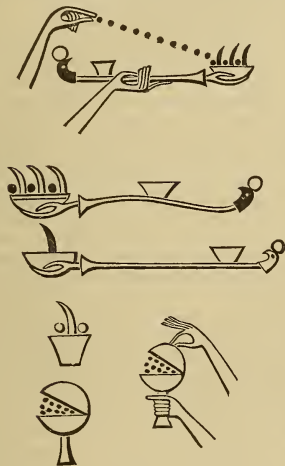
**CEL'O-SYR'IA**. See **CÆLO-SYRIA**.

**CEN'CHREA** (accurately **CEN'-CHREÆ**), the eastern harbor of Corinth, on the Saronic Gulf, and the emporium of its trade with the Asiatic shores of the Mediterranean, about 9 miles east of that city; the western harbor was Lechæum. A church was formed at Cenchrea, of which Phebe was a deaconess. Rom. 16:1. Paul sailed from thence to Ephesus. Acts



18; 18. The town was full of idolatrous monuments and shrines. It is now called *Kikries*.

**CEN'SER.** Lev. 10:1. A vessel used in the temple-service for the purpose of carrying the fire in which the incense was burned, taken from the perpetual supply on the altar of burnt-offering. It was sometimes made of pure gold. 1 Kgs. 7:50; 2 Chr. 26:16, 19. The censer was held in one



Egyptian Censers. (Wilkinson.)

hand, and the incense was carried in the other hand. The priest strewed the pulverized incense upon the fire, and the cloud of smoke ascended up in a dark volume and filled the apartment with its fragrance. The word rendered "censer" in Heb. 9:4 means a golden altar of incense.

**CEN'SUS.** In the O. T. there is mention made of twelve censuses.

1. The earliest was under Moses, in the third or fourth month after the Exodus. Its object was to raise money for building the tabernacle, each person numbered—*i. e.* every male from 20 years and upward—being obliged to pay half a shekel. The census showed there were 603,550 men. Ex. 38:26.

2. In Num. 1:2 there is the order for a second numbering, in the second month of the second year after the

Exodus. The result showed the same figures. Num. 1:46. This fact has led some to suppose that these two numberings were in fact one, but applied to different purposes.

3. The next census was made immediately before the entrance of the Hebrews into Canaan. Num. 26. The total number of males fit for military service was 601,730, while the Levitic males from a month old were 23,000.

4. For a long time after that there was no reckoning made. But David, instigated by Satan, out of mere curiosity and ambition to know how large a people he governed, ordered a count, which showed that the men of Israel over 20 years of age were 800,000, and of Judah 500,000. 2 Sam. 24:9; 1 Chr. 21:1. These are round figures, and do not quite agree with those of 1 Chr. 21:5.

5. Solomon completed the census by causing the foreigners and remnants of the conquered nations resident within Palestine to be numbered. 2 Chr. 2:17, 18.

We read of much more frequent censuses after this: 6. Rehoboam, 1 Kgs. 12:21; 7. Abijam, 2 Chr. 13:3, 17; 8. Asa, 2 Chr. 14:8, 9; 9. Jehoshaphat, 2 Chr. 17:14-19; 10. Amaziah, 2 Chr. 25:5, 6; 11. Uzziah, 2 Chr. 26:13. All these must have kept at least an account of how many could bear arms, since we find in the passages cited the number of their troops. Besides, the numbers referred to are those of the separate tribes and companies—*e. g.* Jud. 7:3; 1 Kgs. 20:15; Jer. 52:30.

12. The last general census was that made at the time of the Return. Eze. 2:64 and 8:1-14 give the numbers of males in the first and second caravan.

These figures indicate the importance attached to the census, though no scientific use was made of it, as by us. It would appear that the kingdom of Judah was most populous under Jehoshaphat. The numbers, in proportion to the area of the country, have been quoted as an objection to the narrative. But while it must be freely granted that the population was dense, still the density has been paralleled, and even exceeded, in modern times. Palestine, it should be remembered, was a very fertile land. On the census of Cyrenius, Luke 2:2, see **TAXING, DAYS OF THE.**

**CENTURION.** Matt. 8:5. The title of an officer of the Roman army who had command of 100 soldiers. See CAPTAIN.

**CE'PHAS** (*rock*), a Syriac surname given to Simon, which in the Greek is rendered *Petros*, and in the Latin *Petrus*, both signifying "a rock." John 1:42. See PETER.

**CESARE'A.** See CÆSAREA.

**CESARE'A-PHILIP'PI.** See CÆSAREA-PHILIPPI.

**CHAFF.** The Hebrew farmer separated the corn from the husk by throwing the mixed mass up against the wind. On account of their weight, the grains were thrown quite a distance, while the light chaff fell immediately to the ground if not blown entirely away. Hence the exceedingly forcible image of the wicked being swept off by the breath of God. Ps. 1:4; 35:5. In the figurative language of John the Baptist, the winnowing-shovel—called in our version a "fan"—is said to be in the hand of God, and with it he will thoroughly purge his floor. Matt. 3:12; Luke 3:17.

**CHAINS.** A distinction must be made between *fetters*, which were for the feet, and *chains*, which were for any part of the body. Chains were worn for ornament, dignity, or restraint. They were made of gold for the first two purposes, and of iron for the last. In the ancient Orient both sexes wore them ostentatiously. They were put on Joseph and Daniel as a symbol of sovereignty. Gen. 41:42; Dan. 5:29. So to-day kings wear the chain of the order of the Golden Fleece. Chains were put by the Midianites upon their camels. Jud. 8:21. They were also worn by women as a fastening between the anklets. Isa. 3:19. The chains used on prisoners, Jud. 16:21; 2 Sam. 3:34; 2 Kgs. 25:7; Jer. 39:7; 52:11, were fetters. Handcuffs were also used. The Roman practice was to bind the prisoner's hand to the hand of a soldier, or to a soldier by either hand. Acts 12:6, 7; 21:33; 28:16, 20; 2 Tim. 1:16.

The "chains" which bound the madman of Gadara, Mark 5:3, 4, were probably not of iron, but were ropes. The iron "fetters" he shivered.

"Chain" is used in Lam. 3:7 in a metaphorical sense to denote tribulation.

**CHALCED'ONY.** Rev. 21:19.

A variety of quartz much like the agate, of pearly, wax-like lustre, and of great translucency; sometimes called white carnelian. Its name is from Chalcedon, near Constantinople.

**CHALDÆ'A,** a country anciently situated on both sides of the river Euphrates, and bordering on the Persian Gulf. It had an estimated area of 23,000 square miles, about the same as the modern kingdom of Denmark, or half that of Louisiana in the Mississippi Delta. In later times, and in a more extended sense, it included a territory about 450 miles long by 100 to 130 miles wide. It occupied the southern portion of the great Mesopotamian plain, the most fertile part of that country. It was rendered still more productive by numerous canals, which were used for defence, for commerce, and for navigation. The country was naturally divided into two portions, the larger part lying between the rivers Tigris and Euphrates, and the smaller portion lying on the southwestern side of the latter river. It was also divided into Northern and Southern Chaldæa, each having four important cities. In later times the "land of the Chaldæans" was applied to all Babylonia, and to the whole of the empire over which the Chaldæans ruled.

*Physical Features and Products.*—The chief features of the country were the rivers, for on all sides it was a dead level, broken now only by solitary mounds, old ruins, marshes, and streams. The summers are hot, the winters rainy, and seldom colder than 30° F. Wheat, millet, barley, dates, and fruits of all kinds were abundant. Its fertility and productions were proverbial in ancient times. For sketch-map of Chaldæa, see ASSYRIA.

*History.*—It is noticed in Scripture as the native country of Abram, Gen. 11:31; its people attacked Job, Job 1:17, and it was the term by which the empire of Nebuchadnezzar was sometimes called. Originally it was the district in the south of the "land of Shinar" where Nimrod built four cities. Gen. 10:10. Chaldæa soon extended its influence and sway, until in the time of Abraham its conquests reached nearly to the sources of the Euphrates, and westward into Canaan and Syria. Among the four great kingdoms or empires on the Euphrates,

secular historians usually place the Chaldæan as the first in order or earliest, lasting for about ten centuries, from B. C. 2300 to about B. C. 1300; the Assyrian empire next, lasting about six and a half centuries, from B. C. 1270 to B. C. 625; the Babylonian empire third in order, continuing from about B. C. 625 to B. C. 538; and the Medo-Persian fourth. Some of these kingdoms in their earlier history no doubt existed contemporaneously for a time. Chaldæa and Assyria were at times independent of each other; hence the order given above applies chiefly to them as empires. The great cities of the Chaldæan empire were Ur, Ellasar, Babylon, Erech, Accad, Calneh, Sepharvaim, Abava, and Cutha. Its great rulers were Nimrod, Uruk, and Chedorlaomer. The latter marched an army for 1200 miles on a conquering tour to the Dead Sea, and held Canaanitish nations in subjection for 12 years. Gen. 10:9; 14:1-4. The Chaldæans, according to Rawlinson and others, were chiefly of Cushite origin, while their more northern neighbors were Semitic. After the lapse of centuries the former lost their Cushite character, and became a people scarcely distinguishable from the Assyrians. After their subjugation, in B. C. 1300, they held an insignificant place in history for over six centuries, but recovered themselves in B. C. 625, and established a new kingdom, known as the Babylonian empire. For the later history see BABYLON, ASSYRIA, and NINEVEH.

**CHALK'-STONES.** Isa. 27:9. A soft mineral substance resembling what we call limestone. To make the stones of the Jewish altars like chalkstones is to crumble and destroy them.

**CHAMBER.** Gen. 43:30. Usually, the private apartments of a house are called chambers. 2 Sam. 18:33; Ps. 19:5; Dan. 6:10. Particular rooms of this class in Eastern houses were designated by significant terms.

**GUEST-CHAMBER.** Mark 14:14. This we may suppose to have been a spacious unoccupied room, usually in the upper part of the house, and furnished suitably for the reception and entertainment of guests and for social meetings. The proverbial hospitality of the Jews would make such provision necessary, and especially at Jerusalem, in festival sea-

sons, when every house in the city was the stranger's home. Mark 14:15; Luke 22:12; Acts 1:13. See HOSPITALITY.

**INNER CHAMBER.** 2 Kgs. 9:2. A chamber within another chamber.

**LITTLE CHAMBER.** 2 Kgs. 4:10. An apartment built upon and projecting from the walls of the main house, and communicating by a private door with the house, and by a private stairway with the street.

**UPPER CHAMBER, or LOFT,** Acts 9:37, occupied the front part of the building, over the gate or outer entrance, and was used to lodge strangers. Comp. 1 Kgs. 17:19 and 23 with 2 Kgs. 4:10. See DWELLINGS.

**CHAM'BERING,** licentiousness, wantonness. Rom. 13:13.

**CHAM'BERLAIN.** 2 Kgs. 23:11. An officer who has charge of the royal chambers, or the king's lodgings, wardrobes, etc. In Eastern courts eunuchs were commonly employed for this service. Esth. 1:10, 12, 15. The word occurs twice in A. V. of N. T., but entirely different offices are meant in the Greek. Blastus, "the king's chamberlain," mentioned in Acts 12:20, "held a post of honor which involved great intimacy and influence with the king." Erastus, "the chamberlain of the city of Corinth," who sent salutations to the Roman Christians, Rom. 16:23, was probably the treasurer of the city.

**CHAME'LEON.** Lev. 11:30. A species of lizard of very singular anatomy, appearance, and habits. "It remains exclusively on trees (and bushes), often suspended by its tail to the extremity of a branch, whence it darts forth its long tongue, covered with a viscous fluid, to entrap passing insects. Each foot is a grasping hand, by which it clings with great force to a branch, but it is almost helpless on the ground. The chief peculiarity of this lizard is the enormous size of the lungs (whence arose the fable that it lived on air), and these, when filled, render the animal semi-transparent. It has the faculty of changing color more developed than in any other lizard, and this change is influenced, not by the bodies on which it happens to rest, but by the wants and passions of the animal. The structure of the eyes is very wonderful. They are so prominent that one-half of the ball

projects out of the head, and not only can they be moved in any direction, but each has an independent action: one eye may be looking forward, while with the other the animal examines an



Chameleon. (After Tristram.)

object behind it. The chameleon is very common in Egypt and the Holy Land, especially in the Jordan valley." —*Tristram*.

**CHAM'OIS** (pronounced *sham'my*). Deut. 14:5. The true chamois is believed never to have lived in Arabia or Palestine. It is now thought that this animal of the Bible was a species of wild sheep (*Ovis tragelephus*) formerly abundant among the mountains of Sinai, but now apparently confined to Africa.

**CHA'NAAN**, Greek form of Canaan. Acts 7:1. See CANAAN.

**CHAN'CELLOR**. The word occurs in Ezr. 4:8, 17 as the translation of the Hebrew *lord of counsel*—*i. e.* counsellor, royal prefect—the office held by Rehum, who was the Persian governor in Samaria at the time.

**CHANGEABLE SUITS OF APPAREL**. See CLOTHES.

**CHANGERS OF MONEY, OR MONEY-CHAN'GERS**. Matt. 21:12; John 2:14. When Judæa became a province of Rome the Jews were required to pay taxes in Roman currency, while the annual tribute for the service of the sanctuary was the half-shekel of Jewish currency. To exchange the

one for the other was the business of the money-changers, like the business of modern brokers. They stationed themselves in the courts of the temple, the place of general resort for strangers from every part of the land, and their oppressive and fraudulent practices probably justified the allusion of our Saviour to a den of thieves.

**CHANGES OF RAI'MENT**.

See CLOTHES.

**CHANT**. See VIOL.

**CHAP'EL**. The word occurs, Am. 7:13, as a mistranslation for **SANCTUARY**, a place of worship. Bethel is called the king's sanctuary by one of the idol-priests, because there the king of Israel paid idolatrous worship to the golden calves. See **BETHEL**.

**CHAP'ITERS** (French *chapitre*), Ex. 36:38, or **CAPITALS** (as they are called in modern architecture), are the upper or ornamental part of a column.

**CHAP'MAN** (from the same root as *cheap, chop*), merchant. 2 Chr. 9:14. In the corresponding passage, 1 Kgs. 10:15, *spice-merchants*.

**CHA'ARAN**. See HARAN.

**CHAR'ASHIM, VALLEY OF** (*ravine of craftsmen*), near by Lydda. 1 Chr. 4:14; now *Hirsha*.

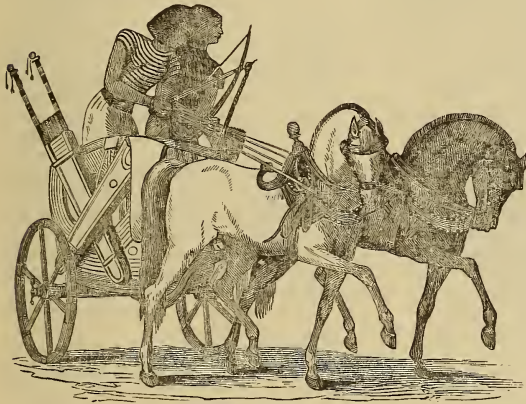
**CHAR'CHEMISH**. 2 Chr. 35:20. See CARCHEMISH.

**CHARGER** (old English, from the French *charger*), that on which a thing is laid, a dish. Num. 7:13; Ezr. 1:9; Matt. 14:8, 11. A shallow bowl or basin used for receiving the blood at the preparation of the sacrifices. The charger in which Herod's daughter brought the head of John Baptist was probably a trencher or platter.

**CHAR'IOT**. Chariots were not exclusively used for warlike purposes. In the Bible, instances of a peaceful use occur, as in the account of Joseph's exaltation, Gen. 41:43, and meeting with his father, 46:29; Ahab's fleeing before the coming storm at the command of Elijah, 1 Kgs. 18:44; Naaman's coming to Elisha, 2 Kgs. 5:9; and the Ethiopian eunuch's journey homeward. Acts 8:28. But the commoner use was for war. They are first mentioned in the Bible in connection with Joseph in Egypt. Later on they formed part of Pharaoh's pursuing army at the Exodus.



And they were part of the offensive weapons among all nations which figure in Bible history. The use of war-chariots was introduced by David. 2 Sam. 8:4. This change was obedient to the altered condition of the people, from a democracy, which relies upon volunteers for its defence, to a monarchy, which employs a regular army. Solomon had 1400 chariots, and cities fortified for their safe-keeping. 1 Kgs. 10:26; 9:19. After his day they formed a regular branch of the military service, and are frequently mentioned. 1 Kgs. 22:34; 2 Kgs. 9:16, 21; 13:7, 14; 18:24; 23:30; Isa. 31:1. The texts just



Egyptian Chariot. (After Wilkinson.)

quoted also prove that Egypt was the source whence both the chariot-horses and the chariots themselves were principally drawn. A description of an Egyptian chariot will therefore be a description of a Jewish one. The Egyptian chariot was an "almost semi-circular wooden frame with straightened sides, resting posteriorly on the axle of a pair of wheels, a rail of wood or ivory being attached to the frame by leathern thongs, and a wooden upright in front. The back of the car was open, and the sides were strengthened and embellished with leather and metal binding; the floor was of rope net-work, to give a springy footing to the occu-

pants. On the off-side were the bow-case, sometimes the quiver, and spear-case, crossing diagonally: the last named inclined backward. If two warriors were in the chariot, there was a second bow-case. The wheels had usually six spokes, fastened to the axle by a linch-pin, secured by a thong. The horses had a breast-band and girths attached to the saddle, but were without traces. They wore head-furniture, often ornamented, with a bearing-rein. The driving-reins passed through rings on each side of both horses. Two persons generally were in a chariot, but there was sometimes a third, holding the umbrella

of state." — WILKINSON: *Anc. Egypt.*, 1879, vol. i. pp. 222-241; vol. ii. pp. 201-203. The Assyrian war-chariots were nearly similar. Sometimes a third horse was attached, but in later times this was laid aside; the chariot was made higher, and the quiver placed in front instead of on the side. — LAYARD: *Nineveh*, vol. ii. pp. 348-354; AYRE: *Treas. of Bib. Knowledge*.

Chariots armed with scythes were used in later times. Warriors some-

times fought standing up in them, or else used them to carry them into the battle, and leaping from them fought on foot.

The word "chariot" is sometimes used figuratively; e. g. in Ps. 68:17 it means the angelic host. Elisha called Elijah "the chariot of Israel and the horsemen thereof." 2 Kgs. 2:12. The imagery was borrowed from the phenomena of the miraculous ascent. The phrase means that Elijah, by his prayers and his counsels, was the true defence of Israel, and better than either chariots or horsemen.

CAPTAINS OF CHARIOTS. The phrase occurs in Ex. 14:7; 15:4; 1 Kgs.

22:33. In the first two passages it means "commanders of the highest rank, chosen specially to attend on the person of Pharaoh; probably commanders of the 2000 Calasirians, who, alternately with the Hermotybians, formed his body-guard. They may have been, for the most part, known to Moses."—*Bible* (Speaker's) *Commentary*, *in loco*.

**CHARIOTS OF THE SUN.** It was a Persian practice to dedicate a chariot and horses to the sun. These chariots were white, and drawn probably by white horses in sacred processions. This idolatrous practice found favor in Judah, for it is recorded, to the honor of Josiah and as a proof of his zeal, that he took away the horses which previous kings had given to the sun, and burned the chariots of the sun with fire. 2 Kgs. 23:11.

**CHARITY** (from Lat. *caritas*, Fr. *charité*). In 1 Cor. 13:1 and parallel passages the Saxon word *love* (to God as well as to man) would better express the sentiment intended. See **LOVE**. Charity, in the popular acceptation of the word, is confined to love to suffering men, or almsgiving. See **ALMS**.

**CHARM, CHARMER.** See **ADDER, ASP, DIVINATION**.

**CHAR'AN.** Acts 7:2, 4. The Greek form of **HARAN**, which see.

**CHAT'TER.** See **CRANE, SWALLOW**.

**CHE'BAR,** a river in Chaldæa, Eze. 1:1, 3; 3:15, etc.; probably the same as Habor, and perhaps the royal canal which connected the Tigris with the Euphrates, 30 miles above Babylon.

**CHE'BEL** (*cord*), a Hebrew topographical term, Josh. 2:15; 1 Sam. 10:5; Ps. 16:6; usually applied to the Argob. Deut. 3:4, 13, 14; 1 Kgs. 4:13. See under **BASHAN**.

**CHEDORLA'OMER** (*handful of sheaves*), the king of Elam, and one of the four allied kings who subjected the kings of the five cities of the plain. These remained in the service of Chedorlaomer for twelve years, but in the thirteenth rebelled. Chedorlaomer summoned the allies, met the five kings, completely routed them, carried off much spoil, part of which belonged to Lot, whom they likewise captured. Abram started in pursuit with his own ser-

vants, defeated them, was able to recover all the spoil and his nephew Lot. In the battle Chedorlaomer appears to have perished. The narrative is given in Gen. 14.

**CHEEK.** To be struck upon the cheek was, among the Hebrews, to be grossly insulted. In proof see 1 Kgs. 22:24; Job 16:10; Matt. 5:39.

**CHEESE** was a common article of food among the Hebrews. The word occurs but three times in the Bible, and in each case the original word is different. 1 Sam. 17:18; 2 Sam. 17:29; Job 10:10. It is difficult to decide how far these terms correspond with our notion of *cheese*. In the original the first word means "a cutting," "ten sections of curds," soft cheese; the root of the second word means "to scrape," implying that the cheese was grated; while the third word means "curdled milk." The modern Bedouins use a kind of coagulated butter-milk, which is ground when dried hard, and eaten mixed with butter.

**CHE'LAL** (*perfection*), one who had a strange wife. Eze. 10:30.

**CHEL'LUH** (*completed*), one who had a strange wife. Eze. 10:35.

**CHE'LUB** (*fruit-basket, or bird-cage*). 1. One of Judah's posterity. 1 Chr. 4:11.

2. The father of one of David's officers. 1 Chr. 27:26.

**CHELU'BAI** (*capable*), Hezron's son; same with Caleb. 1 Chr. 2:9, 18, 42.

**CHEM'ARIMS** (*those who go about in black; i. e. ascetics*), priests of false gods. Zeph. 1:4; 2 Kgs. 23:5, margin; Hos. 10:5, margin.

**CHE'MOSH** (*subduer*), the national deity of the Moabites, who were his people, as the Israelites are the people of Jehovah. Num. 21:29; Jer. 48:7, 46; called "the abomination of Moab." 1 Kgs. 11:7. Solomon introduced, 1 Kgs. 11:7, and Josiah suppressed, 2 Kgs. 23:13, his worship in Jerusalem. Upon the recently discovered Moabite Stone, King Mesha, 2 Kgs. 3:4, attributes to his god Chemosh his victories. See **DIBON**. The same traits of cruelty and lust prove him to have been identical with Molech, the god of the Ammonites. Jud. 11:24. It was to Chemosh that Mesha offered his son. 2 Kgs. 3:

27. The god is also identified with Baal-Peor, Saturn, or Mars.

**CHENA'ANA H** (*merchant*). 1. The father of the false prophet Zedekiah. 1 Kgs. 22: 11, 24; 2 Chr. 18: 10, 23.

2. A Benjamite, 1 Chr. 7: 10; perhaps same as the preceding.

**CHEN'ANI** (contracted from next name), a Levite who took part in the purification of the people under Ezra. Neh. 9: 4.

**CHENANI'AH** (*whom Jehovah hath made*), a Levite chief in David's reign. 1 Chr. 15: 22, 27: 26: 29.

**CHE'PHAR - HAAM'MONAI** (*village of Ammonites*), a village of Benjamin. Josh. 18: 24.

**CHEPHI'RAH** (*village*), one of four towns of the Gibeonites, belonging to Benjamin, Josh. 9: 17; 18: 26; Ezr. 2: 25; probably now *Kefir*, 8 miles west of Gibeon. Conder gives it as *Kefireh*.

**CHE'РАН** (*lyre*), a Horite chief's son. Gen. 36: 26; 1 Chr. 1: 41.

**CHER'ETHIMS**, identical with Cherethites.

**CHER'ETHITES AND PEL'ETHITES** (*executioners and couriers*) formed the body-guard of King David. 2 Sam. 8: 18; 15: 18; 20: 7. It is probable they were mercenaries, originally Philistines, for Cherethite is connected with Pelethite, which was, it is likely, only another form of the word Philistine.

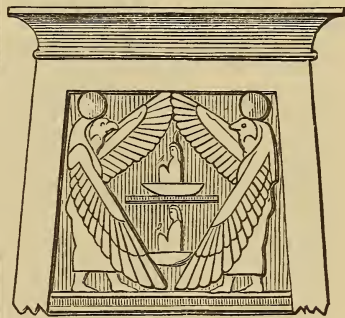
**CHE'RITH** (*gorge*), **THE BROOK**, a brook or torrent "before Jordan" where the prophet Elijah was hid. 1 Kgs. 17: 5. Its location is much disputed. Robinson and several others identify it with *Wady Kelt*, a swift, brawling stream, 20 yards wide and 3 feet deep, running into the Jordan from the west, a little south of Jericho. Some identify it with *Wady Fusail*, a little farther north, and yet others think it was some stream on the other, or eastern, side of the Jordan.

**CHER'UB**. Ezr. 2: 59; Neh. 7: 61. A place in Babylonia; perhaps Cheripha of Ptolemy.

**CHER'UB, CHER'UBIM**. Many derivations have been proposed. The best are from roots signifying either "strong" or "to plough;" hence, *terrible*. The cherubim were not angels, since altogether different occupations are given to them in the Bible. Thus

angels are sent out upon messages, but the cherubim always are in the presence of God. They are winged, and are in appearance like combinations of parts of different animals. The word first occurs in Gen. 3: 24, and is applied to the guard which was placed over Eden after the expulsion of fallen man.

"It is remarkable that while there are precise directions as to their position, attitude, and material, Ex. 25: 18, etc., and descriptions, 2 Chr. 3: 10-13, nothing is said about their *shape*, except that they were winged. On the whole, it seems likely that the word 'cherub' meant not only the composite creature



Egyptian Winged Figures.

form, of which the man, lion, ox, and eagle were the elements, but, further, some peculiar and mystical form."—SMITH: *Dictionary of the Bible*.

According to the primitive conception, the cherubim were the bearers of God when he appeared in his glory upon the earth, Ps. 13: 10; so, in Ezekiel's vision, they carry the throne of God. Eze. 11: 22; cf. 1: 19; 10: 16 ff. They are the "wings of the wind," by which God in the thunder-cloud is borne to the world. Isa. 19: 1; Ps. 104: 3. Hence they are the witnesses of his presence: wherever they are, God is. How appropriately, therefore, were representations of them placed in the tabernacle and temple! In the former, two golden cherubim stood in the holy of holies, upon the mercy-seat. Ex. 37: 8. They were likewise pictured upon the curtains. 26: 1, 31; 36: 8, 35. In Solomon's temple two colossal figures of the cherubim, overlaid with gold, stood upon the floor



and overshadowed the ark, which was between them, in the holy of holies. 1 Kgs. 6 : 27. They were also carved upon the doors, upon all the "walls of the house," and put between representations of palm trees. 1 Kgs. 6 : 29, 32, 35 ; 2 Chr. 3 : 7. Indeed, in all parts did they constitute, with lions, oxen, and palm trees, the ornamentation of the temple. 1 Kgs. 7 : 29, 36. The cherubim, therefore, testified that God was in the midst of his people.

A second idea which they represent is that they were the watchers of the places where God is. They cover his glory from vulgar gaze; they stand in the service of the invisible and the unapproachable God. Comp. Ex. 19 : 9, 16 ; 24 : 15.

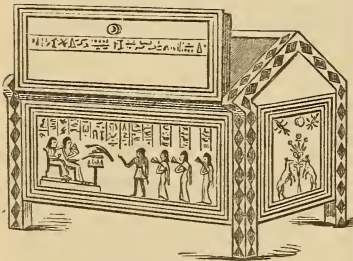
Similar winged creatures are met with in great variety in the legends and symbols of other peoples of antiquity, but the originality of the Hebrew cherubim is not to be disputed. Still, the forms which they assumed may have been in part derived from these nations. Very interesting is the comparison of the Hebrew cherubim with figures in the Egyptian and Assyrian temples.

**CHE'SALON** (*strength*), a place on the north-west of Judah, Josh. 15 : 10 ; probably *Kesla*, 8 miles west of Jerusalem.

**CHE'SED** (*gain*), Nahor's son. Gen. 22 : 22.

**CHE'SIL** (*fool*, or *idolatrous*), in the south of Judah, Josh. 15 : 30 ; probably the same as Bethul and Bethuel : if so, it may be at *Beth A'ûlâ*, 7 miles north-west of Hebron.

**CHEST**. There are two Hebrew words so translated. The first is applied,



Egyptian Chest or Box.

in 2 Kgs. 12 : 9, 10 ; 2 Chr. 24 : 8, 10, 11, to the coffer into which the people threw

their voluntary contributions for the repair of the temple under Joash. But the original word in every other place except Gen. 50 : 26, where it is applied to Jacob's coffin, means the ark of the covenant. A different word altogether is used for Noah's and Moses's "ark." The second word occurs only in Eze. 27 : 24, and means a treasure-chest where valuables are stored.

**CHEST'NUT TREE**. Gen. 30 : 37. Doubtless the translation here should be "plane tree" (*Platanus orientalis*). This tree closely resembles the well-known American species which we call sycamore or buttonwood (*Platanus occidentalis*). The Oriental tree grows along streams in the north of Palestine, and when long spared attains great size. Eze. 31 : 8.

**CHESUL'LOTH** (*loins*, or *flank*), a town of Issachar ; possibly the same as Chisloth-tabor. Josh. 19 : 12, 18 ; now *Iksâl*, 4 miles west of Tabor.

**CHE'ZIB** (*lying*), probably identical with Ach'zib. 2. Gen. 38 : 5. Corder places it at 'Ain Kezbeh.

**CHI'DON**. 1 Chr. 13 : 9. Called also the threshing-floor of Nachon, 2 Sam. 6 : 6 ; it was near Jerusalem.

**CHIEF OF A'SIA**. Acts 19 : 31. Certain wealthy persons were appointed annually in the Asiatic provinces of Rome to preside over the religious rites, public games, etc., which they maintained in honor of the gods, and at their own expense. They received their title from the name of the province ; as, the chief of Caria was called *cariaarch*, or of Lycia, *lyciarch*, etc. The title is properly "asiarch," and was borne, it would seem, after the duties of the office had been discharged. This explains the reference in the Acts. These asiarchs, who advised Paul not to expose himself needlessly to the fury of the populace in Ephesus, may well have been friendly to the apostle, without being Christians.

**CHIEF PRIEST**. See **PRIEST**.

**CHILDREN**. The term is used in A. V. where "sons" would better represent the Hebrew or Greek ; as, "the children of Abraham," "the children of Israel," "the children of God." It was regarded among the Jews as not only a misfortune, but even a disgrace, if a married woman was barren. The more sons a man had, the more was he es-



teemed. The inheritance of the father was divided equally among all the sons, except the eldest, who received a double portion. The daughters got nothing unless there was no son, in which case they shared equally the property, and were forbidden to marry out of their father's tribe. Num. 27: 7-12; 35: 2, 8. Wills were needless, and therefore unknown. The authority of the parent was very great, and children are commanded to reverence their parents. The law allowed children to be sold into bondage in payment of the parents' debts. Lev. 25: 39-41. We find allusions to the practical working of this law in 2 Kgs. 4: 1 and Matt. 18: 25.

Child-birth in Eastern countries is usually, although not always, comparatively easy. Gen. 35: 17; 38: 27; Ex. 1: 19; 1 Sam. 4: 19, 20. The newborn Hebrew child was washed, rubbed with salt, and wrapped in swaddling-clothes, Luke 2: 7; circumcised on the eighth day, when the name was given. Child-birth rendered the woman ceremonially unclean for 40 days in the case of a son, and 80 in the case of a daughter. At the conclusion of the period she offered for her cleansing the sacrifices the Law prescribed. Lev. 12. Women nursed their own children in most cases, and did not wean them until the lapse of 30 months, or even 3 years. The weaning was made a festive occasion. This custom was very old. Gen. 21: 8. Daughters remained under the care of the mother until the period of marriage, but boys passed in their fifth year under the training of the father. See EDUCATION.

**CHIL'EAB** (*like to his father?*), a son of Abigail by David, 2 Sam. 3: 3; called Daniel in 1 Chr. 3: 1.

**CHILI'ON** (*sickly*), son of Naomi, and husband of Orpah. Ruth 1: 2-5; 4: 9, 10.

**CHIL'MAD**, a place or country, Eze. 27: 23; perhaps identical with *Kalwadha*, near Bagdad.

**CHIM'HAM**. 2 Sam. 19: 37. It is possible he was a son of Barzillai, but it cannot be certainly inferred from 1 Kgs. 2: 7, which is sometimes cited to prove it. Some have supposed that David gave Chimham a parcel of land which was afterward known by his name. Jer. 41: 17.

**CHIM'NEY**. See DWELLINGS.

**CHIN'NERETH, or CHIN'NEROTH**. Josh. 11: 2. A fenced city of Naphtali, on the lake, or sea, of the same name; afterward called Gennesar, and about 3 miles north-west of Tiberias, according to Fürst.

**CHIN'NERETH, SEA OF**. See GALILEE, SEA OF.

**CHI'OS**, an island of the Ægean Sea, 5 miles from the coast of Ionia, in Asia Minor. It is 32 miles long and from 8 to 18 miles wide, and noted for its wines. Paul passed by it. Acts 20: 14, 15. Its modern name is *Scio* or *Khio*.

**CHIS'LEU**. See MONTHS.

**CHIS'LOH** (*confidence*), the father of Elidad the Benjamite, who was chosen to represent his tribe in the division of the land. Num. 34: 21.

**CHIS'LOTH-TA'BOR**, either a mountain or a place. Josh. 19: 12. If the former, it is probably identical with Tabor; if the latter, it is perhaps to be found at *Ussul*, 2½ miles west of Tabor.

**CHIT'TIM, or KIT'TIM**. Num. 24: 24; Isa. 23: 1, 12; Jer. 2: 10; Eze. 27: 6; Dan. 11: 30. In these passages the "isles," "ships," "products," and "people" of Chittim are mentioned or alluded to; hence the name has generally been supposed to mean the island of Cyprus, though Kitto thinks it a general term applied to islands and coasts west of Palestine. See CYPRUS.

**CHI'UN**. Am. 5: 26. An idol which the Israelites made and worshipped in the wilderness. See REMPHAN.

**CHLO'E** (*green herb*), a Christian woman, some of whose family told Paul of the dissensions in the Corinthian church. 1 Cor. 1: 11.

**CHORA'SHAN**. 1 Sam. 30: 30. Probably the same as Ashan (*'Aseileh*).

**CHORA'ZIN**, a city named with Capernaum and Bethsaida in the woe pronounced by Christ. Matt. 11: 20-23; Luke 10: 13. The identification of Chorazin depends largely, though not wholly, upon that of Capernaum. Robinson places it at *Tell Hum*, but others, with greater probability, fix its site at *Kerázeh*, 2½ miles west of *Tell Hum*, and west of the valley of the Jordan. The ruins cover a large area, and consist of a synagogue, the ornaments be-

ing cut in black basalt rock, walls of dwellings, columns which supported the roofs and doorways, some of them in a tolerably perfect condition, and a paved roadway leading to the great caravan-route to Damascus. See **CAPERNAUM**.

**CHOZE'BA.** 1 Chr. 4: 22. It has generally been regarded as identical with Chezib and Achzib, but Conder places Chozeba at a ruin of importance in *Wady Arrub*, or valley of Berachoth, and called *Kneizîbah*, a name which is almost the exact equivalent for the Hebrew Chozeba.

**CHRIST, JE'SUS.** Matt. 1: 1. Christ is the official, Jesus the personal, name of our Lord. It is from the Greek word *Christos*, which signifies "anointed," corresponding to the word *Messiah* in the Hebrew. He is called the *Anointed* in allusion to the custom of anointing with oil such as were set apart to a sacred or regal office, because by the Spirit he was anointed to the threefold office of prophet, priest, and king.

The word "Jesus" is derived from a Hebrew word signifying "to save," or "sent to save." Matt. 1: 21; Luke 2: 11, 21. The word "Joshua" has the same meaning, and is a very common name among the Hebrews, and should have been used in Acts 7: 45 and Heb. 4: 8 instead of "Jesus."

Jesus *the Christ* is a descriptive phrase, like John *the Baptist*. Matt. 26: 63; Mark 8: 29; 14: 61; John 1: 20, 25, 41; 6: 69; 7: 41; 10: 24; 11: 27; 20: 31. The word "Jesus" is almost always used alone in the Gospels, while, in the Acts and Epistles, "Jesus Christ" or "Lord Jesus Christ" is the prevailing expression.

The first promise of the Messiah was given in Gen. 3: 15. The Son of God and all true believers are "the seed of the woman." Comp. Acts 13: 23; Gal. 4: 4, and Heb. 2: 16 with John 17: 21-23. The devil and all his servants represent the serpent and his seed. John 8: 44; 1 John 3: 8. The temptations, sufferings, and ignominious death of Christ, and the fierce opposition and persecution which his followers have endured, are significantly described by the bruising of the heel; while the complete victory which our Redeemer has himself achieved over sin and

death, and which his grace enables the believer also to obtain, and the still more perfect and universal triumph which he will finally accomplish, are all strikingly illustrated by the bruising or crushing of the serpent's head.

The books of heathen mythology furnish curious allusions to this passage of the Bible. In one of them *Thor* is represented as the eldest son of Odin, a middle divinity, a mediator between God and man, who bruised the head of the serpent and slew him. And in one of the oldest pagodas of India are found two sculptured figures, representing two incarnations of one of their supreme divinities, the first to be bitten by a serpent and the second to crush him.

The promise thus given when man fell was supplemented by so many particulars in the course of the centuries that the coming Messiah was the great hope of Israel. In type and symbol, in poetry and prose, in prophecy and history, the Jews had set before them in increasing prominence and clearness the character and life and death of the promised Messiah, and yet, as a nation, they grossly misapprehended his character and the purpose of his mission. They were accustomed to regard his coming as the grand era in the annals of the world, for they spoke of the two great ages of history, the one as preceding and the other as following this wonderful event; but they perverted the spiritual character of the Messiah and his kingdom into that of a temporal deliverer and ruler.

We find that about the time of the Messiah's appearance Simeon, Anna, and others of like faith, were eagerly expecting the promised salvation. Luke 2: 25-38.

At the appointed time the Redeemer of the world appeared. He was born in the year of the city of Rome 749—i. e. 4 years before the beginning of our era—at Bethlehem, in Judæa, of the Virgin Mary, who was espoused to Joseph; and through them he derived his descent from David, according to prophecy. Ps. 89: 3, 4 and 110: 1. Comp. Acts 2: 25, 36; Isa. 11: 1-10; Jer. 23: 5, 6; Eze. 34: 23, 24; 37: 24, 25; John 7: 42.

The story of Christ's life is told with so much simplicity, completeness, and

sweetness in the Gospels, and is at the same time so familiar to every Bible-reader, that it is not necessary here to repeat it. In one sentence, Jesus Christ was the incarnate God, whose coming was the fulfilment of prophecy; whose life was the exemplification of absolute sinlessness; whose death was the result of man's malice, and yet the execution of God's design and the atonement for the sins of the world; whose resurrection was the crowning proof of his divinity; whose ascension was a return to his abode, where he ever liveth to make intercession for us. To prove his character we have the unanimous testimony of eighteen centuries. "The person of Christ is the miracle of history."

We claim for him perfect humanity and perfect divinity. He was not only the Son of man, but the Son of God in one undivided person. The term "Son of man," which Christ applies to himself about eighty times in the Gospels, places him on a common level with other men as partaking of their nature and constitution, and at the same time above all other men as the absolute and perfect Man, the representative Head of the race, the second Adam. Comp. Rom. 5 : 12 ff. ; 1 Cor. 15 : 27 ; Heb. 1 : 8. While other great men are limited by national prejudice, Christ is the King of men, who draws all to him; he is the universal, absolute Man, elevated above the limitations of race and nationality. And yet he is most intensely human. The joys and sorrows of our common life are met by his deep and tender sympathy. All love him who know him. His foes are the cruel, the licentious, and the malicious. The records of the evangelists are not elaborate, artistic pages with many erasures, as if the writers had toiled after consistency. They are simple, straight-forward, guileless testimonies; and yet the impression they leave upon the attentive reader is that in Jesus Christ the plant of Humanity bore its rarest flower, the tree of Life its most precious fruit. It will be granted that the question of the justice of this claim turns upon his perfect sinlessness. Some have dared to say that while in the Gospels no sinful acts are recorded, there may have been sins which are unrecorded. But without fear he challenged his foes to con-

vict him of sin. John 8 : 46. He was the only man who has made any such demand. Christ's sinlessness is confirmed by his own solemn testimony, the whole course of his life, and the very purpose for which he appeared. Self-deception in this case would border on madness, falsehood would overthrow the whole moral foundation of Christ's character. Hypocrites do not maintain themselves under such a strain. But besides being sinless, he was perfectly holy. He did not simply resist sin: he blended and exercised actively all virtues. The grandeur of his character removes him at once from all the sordidness, pettiness, and sinfulness of our every-day life. His memory comes to us with the refreshment of the cooling breeze on a summer's day. We can supplicate his help because we have seen him tried and triumphant, and we know his strength is great. All human goodness loses on closer inspection, but Christ's character grows more pure, sacred, and lovely the better we know him.

But Jesus was likewise the Son of God, and so he is usually called by the apostles. The perfection of his humanity is matched by the perfection of his divinity. His Godhead comes out in many ways. He exercises a supernatural control over Nature. The waves sink at his command, the fig tree withers away, the water turns into wine. By his touch or word, without a prayer or any recognition of superior power, the lepers are cleansed, the blind see, and the lame walk. Higher yet does Christ go: he forgives sins—not with the ostentation of a presuming charlatan, but simply, decidedly, gently. He takes from the sinner his damning load by the same action which brings back health. He likewise intercedes with the Father for men. He claims equality and eternity with God. Twice God proclaims him as his Son. Accompanied by legions of angels, sustained by divine strength, Jesus of Nazareth lives as the express image of the Father, conquers the grave, rises from the dead, and ascends to take his place as God, blessed for ever.

The Church has the daily experience of her Lord, who is present always in the hearts of all true believers. When souls yearn for cheer, when mourners cry out for comfort, when men need

counsel, they seek Jesus; and they are supplied from the inexhaustible fount of his humanity. When the sinner feels the burden of his sin pressing heavily and groans for release, when the insolvent debtor falls at the feet of his Lord, crying, "Have mercy!" when the saint is set amid the perplexities of life, when he enters the valley of the shadow of death, when he comes to the brink of the river,—these are times when the perfect divinity of Jesus is proven to the satisfaction of the soul.

"Behold the God-Man!" cries the Church; and this is the exultant exclamation of the soul left to its deepest instincts and noblest aspirations, the soul which was originally made for Christ, and finds in him the solution of all moral problems, the satisfaction of all its wants, the unfailing fountain of everlasting life and peace.

*Personal Appearance of Jesus Christ.*—None of the evangelists—not even the beloved disciple and bosom-friend of Jesus—has given us the least hint of his countenance and stature. This was wise. We ought to cling to the Christ in the spirit rather than to the Christ in the flesh. Yet there must have been spiritual beauty in his face. He won the hearts of his disciples by a word. We are indeed left to conjecture merely, but we cannot read in the hints of his personal power any necessity for taking Isaiah's description of the suffering Messiah in all its literal baldness. There was nothing repulsive about Jesus. He had not the physiognomy of a sinner; a supernatural purity and dignity must have shone through the veil of his flesh.

The first formal description of his looks dates from the fourth century—is, indeed, unauthentic, probably a monkish fabrication, and yet, because it is curious and has had a great influence upon the pictorial representations of Jesus, we insert it here. It is ascribed to Publius Lentulus, a heathen, supposed contemporary and friend of Pilate, in an apocryphal letter to the Roman Senate: "In this time appeared a man, who lives till now—a man endowed with great powers. Men call him a great prophet; his own disciples term him the Son of God. His name is Jesus Christ. He restores the dead to life and cures the sick of all manner of dis-

eases. This man is of noble and well-proportioned stature, with a face full of kindness, and yet firmness, so that beholders both love him and fear him. His hair is the color of wine, and golden at the root, straight and without lustre, but from the level of the ears curling and glossy, and divided down the centre, after the fashion of the Nazarenes. His forehead is even and smooth, his face without blemish, and enhanced by a tempered bloom, his countenance ingenuous and kind. Nose and mouth are in no way faulty. His beard is full, of the same color as his hair, and forked in form; his eyes blue and extremely brilliant. In reproof and rebuke he is formidable; in exhortation and teaching, gentle and amiable of tongue. None have seen him to laugh, but many, on the contrary, to weep. His person is tall, his hands beautiful and straight. In speaking he is deliberate and grave and little given to loquacity; in beauty, surpassing most men."

It may be proper to suggest the leading points and principal references respecting the divinity of our *Lord*.

I. The names and titles of the supreme Being are applied to him. John 1:1; Rom. 9:5; 1 John 5:20; Rev. 1:11; comp. Isa. 6:1-10 with John 12:41.

II. The principal attributes of God are ascribed to Christ; as, eternity, John 1:1; 8:58; Rev. 22:13; superhuman knowledge, Matt. 9:4; John 16:30; 21:17; omnipotence, Phil. 3:21; Col. 2:9, 10; omnipresence, Matt. 18:20; 28:20; John 3:13; and unchangeableness. Heb. 13:8.

III. The works and prerogatives of God are ascribed to him, such as the creation of all things, John 1:1, 3; Col. 1:16, 17, and their preservation, Heb. 1:3; forgiveness of sins, Dan. 8:9; comp. with Ps. 30; Matt. 9:2, 6; Col. 3:13; power to raise the dead and to judge the world. Matt. 25:31-33; John 5:2-29; Rom. 14:10; 2 Cor. 5:10.

IV. He is the object of religious worship. Phil. 2:10, 11; Heb. 1:6; Rev. 5:11-13.

We insert here, as a help in studying the harmony of the four Gospels, the chronological table of the life of Christ, from Schaff's *Popular Commentary on the New Testament* (New York, 1879), vol. i. p. 18.



## Outline of the Gospel History.

Year of Rome.	A. C.		Matthew.	Mark.	Luke.	John.
		<b>I. INTRODUCTION.</b>				
		Prefaces.....			1: 1-4	1: 1-5
749	B. C. 5	Genealogies.....	1: 1-17		3: 23-38	
	Dec.	Antecedent Events.....	1: 18-25		1: 5-80	
		<b>II. BIRTH AND CHILDHOOD OF JESUS.</b>	2: 1-23		2: 1-52	
780	A. D. 27	<b>III. OUR LORD'S INTRODUCTION TO HIS MINISTRY.</b>				
	Jan.	From appearance of the Baptist } To wedding at Cana of Galilee }	3: 1- 4: 11	1: 1-13	3: 1-23	1: 6- 2: 12
780	27	<b>IV. FIRST YEAR OF OUR LORD'S MINISTRY.</b> (According to Andrews, narrated by John only.)				
		From the first Passover } To the second Passover }				2: 13- 5: 1
781	28	<b>V. SECOND YEAR OF OUR LORD'S MINISTRY.</b> (Wholly in Galilee.)				5: 1
		From the beginning of the ministry } To the feeding of the five thousand and } The discourse at Capernaum.....	4: 12- 14: 36	1: 14- 6: 56	4: 14- 9: 17	to 6: 14 6: 71
780	27	<b>IV. FIRST YEAR OF OUR LORD'S MINISTRY.</b> (According to Robinson.)				
		From the first Passover, including the following events, narrated by the Synoptists: } Beginning of Galilean ministry... } Rejection at Nazareth and removal to Capernaum } Call of the four fishermen..... } Healing of a demoniac at Capernaum } Healing of Peter's wife's mother... } First circuit through Galilee..... } Healing of a leper..... } Healing of the paralytic..... } Call of Matthew..... } Followed by second Passover..... }	4: 17 4: 13-16 4: 18-22 8: 14-17 4: 23-25 8: 2-4 9: 2-8 9: 9	1: 14 to to	4: 14 4: 16-31 5: 1-11 4: 31-37 4: 38-41 4: 42-44 5: 12-16 5: 17-26 5: 27, 28	2: 13 5: 1
781	28	<b>V. SECOND YEAR OF OUR LORD'S MINISTRY.</b>				
		From second Passover and the Sabbath controversy in Galilee } To feeding of five thousand and } Discourse at Capernaum, including } Events narrated by Luke in..... } And those narrated by Matthew, not cited under IV. }	12: 1- 14: 36	2: 23- 6: 56	6: 1- 9: 17 { 11: 14- 13: 9	5: 1 6: 14 6: 71
782	29	<b>VI. THIRD YEAR OF OUR LORD'S MINISTRY.</b> Until arrival at Bethany }	15: 1- 20: 34	7: 1- 10: 52	9: 18- 19: 28	7: 1- 11: 57
783	Apr. 7, 30	<b>VII. FROM THE ARRIVAL AT BETHANY TO THE BURIAL OF JESUS</b> }	21: 1- 27: 66	11: 1- 15: 47	19: 29- 23: 56	12: 1- 19: 42
		<b>VIII. RESURRECTION AND ASCENSION.....</b>	28	16	24	20, 21

The life of Christ has been of late studied with an eagerness, a keenness, and a wealth of illustration that argue well for the future. The question, "What think ye of Christ?" is asked to-day with peculiar emphasis. This new-born interest in the earthly life of the Founder of the Christian religion will bear fruit in the increased reverence of believers and the increased respect of his foes.

**CHRISTS, FALSE.** Matt. 24 : 24. Our Lord warned his disciples that false Christs should arise. Not less than 24 different persons of such pretensions have appeared, and the defence of their claims to the Messiahship has cost the Jews a great expense of life and treasure. One of them, Coziba, or Barchocheba, lived early in the second century. He put himself at the head of the Jewish nation as their Messiah; they adhered to him. The Romans made war upon him, and the Jews themselves allow that in their defence of this false Messiah they lost between 500,000 and 600,000 souls! In the twelfth century not less than 8 or 10 impostors appeared under the same name, and were followed by great numbers of the Jews. Most of them were punished for their imposture with death, and usually involved a multitude of their deluded followers in persecution and death. The last that gained any considerable number of converts was Mordecai, a Jew of Germany, who lived in 1682. He fled for his life, and his end is not known.

**CHRISTIAN.** Acts 26 : 28. This was a name given to the followers of our Saviour, and its proper beautiful meaning is "a follower of Christ." The Christians called themselves first "disciples," "believers," "brethren," "saints." The name "Christian" originated at Antioch, Acts 11 : 26, about the year 42 or 43, and probably (like the names "Nazarenes" and "Gallæans") as a term of reproach or contempt. The word occurs in only three places in the New Testament—viz. in the two passages before cited and in 1 Pet. 4 : 16, where it is implied that the very name was associated with reproach and suffering. Tacitus (b. about A. D. 54), a profane historian, tells us of the low or vulgar people called the followers of Christ, or Christians.

The term Christian is now employed (1) in contradistinction to pagans, Jews, and Mohammedans, and (2) to denote the open professors of religion, in contradistinction from those who are not professors. In some countries it is still a term of bitter reproach, and the assumption of it is attended with persecution, cruelty, and death.

The *Christian religion* is received at the present day (as it is supposed) by nearly one-third of the inhabitants of the world—i. e. over 400,000,000 among 1,460,000,000. But in point of intelligence, civilization, and influence on the world the Christian nations far surpass all other nations combined. One of the most recent estimates is the following :

Jews .....	7,000,000
Mohammedans.....	230,000,000
Pagans.....	793,000,000
Roman Catholics.....	216,000,000
Protestants.....	130,000,000
Eastern Christians.....	84,000,000
	1,460,000,000

**CHRONICLES.** In its general signification, this term denotes a chronological history, or an account of facts and events in the order of time. The thirteenth and fourteenth books of the Old Testament, which among the ancient Jews formed only one book, are called the *First* and *Second Book of Chronicles*, and are in some sense supplemental to the two books of Kings, which precede them, with this difference—that the Chronicles are written from the sacerdotal point of view and present chiefly the fortunes of Jewish worship, while the Kings are written from the prophetic view of the history of the theocracy. They appear to have been compiled from the national diaries or journals, and the constant Jewish tradition, which internal evidence supports, is that they were written by Ezra. These voluminous diaries are referred to frequently under different names, 1 Kgs. 14 : 19; 1 Chr. 27 : 24; Esth. 2 : 23, but are not to be confounded with the abstract which constitutes the books to which this article refers.

The principal object of the author of these books was to point out, from the public records, the state of the different families before the Captivity and the

distribution of the lands among them, that each tribe might, as far as possible, obtain the ancient inheritance of its fathers at its return. So that this portion of the Old Testament may be considered as an epitome of all the sacred history, but more especially of that from the origin of the Jewish nation to their return from the first captivity, embracing a period of nearly 3500 years. The first book traces the rise and propagation of the children of Israel from Adam, together with a circumstantial account of the reign and transactions of David; the second continues the narrative, and relates the progress and dissolution of the kingdom of Judæa (apart from Israel) to the year of the return of the people from Babylon. Samuel, Kings, and Chronicles should be read and compared together, as they relate substantially the same histories, though with different degrees of particularity and with different means of information, so that the whole contains but one history: and what is obscure or defective in one part may be explained or supplied in another.

**CHRONOL'OGY.** We present here a condensation of the article of R. S. Poole on this subject in Smith's *Dictionary of the Bible*.

We must seek a *via media* between putting absolute reliance upon the biblical chronological data and declaring them altogether vague and uncertain. The truth is, the Bible does not give a complete history of the times to which it refers; in its historical portions it deals with special and detached periods. This accounts for its scantiness and occasional want of continuity. Hence there is great value in independent evidence in the N. T. and in incidental evidence in the O. T.

Scientific observation of the natural changes of the weather and the seasons was probably unknown to the Jews until the Captivity. But still these changes must have been noted, and from these observations we are safe in deducing their divisions of time. An *hour* was the smallest division the Jews recognized. The "sun-dial of Ahaz"—whatever instrument, fixed or movable, it may have been—implies a division of the kind. The civil *day* was reckoned from sunset, the natural

day from sunrise. The *night* was divided into three watches, though the first must be inferred. The "middle watch" occurs in Jud. 7:19; the "morning watch" is mentioned in Ex. 14:24 and 1 Sam. 11:11. In the N. T. four watches are mentioned—the Roman system; all four are mentioned together in Mark 13:35—the late watch, midnight, the cock-crowing, and the early watch. The Hebrew *week* was a period of seven days, ending with the Sabbath, which word indeed is often used for "week." As the Egyptians divided their month of 30 days into decades, the Hebrews could not have borrowed their week from them; probably both it and the Sabbath were used and observed by the patriarchs. The *month* was lunar. The first day of it is called the "new moon," and was observed as a sacred festival. In the Pentateuch, Joshua, Judges, and Ruth we find but one month, the first, the month Abib, mentioned with a special name, the rest being called according to their order. In 1 Kgs. three other names appear—Zif, the second, Ethanim, the seventh, and Bul, the eighth. No other names are found in any book prior to the Captivity. The *year* was made up of 12 lunar months, beginning with the first part of our April. The method of intercalation can only have been that which obtained after the Captivity—the addition of a thirteenth month whenever the twelfth ended too long before the equinox for the first-fruits of the barley-harvest to be offered in the middle of the month following, and the similar offerings at the time appointed. The later Jews had two beginnings to the year, the seventh month of the civil reckoning being Abib, the first of the sacred. The sabbatical and jubilee years began in the seventh month. Agricultural considerations probably led to this anomaly. The *seasons* do not appear to have been fixed among the ancient Hebrews. We find mention of the merely natural divisions of "summer and winter," "seed-time and harvest." Anciently, their *festivals* and *holy-days* were noticeably few; for besides the Sabbaths and new moons, there were but four great festivals and one fast—the feasts of the Passover, of weeks, trumpets, tabernacles, and the fast on the

day of atonement. But after the Captivity many holy days were added, such as the feast of Purim, of the dedication—recording the cleansing and rededication of the temple by Judas Maccabæus—and fasts on the anniversaries of great national misfortunes connected with the Babylonish captivity. The *sabbatical year* was a year of rest. It commenced at the civil beginning of the year, with the seventh month, at the feast of tabernacles. Deut. 31 : 10. The *jubilee year* began on the day of atonement, after the lapse of seven sabbatical periods, or 49 years. It was similar to the sabbatical year in its character, although doubtless yet more important. *Eras* seem to have been used by the ancient Hebrews, but our information is scanty. The Exodus is used as an era in 1 Kgs. 6 : 1, in giving the date of Solomon's temple. The era of Jehoiachin's captivity is constantly used by Ezekiel. The earliest date is the fifth year, 1 : 2, and the latest the twenty-seventh. 29 : 17. The era of the Seleucidæ is used in the First and Second Maccabees, and the liberation of the Jews from the Syrian yoke, in the first year of Simon the Maccabee, is stated to have been commemorated by an era used in contracts and agreements. 1 Macc. 13 : 41, 42. *Regnal years* seem to have been counted from the beginning of the year, not from the day of the king's accession.

We may distinguish different *periods* in Jewish history, although we are not able with accuracy to assign them dates. 1. From Adam to Abram's departure from Haran. This period is the most indefinite of all. We have indeed two genealogical lists—from Adam to Noah and his sons, Gen. 5 : 3-32, and again from Shem to Abram. 11 : 10-26. But the Masoretic Hebrew text, the Septuagint, and the Samaritan Pentateuch greatly differ. The Septuagint makes this period 1000 years longer than the Hebrew. The question to which list the preference should be given is still unsettled. 2. The second period is from Abram's departure from Haran to the Exodus. The length of this period is stated by Paul in Gal. 3 : 17 to be 430 years, and there is no difficulty in the way of accepting his figures which cannot be solved. 3. The third period is

from the Exodus to the foundation of Solomon's temple. We may consider this period about 638 years, but others reduce it to one-half. 4. The fourth period is from the foundation of Solomon's temple to its destruction. We come now upon tolerably sure ground; from B. C. 1000 on we have contemporary evidence. Two interregnums have been supposed—one of 11 years, between Jeroboam II. and Zachariah, and the other of 9 years, between Pekah and Hoshea. We prefer, in both cases, to suppose a longer reign of the earlier of the two kings between whom the interregnums are conjectured. The whole period may be held to be of about 425 years; that of the undivided kingdom, 120 years; that of the kingdom of Judah, about 388 years; and that of the kingdom of Israel, about 255 years. 5. The fifth period is from the destruction of Solomon's temple to the return from the Babylonish captivity. The difficulty in calculating this period springs from the prophesied number—the 70 years. Two numbers, held by some to be identical, must here be considered. One is the period of 70 years, during which the tyranny of Babylon over Palestine and the East generally was to last, Jer. 25; and the other the 70 years of the Babylonish captivity. The commencement of the first is the first year of Nebuchadnezzar and the fourth of Jehoiachin, Jer. 25 : 1, when the successes of the king of Babylon began, Jer. 46 : 2, and the conclusion is the fall of Babylon. The famous 70 years of captivity would seem to be the same period, since it was to terminate with the return of the captives, Jer. 29 : 10; and the order for this was published by Cyrus, who took Babylon, in the first year of his reign.

*Principal Systems of Biblical Chronology.*—There are three, long, short, and Rabbinical. The long chronology takes the Septuagint for the patriarchal generations, and adopts the long interval from the Exodus to the foundation of Solomon's temple. The short chronology—that in the margin of the A. V., and derived from Archbishop Ussher (1580-1656)—takes the Hebrew for the patriarchal generations, and makes the second period to be 480 years. The Rabbinical chronology accepts the bib-



lical numbers, but makes the most arbitrary corrections.

We subjoin a table in which the

results of some of the more important of the various chronological schools are contrasted:

	HALES.	R. S. POOLE.	W. PALMER	USSHER.
	B. C.	B. C.	B. C.	B. C.
Creation.....	5411	{ 5361 or 5421 3160 }	5362	4004
Flood.....	3155	{ or 3160 }	3100	2348
Abram leaves Haran.....	2078	2082	2084	1921
Exodus.....	1648	1652	1654	1491
Foundation of Solomon's Temple..	1027	1010	1014	1012
Destruction of Solomon's Temple..	586	586	587	588

**CHRYS'OLITE.** Rev. 21 : 20. The word means "golden stone," and we thus learn its color. It is quite agreed that it was the yellow topaz or the beryl of the O. T.

**CHRYSOP'RASUS.** Rev. 21 : 20. A stone of a "golden leek" or green color, as its name imports. It is of a most agreeable hue, opaque, and extremely hard.

**CHUB,** a people, probably in north Africa, and of a land near Egypt. Eze. 30 : 5.

**CHUN.** 1 Chr. 18 : 8. Same as Berthai. 2 Sam. 8 : 8.

**CHURCH.** The English word (like the similar terms in the Teutonic, Celtic, and Slavonic languages) is derived from a Greek word (*κυριακόν*) meaning "belonging to the Lord" (Christ), "the Lord's house." Some derive it from a Celtic root meaning "round," because the temples in which the first Christian congregations gathered were *circular*. In the N. T. the original word is *ecclesia*, which means an assembly, either secular, Acts 19 : 32, or religious, Acts 2 : 47, etc. It is applied either to the whole body of believers in Christ, the Church universal, Matt. 16 : 18 Eph. 1 : 22, or to a particular congregation in a local sense, as "the church at Jerusalem," Acts 15 : 4; "at Antioch," 13 : 1, "of the Thessalonians," 2 Thess. 1 : 1, "at Corinth," 1 Cor. 1 : 2. The original word is used only twice in the Gospels, each time by Matthew, 16 : 18, where it means the Church universal, and 18 : 17, where it means a local congregation. The evangelists usually employ the term "the kingdom of God" or "the kingdom of heaven" for the

spiritual substance of the Church universal.

The day of Pentecost is the birthday of the Christian Church. From small beginnings it has spread over all the earth and been the one permanent fact amid all temporal changes. To-day it is the foundation of true civilization, virtue, and religion. What the Christian Church condemns the world must eventually give up, for darkness cannot abide the entrance of light.

A distinction must be made between the real Church of Christ, the genuine believers, and the outward organization, which comprises both true and false friends of Christ. To the former only do the promises belong.

In the outward sense the Church is divided into various denominations, as the Baptist, the Congregational, the English, the Episcopal, the Greek, the Lutheran, the Methodist, the Moravian, the Presbyterian, the Reformed, the Roman, and other churches. But in the Bible the word is never used in a denominational or confessional sense, or in the sense of a church-building.

**CHURCH'ES, ROBBERS OF,** is the translation in Acts 19 : 37, instead of "robbers of temples" or "sacriligious" persons.

**CHURN.** See BUTTER.

**CHU'SHAN-RISHATHA'IM.** Jud. 3 : 8-10. A king of Mesopotamia, and an oppressor of the Israelites. Othniel, Caleb's nephew, delivered them from his dominion.

**CHU'ZA** (*a seer?*), the steward of Herod Antipas. His wife, Joanna, was one of the women who ministered to

Jesus in life and in death. Luke 8 : 3 ; 24 : 10.

**CILICIA**, the south-easterly province of Asia Minor, having Cappadocia on the north, Syria on the east, the Mediterranean Sea on the south, and Pamphylia and Pisidia (?) on the west. Eastern Cilicia was a rich plain ; western Cilicia was rough and mountainous, lying on the Taurus range. Its capital was Tarsus, and many of its people were Jews. It is frequently mentioned in the book of Acts. 6 : 9 ; 15 : 23, 41 ; 21 : 39 ; 22 : 3 ; 23 : 34 ; 27 : 5 ; and Gal. 1 : 21. See TARSUS.

**CINNAMON**. Song Sol. 4 : 14. A well-known aromatic, produced from the



Cinnamon. (*C. zeylanecum*. After Dr. Birdwood.)

inner bark of a tree which grows chiefly in Ceylon, and being peeled off and cut into strips curls up in the form in which it is usually seen. The cinnamon tree belongs to the laurel family, and attains the height of 30 feet. Cinnamon was one of the ingredients of the holy oil, Ex. 30 : 23, and was probably an article of commerce in ancient Babylon. Rev. 18 : 13.

**CIN'NEROTH**. 1 Kgs. 15 : 20. Same as Chinnereth.

**CIRCUMCIS'ION** (*cutting round*), a rite or ceremony of the Jewish religion, which consisted in cutting off the foreskin of all males on the eighth day after their birth. It was established as the token of God's covenant with Abraham, Gen. 17 : 9-14, who immediately subjected himself and all his family to its observance. The precept of circumcision was renewed to Moses, Ex. 12 : 44 ; Lev. 12 : 3 ; John 7 : 22, 23, requiring that all should submit to it who would partake of the paschal sacrifice. The Jews have always been very scrupulous in its observance, though it was omitted in their journey through the wilderness for some reason. Many other nations have the rite. It existed among the Egyptians, the Ethiopians, the Mexicans, and the West Indians, and to-day among the Caffres of South Africa, the Abyssinians, the islanders of the Pacific Ocean, and the South American tribes. It is the chief ceremony of initiation into the religion of Mohammed, though it is regarded only as a traditionary precept, and is not performed till the child is 13 years old. The instrument used for this purpose was a knife, a razor, or even a sharp stone. Ex. 4 : 25 ; Josh. 5 : 3.

The design of this requirement obviously was to fix upon the persons of all the natural male descendants of Abraham a distinguishing mark, separating them from all the rest of the world. As this rite was peculiar to the Jews, they are called "the circumcision," and the Gentiles "the uncircumcision." Rom. 4 : 9.

The terms "uncircumcised" and "uncircumcision" are also used to denote impurity or wickedness generally, and "to circumcise the heart" was to become tractable and docile. Ex. 6 : 12, 30 ; Jer. 4 : 4 ; 6 : 10 ; 9 : 26 ; Eze. 44 : 7 ; Acts 7 : 51. Jews who renounced Judaism sometimes endeavored to erase the mark of circumcision by a surgical operation, and probably Paul alludes to this. 1 Cor. 7 : 18. See COVENANT, CONCISION.

**CIS'TERN**. The face of the country and the rarity of rain between May and September made cisterns indispensable in Judæa. They were mostly private property. Num. 21 : 22. Some were formed by merely excavating the earth ; others were covered reservoirs, into

which the water was conducted; and others still were lined with wood or cement, or hewn out of the rock with great labor and ornamented with much skill. When the pits were empty there was a tenacious mire at the bottom, and they were used as the places of the most cruel punishments. It was into such a pit, probably, that Joseph and Jeremiah were cast. Gen. 37:22; Jer. 38:6. Large cisterns are now found in Palestine at intervals of 15 or 20 miles. One of them is described by a modern traveller to be 660 feet long by 270 broad. These cisterns were the chief dependence of the people for water; hence the force of the allusion. Jer. 2:13. The city of Jerusalem was remarkably well supplied with water, so that during her many sieges her inhabitants never suffered from thirst. See CONDUIT.

Various illustrations from the cistern are given in Scripture. A wheel was used to draw up the bucket, and "the wheel broken at the cistern," in Eccl. 12:6, denotes the breaking up of the vital powers of the human body. An exhortation to due restraint in pleasure is indicated by "Drink waters out of thine own cistern." Prov. 5:15.

**CITIZENSHIP.** The Jew had no earthly citizenship in the Roman sense: his commonwealth was a congregation of believers, governed by the Lord himself. But Roman citizenship is referred to in the N. T. This was the term for the privileges enjoyed by certain subjects of the Roman empire. The right was obtained by inheritance or by purchase, Acts 22:28, or by military service, by favor, or by manumission. Among the privileges of this position was, the possessor could not be imprisoned without trial, Acts 22:29, still less be scourged, Acts 16:37, or crucified. Since to inflict either of these was a great indignity and severely punished, the assertion that one was a Roman citizen was a deterrent. But Jews who escaped on this account were still liable to their own law. 2 Cor. 11:24. The right of appeal unto Cæsar was one of the privileges of Roman citizenship. Acts 25:11. Paul was a Roman citizen, and repeatedly availed himself of his privileges against the violence of the mob. The words "I am a Roman citizen" had a magic

power all over the civilized world, and even among barbarians.

**CITY.** It is not very easy to determine by what the Jews distinguished villages from towns, and towns from cities. Probably, at first, a number of tents and cottages formed a village. They were brought together by family relationship, by local attraction, and for mutual defence against more powerful clans or tribes. When their situation became insecure, they began to protect themselves by a ditch or hedge or a wall. The advancement from this rude state to the fortified towns and cities of ancient days was easy and rapid. The first city was built by Cain. Gen. 4:17. It may be presumed that cities were always walled. Num. 13:28. They were often (if not always) fortified, and many of them were very populous. The streets were crooked and narrow, so that in some of them loaded camels could not pass each other, as is the case to-day in Alexandria, Cairo, Jerusalem, and Damascus. Sometimes, in Asiatic cities, a broad street, or a section of it, is covered for the accommodation of merchants or tradesmen, and such places are called *bazaars*; and the prominent branch of business transacted there gives the name to the street; as, the woollen-drapers', copper-smiths', etc. Around the gates of cities was the principal concourse of people, Neh. 8:1; Job 29:7; and therefore these stations were desirable for booths or stalls for the sale of merchandise. 2 Kgs. 7:1. These square or open places are probably intended in 2 Chr. 32:6 and Neh. 3:16; 8:1, 3. Some cities were adorned with open squares and large gardens. One-third of the city of Babylon was occupied with gardens. Cæsarea, Jerusalem, Antioch, and other of the largest cities, were paved.

**FENCED CITY,** 2 Kgs. 10:2, or **DEFENCED CITIES,** Isa. 36:1, a fortified city. To *build* a city and to *fortify* or *fence* it, in the Oriental idiom, mean the same thing. The fencing or fortification was usually with high walls, and watch-towers upon them. Deut. 3:5. The walls of fortified cities were formed, in part at least, of combustible materials, Am. 1:7, 10, 14, the gates being covered with thick plates of iron or brass. Ps. 107:16; Isa. 45:2; Acts

12:10. There was also within the city a citadel or tower, to which the inhabitants fled when the city itself could not be defended. Jud. 9:46-52. These were often upon elevated ground, and were entered by a flight of steps. See GATE.

At the time when Abraham came into the land of Canaan there were already in existence numerous towns, which are mentioned in the book of Genesis—Sodom, Gomorrah, Zeboim, Admah, Bela, Hebron, and Damascus. This last is probably the oldest city in the world. The spies who were sent to Canaan brought back an account of well-fortified cities. In the book of Joshua we read of no less than 600 towns of which the Israelites took possession. When the city of Ai was taken, its inhabitants, who were put to the sword, amounted to 12,000, Josh. 8:16-25, and we are told that Gibeon was a still greater city. 10:2. It is commonly calculated that in Europe one-third or one-fourth of a nation is comprised in its cities and towns. Reckoning the Hebrews, then, at 3,000,000, it would give about 1250 for the average population of the towns, and it is probable that half the inhabitants dwelt in towns for greater safety. Now, in Gibeon, Jud. 20:15, there were 700 men who bore arms, and of course not less than 3000 inhabitants. By a similar calculation, we conclude that the 48 cities of the Levites contained each about 1000 souls. In the time of David the population of Palestine was between 5,000,000 and 6,000,000, and we may suppose that the towns and cities were proportionately increased. On the great annual festivals Jerusalem presented a sublime spectacle of countless multitudes, when all the males of the nation were required to be there assembled. At such times the city itself was insufficient to contain the host of Israel, and thousands encamped around on its outskirts. After the return from the Babylonish captivity, the population of the towns may have been inconsiderable, but the subsequent increase was most rapid; so that in the time of Josephus the small villages of Galilee contained 15,000 inhabitants, and the larger towns 50,000. At the same period Jerusalem was 4 miles in circuit and had a population of 150,000.

The same author tells us that under Cestius the number of paschal lambs was 256,500, which would give about 2,700,000 persons attending the Passover. At the time of the fatal siege of Jerusalem more than 1,000,000 of persons were shut in by the Romans; so that the space included by the 4 miles must have been remarkably economized. But the number may be exaggerated.

CITY OF DAVID, 1 Chr. 11:5, a section in the southern part of Jerusalem, embracing Mount Zion, where a fortress of the Jebusites stood. David reduced the fortress and built a new palace and city, to which he gave his own name. Bethlehem, the native town of David, is also called, from that circumstance, the city of David. Luke 2:11.

CITY OF GOD, Ps. 46:4, was one of the names of ancient Jerusalem, and its appropriateness is evident from Deut. 12:5.

HOLY CITY. Neh. 11:1. The sacredness of the temple extended itself in some measure over the city, and hence Jerusalem itself was called the "Holy City," and is so distinguished in the East at the present day.

CITIES OF THE PLAIN. See SODOM.

CITIES OF REFUGE, Deut. 19:7, 9; Josh. 20:2, 7, 8, were six of the Levitical cities divinely appointed by the Jewish law as asylums, to which those who had been undesignedly accessory to the death of a fellow-creature were commanded to flee for safety and protection. The kinsmen of the deceased, or other persons who might pursue to kill him, could not molest him in one of these cities until his offence was investigated and the judgment of the congregation passed. If he were not within the provisions of the law, he was delivered to the avenger and slain. If he was, then his life was safe so long as he lived within the city or in the circuit of 1000 yards beyond. There he must remain until the death of the high priest during whose term of office the homicide was committed. The custom of *blood-revenge* was deeply rooted among the Israelites, and continues among the Arabs to this day, and the institution of cities of refuge was wisely designed to check the violence of human passion. Several sections of the Jewish law have relation to this subject. For the size and situa-



tion of the cities, see Num. 35:4, 5, 14; the description of persons and the manner of killing in cases which entitled the slayer to protection, Num. 35:15-25; Deut. 19:4-13. For the mode of ascertaining whether the offence was worthy of death and the consequences of the judgment, see Num. 35:24-33; and for the rules to be observed by the manslayer in order to avail himself of the benefit of the city of refuge, see Num. 35:25-28. It is doubtful whether the trial of the manslayer was had at the city of refuge or in the vicinity of the place where the offence occurred. Perhaps there were two processes, one introductory to the other, as we have a preliminary examination to determine if the party accused shall be held to answer for his offence. This first process might have been at the city of refuge. Jewish writers say that signs were erected in some conspicuous place, pointing to the cities of refuge, at every cross-road, on which was inscribed, "REFUGE, REFUGE," which, with many other similar provisions, were designed to direct and facilitate the flight of the unhappy man who was pursued by the avenger of blood. There were other sacred places of refuge, particularly the temple and the altar of burnt-offerings. Ex. 21:14.

**CITIES WITH SUBURBS.** Josh. 21:41, 42. This expression is explained by reference to Num. 35:1-5. See **TREASURE-CITIES, WALLS.**

**CLAUDA**, a small island, 7 miles long by 3 miles wide, in the Mediterranean Sea, south of Crete, Acts 27:16; now *Gozzo*.

**CLAUDIA**, a Christian woman in Rome who joins Paul in saluting Timothy. 2 Tim. 4:21.

**CLAUDIUS** (*lame*), the fourth Roman emperor, successor of Caius



Coin of Claudius. (*British Museum.*)

Caligula, A. D. 41-54. Acts 11:28. Herod Agrippa I. was mainly instrument-

al in securing him the throne. Several different famines took place during his reign, one of which, predicted by Agabus, was very severe, and lasted three years. In the ninth or twelfth year of his reign he banished the Jews, probably including the Christian converts, from Rome. Acts 18:2.

**CLAUDIUS LYSIAS**, the chief captain or commander of a band of soldiers stationed as a public guard over the temple, who interposed his authority, and thus saved Paul from violence at the hands of a temple-mob, and afterward sent him with a strong guard to the procurator Felix at Cæsarea. Acts 21, 22, and 23.

**CLAY.** The Hebrew word is used in the O. T. in the sense of ordinary mire in the streets, Ps. 18:42; at the bottom of the sea, Isa. 57:20; in a cistern or subterranean prison. Jer. 38:6. It is also translated "clay"—*i. e.* potter's clay—Isa. 41:25; Nah. 3:14. In the N. T. the word "clay" is applied to a mixture of spittle with dust. John 9:6, 11, 15. For the use of clay in brick-making, see **BRICK**; and in pottery, see **PORTER**. Clay was also used for sealing. Job 38:14. Wine-jars, tombs, and doors were, and are, sealed with clay. See **SEAL**.

**CLEAN, AND UNCLEAN'.** Lev. 10:10. These words are applied in the Jewish law to persons, animals, and things.

In order to partake of the privileges of the Jewish Church, the individual must not only be circumcised, but be ceremonially clean. How the various kinds of uncleanness were contracted, what time it continued, and what was the process of purification, are particularly described in Lev. 11-15; Num. 19.

The division of animals into clean and unclean existed before the Flood, Gen. 7:2, and was probably founded upon the practice of animal sacrifice. Those animals only which divide the hoof and chew the cud were regarded as clean. Lev. 11:3, 4. The same chapter enumerates a variety of beasts, birds, reptiles, fishes, and things which are unclean. See also Ex. 22:31; 34:15, 26; Deut. 14:21. One object of these distinctions was to guard the Jews against heathen idolatry. Eating with the Gentiles was regarded as a peculiar aggra-

vation of the offence of associating with them. Matt. 9:11; Acts 11:3. Some of the prohibited animals were unwholesome. The Hebrews were taught by these strict regulations to habitually regard their relation to God, and to abstain from everything that should offend his infinite holiness or involve the least appearance of pollution. The distinction between clean and unclean animals and nations was annulled by a special revelation to Peter. Acts 10:9-16.

**CLEM'ENT**, a fellow-laborer of Paul, Phil. 4:3; probably the same who was afterward bishop of Rome and wrote two epistles to the Corinthians, which are still extant, and were once read in some churches.

**CLE'OPAS** (*very renowned*), one of the two disciples who were met by Christ on the way to Emmaus. Luke 24:18. Some regard him as the same with Cleophas.

**CLE'OPHAS**. John 19:25. See ALPHEUS.

**CLERK**. See TOWN-CLERK.

**CLOAK**. See CLOTHES.

**CLOS'ET**. See DWELLING.

**CLOTH**. The art of making cloth was known very early. The skins of animals supplied the place of cloth at first, but we may suppose that spinning and needle-work were so far perfected as to furnish cloth, of a coarse kind at least, at an early period. Ex. 35:25; Jud. 5:30. The beauty of dress consisted in the fineness and color of the cloth. See SACKCLOTH.

**CLOTHES, CLOTH'ING**. The immobility of the East is evinced in nothing more than in the absence of any change in dress from generation to generation. The clothing of the ancient Hebrews may be known from that of the modern Orientals. The ordinary dress consisted of the *inner garment*, the *outer garment*, a *girdle*, and *sandals*.

1. The *inner garment* originally was a sort of shirt, sleeveless, and reaching only to the knees. Afterward it was larger and longer, and with sleeves. A girdle confined it around the waist. Jud. 14:13. A person with only it on was said to be naked. 1 Sam. 19:24; Isa. 20:2-4; John 21:7. Its material was wool, cotton, or linen, varying in quality according to the taste and wealth of

the owner. This inner garment is commonly translated in the Bible "coat," but "shirt" would be more correct.

2. *The girdle*.—When the garments came to be made long and flowing they were confined around the loins with girdles, which served not only to bind



A Modern Arab.

A Modern Greek.

them to the body, but also to hold them when tucked up. This increased the gracefulness of their appearance and prevented them from interfering with labor or motion. Hence "to gird up the loins" became a significant figurative expression, denoting readiness for service, activity, and watchfulness, and "to loose the girdle" was to give way to repose and indolence. 2 Kgs. 4:29; Job 38:3; Isa. 5:27; Jer. 1:17; Luke 12:35; John 21:7; Acts 12:8; 1 Pet. 1:13. This girdle was a belt or band of cord, cloth, or leather, 6 inches or more in breadth, with a clasp affixed to loosen or draw it closer. Sometimes the girdle was made of linen, Eze. 16:10, and was often adorned with rich and beautiful ornaments of metal, precious stones, and embroidery.

The girdle was used to carry weapons, 2 Sam. 20:8, money, and other things usually carried by us in the pocket. The Arabs carry their daggers in it, pointing to the right side, and through all the East it is the place for the handkerchief, smoking-materials, and the implements of one's profession. See INKHORN. The word translated "purses," Matt. 10:9, is in other places translated "girdle." The girdle not only protected the body, but braced it with strength and firmness. The girdle is

supposed by some to have been a chief article or appendage of the armor; hence to have it continually fastened upon the person is emblematical of great fidelity and vigilance. And because it encircled the body very closely, the



Girded for Walking.

perfect adherence of the people of God to his service is figuratively illustrated by the cleaving of the girdle to a man's loins. Jer. 13:11. In the same view, righteousness and faithfulness are called by the prophet, Isa. 11:5, "the girdle" of the promised Messiah.

3. The *outer or upper garment*, Matt. 21:8, or *cloak*, Matt. 5:40, was a square or oblong strip of cloth, 2 or 3 yards long and 2 yards wide. Such a garment is now worn by the Arabs. It was simply wrapped around the body as a protection from the weather: and when occasion required, it might be thrown over the shoulder and under the arm, somewhat like an Indian blanket, and be fastened with clasps or buckles, two corners being in front, which were called skirts, and were often used as aprons sometimes are among us. Ex. 12:34; 2 Kgs. 4:29; Luke 6:38. The Arabs throw this garment over the left shoulder and under the right arm, and thus cover the whole body, leaving only the right arm exposed. This garment was the poor man's bed-clothing. Ex. 22:26, 27; Job 22:6; 24:7. This was probably the cloak and the coat or linen garment to which reference is had in Matt. 5:40, and, in a more ample form, was called a *robe*, Luke 23:11, or a *mantle*. 2 Kgs. 2:8. It is supposed that the fringes, with the blue ribbon. Num. 15:38, were placed on the corners or borders of this garment.

Matt. 23:5. They are seen still on ancient monuments.

In winter fur dresses or skins were worn, as at the present day, in Eastern countries. A dress of sheep- or goat-skins is, perhaps, meant in 2 Kgs. 1:8 and Zech. 13:4. The common skins of this kind were worn by the poorest and meanest people, Heb. 11:37, but the fur dresses were sometimes very costly, and constituted a part of the royal apparel. The word translated "robe," Jon. 3:6, is supposed to mean a fur garment. The *sheep's clothing*, Matt. 7:15, was considered emblematical of innocence and gentleness, and was the disguise of the false prophets, who were, in truth, fierce and ravenous as wolves for the blood of souls. The word translated "sheets," Jud. 14:12, 13, is supposed to denote some kind of garment worn next to the skin, and probably the same which is spoken of under the general name of "fine linen" in Prov. 31:24; Isa. 3:23; and Mark 15:46. See SHEETS.

The *linen cloth* mentioned in Mark 14:51 was probably an article of bed-clothing caught up in haste and thrown around the body—"a wrapper of fine linen, which might be used in various ways, but especially as a night-shirt." The Arabs use for a complete dress by day the same garment which serves them for a bed and covering by night. Deut. 24:13. Such also is the use of the Highlander's plaid.

The dress of the women differed from the men's only in the outer garments. A veil further distinguished them. It was considered a token of modesty in unmarried women, Gen. 24:65, and of subjection and reverence in those that were married. 1 Cor. 11:3-10. The robe was often made full, and when tucked up the front of it would answer the purpose of a large apron, which is one meaning of the word translated "veil." Ruth 3:15. The Arabs put their bykes or cloaks to a like use.

*Handkerchiefs*. Acts 19:12.—These were common among the Hebrews. The people of Eastern nations at this day carry them in their hands, and they are often wrought beautifully with the needle.

*Aprons*, mentioned in Acts 19:12,

were sweat-cloths from the apostle's body.

4. *Sandals and shoes.* Deut. 25 : 9 ; Mark 6 : 9.—The sandal was at first a flat piece of wood or leather suited to the sole of the foot, and bound upon it by straps or strings. The fastening was called a *latchet*. Gen. 14 : 23.

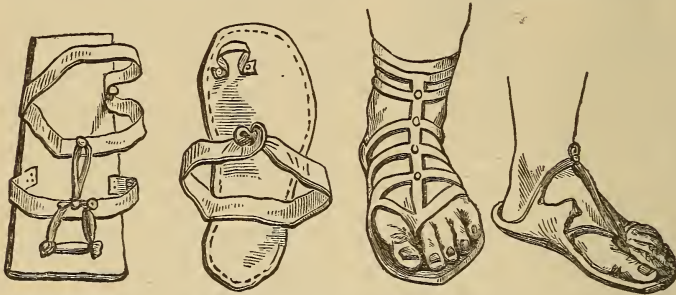
The common sandal is made of a piece of hide from the neck of a camel, and sometimes of several thicknesses sewed together. It is fastened by two straps, one of which passes between the great and second toe, and the other around the heel and over the instep. Hence it appears that the shoe was easily slipped off, and that it afforded no protection from the dust and dirt. Sandals were never worn in the house. The taking off of the shoes was a mark

of reverence shown to exalted persons and sacred places. At the doors of Hindoo pagodas and Mohammedan mosques sandals are collected in great numbers for the use of strangers.

The necessity of washing the feet after every walk is obvious, and it was the first token of hospitality to supply water for this purpose. Gen. 24 : 32 ; Luke 7 : 44. To unloose the straps or latches was the business of a menial, Mark 1 : 7, as was also the washing of the feet. John 13 : 1-16.

The wooden sandal is much worn in Arabia, Judæa, and Egypt. Though often expensive and neat, it was usually a cheap, coarse, and very clumsy article.

The following represent various forms of sandals which are still in common use in many countries of the East.



Sandals. (From Farrar's "Life of Christ.")

*Mitre*, Ex. 39 : 28, or *bounet*, Ex. 28 : 40, was a part of the sacred dress only, worn on the head. The Arab women wear a cap of folded cloth not unlike the modern turban, and the Hebrew women wore head-dresses of various shapes. Isa. 3 : 20.

Blue *fringes* were attached to the four corners of the outer garment to remind the wearer of God's commandments. Num. 15 : 37-39. It was one of the fringes of Jesus's garment which is called the "hem" touched by the woman. Matt. 9 : 20 ; Luke 8 : 44. For enlarging these fringes to attract notice Jesus rebukes the Pharisees. Matt. 23 : 5.

*Change of raiment or garments.* 2 Kgs. 5 : 5, 22.—It is customary in the East at this day to make presents of garments ; and the Asiatic princes keep changes of raiment ready made for

presents to persons of distinction whom they wish particularly to honor. The simple and uniform shape of the garments makes this custom practicable, and accounts also for the change of one person's dress for another's which is mentioned in sacred history. Gen. 27 : 15 ; 1 Sam. 18 : 4. See also Deut. 22 : 5 ; Luke 15 : 22.

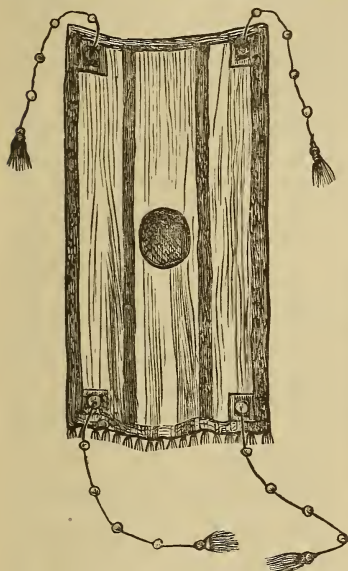
*Changeable suits of apparel, or festal robes*, Isa. 3 : 22, are supposed to have been made of some thin fabric ornamented with embroidery and worn over garments of various colors ; of which beautiful representations are to be seen in Indian paintings.

*Coat of many colors.*—This was, properly speaking, a "shirt of extremities"—a "shirt" which reached to the feet—probably made of fine material. Gen. 37 : 3.

Among the appendages to Jewish



dress were jewels of gold and silver, bracelets, necklaces, ear-rings, etc. Nose- and ear-rings are very common in the East. The *thread*, Gen. 14 : 23, is supposed by some to mean the thread



Eastern Fringed Garment. (From Farrar's "Life of Christ.")

on which precious stones were hung for neck-chains. Eze. 16 : 11. Bracelets were worn on the arms by both sexes, 2 Sam. 1 : 10, and by females upon the leg also. Isa. 3 : 19, 20. See BRACELETS. Women in Persia and Arabia wear rings full of little bells about the ankle. Isa. 3 : 16. *Hand-mirrors*, made of molten brass and finely polished, were also a common accompaniment of female dress, Ex. 38 : 8; Isa. 3 : 23, and were either carried in the hand or suspended from the girdle or neck. In later times these mirrors were made of polished steel.

All the Grecian and Roman women, without distinction, wore their hair long. On this they lavished all their art, disposing it in various forms and embellishing it with many ornaments. In ancient medals and statues we see the plaited tresses interwoven with expen-

sive and fantastic decorations so pointedly condemned by the apostle as proofs of a vain mind, and as inconsistent with the modesty and decorum of Christian women. 1 Tim. 2 : 9, 10; 1 Pet. 3 : 1, 3, 4. See PHYLACTERIES.

RENDING CLOTHES. See REND.

CLOTH, LIN'EN. See CLOTHES.

CLOUD. The Hebrew words thus translated bring out the ideas of a "covering" for the sky, a "darkness," or simply a "vapor." The references to clouds in the Bible will be better understood when the fact is known that from the beginning of May to the end of September not a cloud is usually seen, 1 Sam. 12 : 17, 18; hence their appearance would be phenomenal. The oncoming of clouds marked the approach of rain. 1 Kgs. 18 : 44; Luke 12 : 54. "A cloud without rain" was indeed a proverb for a man whose performance belied his promise. Prov. 25 : 14. Clouds shield the divine Presence, Ex. 16 : 10; 33 : 9; Num. 11 : 25; 1 Kgs. 8 : 10; Job 22 : 14; Ps. 18 : 11; and in evidence of the divinity of Christ is the fact that clouds play a part in his recorded life and in his future glory. Matt. 17 : 5; 24 : 30; Acts 1 : 9; Rev. 14 : 14. Clouds symbolize transitoriness, Job 30 : 15; Hos. 6 : 4; armies and multitudes of people, Isa. 60 : 8; Jer. 4 : 13; Heb. 12 : 1. "A cloudy day" is a day of calamity. Eze. 30 : 3; 34 : 12. Peter likens false teachers to "clouds that are carried with a tempest." 2 Pet. 2 : 17.

CLOUD, PILLAR OF. When the people of Israel commenced their march through the wilderness, God caused a cloud resembling a pillar to pass before the camp. In the day-time it was like a cloud, dark and heavy, and in the night bright and shining like fire. It also served as a signal for rest or motion. Num. 9 : 17-23.

CLOUT'ED. Josh. 9 : 5. Worn out and patched.

CNI'DUS, a Greek city at the extreme south-western corner of Asia Minor, now in ruins, on *Cape Crio*.

COAL. There is no evidence that the Hebrews were acquainted with coal. They used charcoal for their fires. The Hebrew words which are translated "coal" etymologically refer to heat in general, usually to fuel of wood, and in

1 Kgs. 19:6 and Isa. 6:6 to hot stones. In the N. T. the Greek words, Rom. 12:20 and John 18:18; 21:9, refer likewise to charcoal.

**COAST** (from the Latin *costa*, "a rib") is often used in the English Bible for "border," and has no reference to the sea. Jud. 11:20; 1 Sam. 5:6; Matt. 8:34.

**COAT.** See CLOTHES.

**COCK.** See COCK-CROWING.

**COCK'ATRICE.** Jer. 8:17; Isa. 11:8; 14:29; 59:5. The word, in the Scriptures, evidently denotes a very venomous reptile. The original signifies a creature that *hisses*, doubtless some species of serpent. Tristram proposes the great yellow viper, the largest of its kind found in Palestine, and one of the most dangerous. On one occasion he saw one of these vipers spring on a quail which was feeding: "It missed its prey, and the bird fluttered on a few yards, and then fell in the agonies of death. On taking it up I found that the viper had made the slightest possible puncture in the flesh of one of the wings as it snapped at it, and this had caused death in the course of a few seconds." In the passage from Jeremiah above cited allusion is made to the unyielding cruelty of the Chaldean armies under Nebuchadnezzar, who were appointed ministers of divine vengeance on the Jewish nation for their manifold and aggravated sins.

**COCK'-CROWING.** Mark 13:35. A name given to the third watch of the night, from midnight to day-break. Some perplexity has been occasioned by the difference between the expressions in Matt. 26:34, "before the cock crow, thou shalt deny me thrice," and Mark 14:30, "before the cock crow twice, thou shalt deny me thrice." To reconcile this seeming variance, it is stated that there were two cock-crowings—one soon after midnight, and the other about three o'clock—and that the last, which was the signal of approaching day, was spoken of as the *cock-crowing*. To this it has been answered that only one hour elapsed between the denials. Luke 22:59. This is true of the second and third, but there seems to be no authority for saying it is of the first and second. It seems most natural to suppose that the phraseology in both cases

was substantially the same, and that the Jews understood by the phrase "before the cock crow" the same time which was denoted by the phrase "before the cock crow twice." Both referred to that cock-crowing which especially and most distinctly marked a watch or division of the night. There is no reference to poultry in the O. T., and only an incidental one in the New. Matt. 23:37; Luke 13:34. Some suppose that poultry were introduced into Judæa by the Romans.

**COCK'LE** (*stinking like carrion*). This word may denote troublesome or offensive weeds in general. Job 31:40. But the arums, which abound in Galilee and other Eastern regions, have precisely the odor indicated by the original, and may be the plants meant. The proximity of these offensive growths is sometimes scarcely endurable.

**CCE'LE-SYR'IA** (*hollow Syria*), the great valley between the Lebanon and Anti-Lebanon ranges of mountains. See LEBANON and SYRIA.

**COFFER,** "a movable box hanging from the side of a cart." 1 Sam. 6:8, 11, 15.

**COFFIN.** See BURY.

**CO'HORT.** See WAR.

**COL-HO'ZEH** (*all-seeing*), a man of Judah. Neh. 3:15; 11:5.

**COL'LEGE.** 2 Kgs. 22:14. This word is the translation of what was probably the name of one of the divisions of Jerusalem—viz. "the lower city," built upon the hill Akra.

**COL'LOPS.** Job 15:27. Thick pieces of flesh.

**COL'ONY.** Acts 16:12. A city or province planted or occupied by Roman citizens, as Philippi. Roman laws and manners naturally prevailed, but the colony had an independent internal government. The colonists were in the beginning all Roman citizens, and therefore entitled to vote at Rome.

**COL'ORS.** Gen. 37:3. The art of coloring cloth seems to have attained to great perfection among the Jews, though it did not originate with them, but with their idolatrous neighbors, the Phœnicians and Egyptians, the former supplying the dyes, the latter the mode of applying them. Four *artificial* colors are spoken of in the Bible.

1. *Purple*, which was derived from a shell-fish native to the Mediterranean

Sea. The coloring-matter was found in a small vessel in the fish, and the rest of the fish was useless. Purple was the royal and noble color, indicative of wealth and station. *Jud.* 8:26; *Esth.* 8:15; *Luke* 16:19; *Rev.* 17:4.

2. *Blue*, produced from a similar source, used in the same way, and for the same purposes. *Ex.* 25:4; *Esth.* 1:6.

3. *Scarlet* and *crimson* appear to express the same color. "The dye was produced from an insect somewhat resembling the cochineal, which is found in considerable quantities in Armenia and other Eastern countries"—*Smith*. The three colors above mentioned, together with white, were employed in the tabernacle curtains and in the vestments of the priests.

4. *Vermilion* was used in fresco-painting, *Eze.* 23:14, for coloring the idols themselves, and for decorating the walls and beams of houses. *Jer.* 22:14.

The *natural* colors noticed in the Bible are white, black, red, yellow, and green, yet only three colors are sharply defined, *white*, *black*, and *red*. To show the vagueness of the use of the others, the tint *green* (translated "yellow" in the A. V.) is applied in the Hebrew to gold, *Ps.* 68:13, and to the leprous spot. *Lev.* 13:49.

**COLOS'Æ, or COLOS'Æ,** a city of Phrygia, on the Lycus, a branch of the Mæander, and 12 miles above Laodicea. Paul wrote to the church there, *Col.* 1:2, and possibly visited it on his third missionary journey. See *Acts* 18:23; 19:10. The town is now in ruins; there is a little village called *Chronos* 3 miles south of the site of Colosse.

**COLOS'SIANS, EPIS'TLE TO THE,** was written by Paul while he was a prisoner at Rome, A. D. 62. It is probable that Epaphras, who is spoken of as the minister of Christ in that place, *Col.* 1:7, came to Rome to consult Paul respecting the semi-Judaistic and semi-Oriental opinions that had been preached among the Colossians by Jews who had been tainted by Essenic Gnosticism. See *ESSENES*. These notions would tend not only to mar the simplicity of their belief, but to obscure the glory of Christ. *Col.* 2:8-23. To these damaging errors Paul writes a refutation. "The occasion, then, of

the Epistle being the existence and influence of false teachers in the Colossian church, the object of the apostle was to set before them their real standing in Christ, the majesty of his person, and the completeness of his redemption, and to exhort them to conformity with their risen Lord, following this out into all subordinate duties and occasions of common life."

The Epistle to the Ephesians, written at a little later date, is very similar to it, but more full on the doctrine of the church. Both were sent from Rome by the same bearers, Tychicus and Onesimus.

**COLT.** The young of camels and asses are so called. *Gen.* 32:15; 49:11; *Jud.* 10:4; *Job* 11:12; *Matt.* 21:2, 5, 7, and elsewhere.

**COME BY.** In *Acts* 27:16 this phrase means "to secure the boat, so as to hoist it into the ship."

**COM'FORTER.** *John* 14:16. This word is the English rendering for *Paraclete*, and occurs only in the Gospel of John. In four out of the five passages in which it is used it is applied to the Holy Ghost, and should be translated "advocate" or "helper." For the *Paraclete* does not simply comfort, but defends our cause and inspires our courage. See *ADVOCATE*.

**COMMAND'MENTS.** See *LAW*.

**COM'MERCE.** In some form this must have existed from the time when men formed separate communities, and when the dwellers in cities became dependent upon farmers and foreign nations for food. We find notices of trade in this way in the time of Abraham, and particularly in the history of Joseph and of the Egyptian famine. But foreign trade was not much cultivated by the Jews. Indeed, they do not seem to have been in the least a sea-faring people, for the commercial enterprises of Solomon and of Jehoshaphat both ultimately failed. 1 *Kgs.* 22:48, 49. But we know that the Jews consumed foreign articles, *Neh.* 13:16; *Ezr.* 3:7, and also supplied foreign countries, as Phœnicia. 1 *Kgs.* 5:11; *Eze.* 27:17; *Acts* 12:20. Joppa, the modern *Jaffa*, the port of Jerusalem, carried on a busy trade. From it went vessels to various ports. *Isa.* 2:16; *Jon.* 1:3. The internal trade was largely increased by the festivals. The sale of

animals for sacrifice and the exchanging of money were carried on even in the temple-enclosure, and led to our Lord's indignant rebuke. John 2:14; Matt. 21:12.

**COMMUNION.** 1 Cor. 10:16. Intimate fellowship and communication, such as is expressed in John 15:1-7 and 17:10, 21-26; Rom. 12:4, 5; 2 Cor. 13:14; 1 John 1:3. As the ordinance of the Lord's Supper furnishes both the opportunity for and the motive to this mutual love and confidence, John 13:34; 15:12, it is called, by way of distinction, "the holy communion."

**COMPASS, TO FETCH A,** means "to go around." 2 Sam. 5:23; 2 Kgs. 3:9; Acts 28:13.

**CONAN'AH** (*whom Jehovah hath made*), a Levite chief. 2 Chr. 35:9.

**CONCIS'ION**, a term used sarcastically to denigrate the Judaizers who insisted on circumcision as necessary for Gentile converts. Phil. 3:2. They thus perverted the rite, and therefore, instead of calling them by the honorable name of the "circumcision," Paul calls them the "conceision," the "mutilation."

**CON'CUBINE**, by the Jewish law, a lawful wife of a secondary or inferior rank, and consequently neither regarded nor treated as the matron or mistress of the house. Concubines were either Hebrew girls bought of their fathers, or Gentile captives taken in war. Foreign slaves or Canaanitish women were also illegally concubines. Concubines were not betrothed or wedded with the usual solemnities and ceremonies which attended marriage. They had no share in the family government, and the children of the wife were preferred to the child of the concubine in the distribution of the inheritance. Yet the children of the latter were not counted as illegitimate, but stood upon the same footing as those of the wife in the family, as their names occur in the genealogical lists. Gen. 22:24; 1 Chr. 1:32. The custom among the Jews originated in the great desire for children, and therefore it was that barren wives gave their maid-servants to their husbands that they might have children by them. Gen. 16:3; 30:4. The law of Moses did not stop the practice, but modified it. Ex. 21:7-9;

Deut. 21:10-17. There was no stigma upon the position. The concubine was a recognized member of the family; when she had been a slave previous to becoming such a one, she still remained in slavery. Her distinction from the wife was in her lower social position, and in her far looser hold upon her husband. She might be dismissed without any formal divorce. Her unfaithfulness was criminal, but not looked at as, strictly speaking, adultery, and hence was not so severely punished. Jud. 19:2. In the days of the monarchy the kings imitated their heathen neighbors in the establishment of harems, and multiplied the number of wives and concubines. To seize on the royal concubines for his own use was thus a usurper's first act. Such was probably the intent of Abner's act, 2 Sam. 3:7, and similarly the request on behalf of Adonijah was construed. 1 Kgs. 2:21-24.—SMITH: *Dictionary of the Bible*.

Where polygamy was tolerated—as it was among the Jews—the permission of concubinage would not seem so much at war with the interests and preservation of society as we know it to be. The gospel restores the sacred institution of marriage to its original character, Gen. 2:24; Matt. 19:5; 1 Cor. 7:2, and concubinage is ranked with fornication and adultery.

**CONDEMNATION.** The term refers to the sentence pronounced upon an adjudged criminal. In the sight of God the race lies under condemnation because of Adam's inherited sin and their actual transgressions. Rom. 5:16, 18. The law which convicts men of sin is called the "ministration of condemnation." 2 Cor. 3:7, 9. But the gospel announces deliverance from sin. John 3:18. Therefore it is truly "good tidings of great joy." Luke 2:10. By faith in Christ are we delivered from condemnation, and are brought into the glorious liberty of the children of God. Rom. 8:21.

**CONDUIT** (*te'alah* in Hebrew). 2 Kgs. 18:17; 20:20; Isa. 7:3; 36:2. Used to signify something for conveying water, as a "water-course," Job 38:25, or a "trench." It probably included an aqueduct, such as must have been used to convey the water from the Pool of Solomon to Jerusalem. Pilate



built a new aqueduct or repaired that of Solomon, which still remains.

**CO'NEY** (*the hider*), a small animal (*Hyrax Syriacus*) found in Syria and Arabia, and much resembling the rabbit in size, general appearance, and habits. Ps. 104:18; Prov. 30:26. Its Hebrew name is appropriate, from its dwelling in the rocks. The coney, however, does not burrow, but, like the rhinoceros and hippopotamus (with which naturalists class it), has hoofs rather than nails upon its toes. It is almost tailless, has short ears, is clothed

in tawny fur, and is a very timid and harmless creature.

Solomon justly pronounced the coneys "exceeding wise." So great is their wariness that they have never been trapped and can but rarely be shot. They are accustomed to feed in small companies upon the herbage near their fastnesses, but it is said they always first post a sentinel, and at a squeak of alarm, on the least indication of danger, they all plunge into their retreats.

The references to this animal in the



Coney. (*Hyrax Syriacus*. After Houghton.)

Law (Lev. 11:5; Deut. 14:7) are to be understood in a popular sense. Though not strictly a ruminant animal, the coney, like the hare and rabbit, has a habit of moving its jaws *as if* chewing, while it does not *completely* divide the hoof, as does the ox or deer.

The coney "is an exceedingly active creature, leaping from rock to rock with wonderful rapidity, its little sharp hoofs giving it a firm hold of the hard and irregular surface of the stony ground. Even in captivity it retains much of its activity, and flies about its cage with a rapidity that seems more suitable to a squirrel than to an animal allied to the

rhinoceros and hippopotamus. . . . It is a tolerably prolific animal, rearing four or five young at a birth, and keeping them in a soft bed of hay and fur, in which they are almost hidden. If surprised in its hole and seized, the *Hyrax* will bite very sharply, its long, chisel-edged teeth inflicting severe wounds on the hand that attempts to grasp it. But it is of a tolerably docile disposition, and in a short time learns to know its owner, and to delight in receiving his caresses."—*J. G. Wood*.

**CONGREGA'TION**, an assembly; a gathering of people for either political or religious purposes.

1. In the O. T. (*kahal*) it denotes the Hebrew people in its collective capacity, under its peculiar aspect as a holy community, held together by religious rather than political bonds. Deut. 31:30; Josh. 8:35; 1 Chr. 29:1, etc. "Sometimes it is used in a broad sense, as inclusive of foreign settlers, Ex. 12:19, but more properly as exclusively appropriate to the Hebrew element of the population. Num. 15:15." The congregation was governed by the chief of the tribes and families, but from these was selected a council of 70 elders. Num. 16:2; 11:16. This was a permanent institution, for these representatives of the people—who at first met at the door of the tabernacle at the call of one silver trumpet, while the congregation came at sound of the two, Num. 10:3, 4, 7—became in post-exilic days the Sanhedrin. Doubtless these meetings of the elders are often meant when the term "congregation" is used. Thus they meet to elect a king. 1 Sam. 10:17. Their decisions bound the nation. Josh. 9:15, 18.

2. In the N. T. it means the Christian Church at large or a local congregation, but in King James's Version the corresponding Greek word (*ecclesia*), when used of a religious assembly, is always rendered "church," even in Acts 7:38, where it means the Jewish congregation in the wilderness. King James expressly commanded the revisers to do this, in opposition to the Geneva Version, which uses the more literal rendering "congregation." In Acts 19:32, 39, 40 it means simply a popular assembly. See CHURCH.

**CONIAH.** See JEHOIACHIN.

**CONONIAH** (*whom Jehovah hath set*), a chief among the Levites. 2 Chr. 31:12, 13.

**CONSCIENCE** is the inborn sense of right and wrong, the moral law written on our hearts which judges of the moral character of our motives and actions, and approves or censures, condemns or justifies us accordingly. Rom. 2:15. This universal tribunal is established in the breast of every man, even the heathen. It may be weakened, perverted, stupefied, defiled, and hardened in various ways, and its decisions are more or less clear, just, and imperative according to the degree of moral culture, John

8:9; Acts 23:1; 24:16; Rom. 9:1; and 1 Tim. 1:5.

**CONSECRATE, CONSECRATION.** Ex. 32:29; Lev. 7:37. The word means "to set apart for holy uses." It is applied in the Bible to both persons and things. The tribe of Levi was consecrated to the priesthood with the most solemn and imposing ceremonies. Vessels, Josh. 6:19, profits, Mic. 4:13, fields, Lev. 27:28, cattle, 2 Chr. 29:33, individuals, Num. 6:9-13; 1 Sam. 1:11, 28, and nations, Ex. 19:6, were anciently consecrated or set apart to sacred purposes. See PRIEST.

**CONVENIENT** signifies "becoming," "fitting," "appropriate," in several passages; *e. g.* Prov. 30:8; Jer. 40:4; Rom. 1:28; Eph. 5:4; Phile. 8. This is the old Latin sense of the word.

**CONVERSATION** is never used in the A. V. in its ordinary sense, but always denotes "course of life," "conduct." Phil. 3:20 reads "our conversation is in heaven," but the Greek is properly translated by "citizenship." What is now called "conversation" is expressed in the A. V. by "communication." 2 Kgs. 9:11; Matt. 5:37; Eph. 4:29, etc.

**CONVERSION**, or turning from one state, pursuit, inclination, or direction to another. Acts 15:3. The corresponding Greek term in the N. T. denotes a change of mind or heart which takes place in the sinner when the Holy Spirit convicts him of his sinfulness, persuades him to hate sin and to forsake it, and to lead a life of holy obedience to Christ. Matt. 3:8; Luke 3:3; 15:7; 24:47; Acts 5:31; 11:18; 20:21; 2 Cor. 7:9, 10; 2 Tim. 2:25; Heb. 6:16; 12:17; 2 Pet. 3:9. Conversion is an act of man, while regeneration, or the new birth, is an act of God, but both are produced by the agency of the Holy Spirit, and usually coincide, though not always; for very young children may be regenerated, but cannot, strictly speaking, be said to be converted. The Scriptures describe mankind as alienated from God, as having the understanding darkened, and as dead in trespasses and sins. Hence the corresponding force and pertinency of the terms by which the change is described; such as *created, re-*

*newed*, Eph. 4:23, 24, *restored to sight*, Eph. 1:18; Rev. 3:18, and *raised from the dead*, John 5:21, 24; Eph. 2:1.

**CONVOCA'TION**, sometimes used with the adjective "holy," denotes a meeting of a religious character. Ex. 12:16; Lev. 23:2; Num. 28:18.

**COOK'ING** was not carried by the Jews to any perfection, because meat did not form part of their ordinary diet. It was done in early times exclusively, and in all periods of their history usually, by the matron of the family, apparently irrespective of her social condition, Gen. 18:6; although professional cooks were sometimes employed in later times. 1 Sam. 8:13; 9:23. As is evident from the expeditious way in which meals were gotten up, the animal, usually a kid, a lamb, or a calf, was cooked immediately after killing. For roasting, a fire of wood or else an oven, which was merely a hole dug in the ground, heated by ashes, and then covered up, was employed. When the animal was boiled, which was the usual way, both in the case of sacrifice other than the paschal lamb, Lev. 8:31, and for domestic use, it was cut up, the flesh separated from the bones and minced, and the bones themselves broken up, and the whole mass thrown into a caldron filled with water, Eze. 24:4, 5, and boiled over a wood-fire, and the salt or spices thrown in to season it. The meat and broth were served up separately, the latter being used as a sauce to dip bread into. Gen. 18:8; Jud. 6:19. Vegetables were usually boiled and served as pottage. Gen. 25:29; 2 Kgs. 4:38. Fish was probably boiled. Luke 24:42.—SMITH: *Diet. of the Bible*.

**CO'OS**, or **COS**, a small island north-west of Rhodes, Acts 21:1, in the Ægean Sea; now called *Stanchio*.

**COP'ING**. 1 Kgs. 7:9. The top course or finish of a wall. It is usually of flat or semi-circular bricks or hewn stone, projecting beyond the face of the wall, and forming an ornament similar in effect to the capital of a column.

**COP'PER**, a well-known metal, once as "precious as gold." Ezr. 8:27; 2 Tim. 4:14. The word translated "copper" in Ezra is elsewhere improperly rendered BRASS, which see.

**COR**. See MEASURES.

**COR'AL**, Eze. 27:16, was an

article of Tyrian merchandise, and is well known as a marine production, found in almost every variety of shape and size, and sometimes increasing to such an extent as to form the basis of islands, or to stretch out in dangerous reefs for many miles. It is capable of being worked up into beads and other ornaments; for which use the red species is the most valuable. Job mentions it in connection with pearls. Job 28:18.

**COR'BAN** (*offering*) signifies a gift or thing consecrated to God or his service, particularly in fulfilment of a vow. Mark 7:11. The Jews permitted such an abuse to be made of this consecration that a child was suffered to deny the request of his parents, or withhold assistance from them in their distress, merely on the pretence that what they asked or needed was consecrated to God.

**CORDS**. See ROPES.

**CO'RE**, the Greek form of Korah; used in Jude 11.

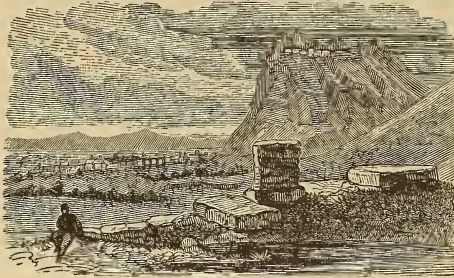
**CORIAN'DER SEED**. Ex. 16:31. The coriander plant (*Coriandrum sativum*) grows wild in Palestine and neighboring countries, and is often cultivated in the United States. The seeds are globular, and when dry are pleasant to the taste and smell, and, incrustated with sugar, are often sold by confectioners. We are told that the particles of manna were shaped like coriander seed.

**COR'INTH**, the capital of Achaia, and a renowned and voluptuous city of Greece, about 40 miles west of Athens, on an isthmus about 10 miles wide at that point. It had two sea-ports, Cencrea, on the east, about 9 miles distant, and Lechæum, on the west, only about 2 miles away. Corinth was about 5 miles in circuit, and on the south an immense rocky mountain called Acrocorinthus rises abruptly to the height of 2000 feet, upon the summit of which was a temple of Venus. It had an extensive commerce, like all the large towns on the Mediterranean Sea, and became celebrated for its wealth, magnificence, and learning. It was esteemed as the light and ornament of all Greece. It was, however, no less remarkable for its corruption and licentiousness. "To live as at Corinth" was a proverb meaning profligate indul-



gence, and the name "Corinthian" applied to a woman was infamous.

Paul preached at Corinth, about A. D. 53, a year and six months, Acts 18:11; paid it, A. D. 54-57, a short second visit ("by the way"), not mentioned in the Acts, but implied in 1 Cor. 16:7; 2 Cor. 12:13, 14; 13:1, where he speaks of



Corinth and Acrocorinthus.

an intended *third* journey to Corinth, which coincides with that in Acts 20:2; and spent there the three winter months, from 57 to 58, during which he wrote the Epistle to the Romans. Acts 20:2, 3; comp. 1 Cor. 16:6; Rom. 16:1. He wrote two letters to the Christians in that city, rebuking their sins, and refers to the Isthmian games celebrated at Corinth every Olympiad. The city is now desolate, the little miserable village of *Gorho* occupying its site.

**CORINTHIANS, PAUL'S EPISTLES TO THE.** They exhibit the trials and temptations, the virtues and vices, of a Greek congregation in apostolic times, and the wisdom and love, the trials and patience, of Paul in dealing with some of the most difficult practical and doctrinal questions which arise again and again in the history of every church. They are so full of individuality and local adaptation that their Pauline origin has never been disputed.

1. The First Epistle was written at Ephesus, toward the close of the apostle's three years' residence there, in the spring of A. D. 57. It was sent to the church by Stephanus, Fortunatus, Achaicus, and Timotheus, according to the superscription. Its immediate cause was the painful news which had reached Paul that there were

dissensions in the church between the different elements—converted Jews, proselytes, and Gentiles—which composed it. Some of the members declared themselves Pauline, while others were Petrine; others were of Apollos, and others of Christ—Christians in a sectarian and exclusive sense. chs. 1-4.

This state of things is explicable. The Corinthian church was founded by the apostle while upon his second missionary journey, Acts 18:1, *sq.*, during his eighteen months' residence in Corinth. Not long after he left, Apollos came, Acts 19:1, who by his eloquence won followers. Judaizers also from Jerusalem came to the city, who misrepresented Paul as a dangerous radical, denied his apostolic authority, and obliged him to defend himself. Thus the church was sadly rent.

Those who styled themselves "of Christ" may have at first attempted reconciliation by going back of all human authority to Christ, but would seem finally to have added a fourth to the existing factions. Another trouble which demanded decisive action was a lax state of sexual morals. This gives Paul opportunity to express his views upon marriage and the relation of the sexes generally. chs. 5-7. From these specific cases of overt act he passes to the consideration of several matters of Christian practice—eating meats offered to idols, chs. 8, 9; the proper observance of the Lord's Supper and its true nature, ch. 10; the proprieties of worship, ch. 11; the gifts of the Spirit, chs. 12, 13, 14. In ch. 15 he treats of the resurrection in a strain of marvellous eloquence.

2. The Second Epistle was written from Macedonia, 7:5; 8:1; 9:2, in the same year, a few months later than the First—*i. e.* in the summer or autumn of A. D. 57. The contents seem to have been determined by the accounts the apostle had received from Titus, and perhaps, also, from Timothy, of the effect of his previous Epistle. This was upon the whole favorable; still, many denied Paul's right to the apostleship. Accordingly, in this Epistle he first of



all gives an account of his ministry and opens his heart toward his converts, chs. 1-7; next, exhorts them to give liberally to the support of the church in Jerusalem, probably because this proof of Christian brotherhood would cure their local jealousies, chs. 8, 9; and lastly, he defends his apostolical character. chs. 10-13.

It has been generally supposed, from 1 Cor. 5 : 9, that there were more epistles to this church than these two, but how many cannot be determined. The two Epistles are singularly affectionate, although this church was sadly removed from the ideal.

**CORINTHUS**, the Latin form of CORINTH, which see. It occurs in the subscription to the Epistle to the Romans.

**CORMORANT** (*the plunger*), a bird mentioned as unclean in Lev. 11 : 17; Deut. 14 : 17. In two other passages a word meaning the PELICAN, which see, is translated "cormorant." The true cormorant is found along the salt and fresh waters of Syria, and is certainly a "plunger," so that there is no reason for a change in the passages of the Pentateuch, as some have suggested. These birds are as large as the raven, of a dark color, with long necks, webbed feet, feed upon fish, and are proverbial for their voracity. See cut on p. 203.

**CORN**. Mark 4 : 28. This word is generally applied in the United States to maize or Indian-corn, which it never means in the Bible, for that grain, like the Western continent, was, in scriptural times, as yet undiscovered. The English Bible uses the word as the general name for all sorts of cereals, such as wheat, barley, millet, and fitches, and of such *cornfields* only must we think. Oats are not known in Palestine, and rye is rarely, if ever, grown.

A "corn of wheat" is a kernel of wheat. The figurative use of the word "corn," usually in connection with wine and oil, is very frequent, as grain and wine and olives were the leading productions of the country. Deut. 11 : 14; 18 : 4; 28 : 51; 2 Chr. 32 : 28; Hos. 2 : 22; Joel 2 : 19.

It is probable that grain was commonly used in its crude state in the early ages of the world. It was sometimes done in later times, Matt. 12 : 1; and even now

it is no uncommon thing, in passing a field of wheat, to pluck an ear, and, after rubbing the husk or beard off by rolling it between the hands, to eat the grain, which is very palatable, even in that state. The Jewish law permitted standing corn to be plucked by any one passing through it, Deut. 23 : 25; and this custom, or right, is still respected in some parts of the East. See MILLS.

The "parched corn" of the Bible, Lev. 23 : 14; Ruth 2 : 14; 1 Sam. 17 : 17, etc., "corresponds to the *kaly* of the Arabs, and is obtained in the following manner: When wheat is being harvested, some of the green ears are thrown upon the coals of fire and roasted; they are but partially divested of the hull by rubbing between the hands, and are very much relished."—*Van Lennep*.

**CORNELIUS**, a Roman centurion of the Italian cohort stationed at Cæsarea, and the first heathen convert to Christianity. He was a Gentile by birth, but a God-fearing man, a half proselyte—*i. e.* leaning to the Jewish religion, yet uncircumcised, and hence considered unclean. Acts 10 : 1. His prayers, being offered in the faith of a promised Messiah, were heard, and God sent Peter to make known to him the plan of salvation through a crucified and risen Redeemer. Thus the door of faith was opened to the Gentiles. Cornelius and his family were baptized in the name of the Lord Jesus. Acts 10 and 11.

**CORNER**. According to the Mosaic law, it was forbidden to reap the corners of the field, so that there might be gleanings for the poor. Lev. 19 : 9; 23 : 22. The "corner of the house-top," Prov. 21 : 9, is a narrow place exposed to sun and rain, contrasted with the wide room or house below. The word "corner" in the phrase "corners of Moab," or of any other country, Num. 24 : 17; Jer. 48 : 45, means the length and breadth of the country, and also of the world. "Corner of a bed," Am. 3 : 12, the corner of a room, was on the elevated part (used by night for a bed or couch), and contained the most honorable seat. See BED. In the passage last cited it figuratively denotes the most proud and luxurious of the Israelites in Samaria. In Zech. 10 : 4 the word "corner" is used to denote either

the corner-stone or the most conspicuous part of a building, and evidently refers to Christ, Matt. 21:42, where he is mentioned as "the head" (or chief) "of the corner," though the Jews, in erecting the temple of their faith, rejected him as unfit for so important a place.

**CORNER-STONE.** Job 38:6. A massive stone placed at the foundation in the corner of a building, and binding the two walls together. Christ is called "the Corner-stone of the Church" because he gives strength and unity to the whole structure of God's house. Comp. Eph. 2:20; 1 Pet. 2:6; Matt. 21:42; Rom. 9:32, 33; 1 Cor. 1:23.

**COR'NET.** 1 Chr. 15:28. An instrument of music about 18 inches long, used by the priests, and giving a loud, smooth sound.

**CORRUPTION, MOUNT OF.** See OLIVES, MOUNT OF.

**COS.** See COOS.

**CO'SAM** (*a diviner*), one of Christ's ancestors. Luke 3:28.

**COT'TAGE.** Isa. 24:20. The same with tent or garden-hut.

**COT'TON** is now grown in Syria and Palestine, and is preferred to linen for turbans and shirts. But there is no proof that the ancient Hebrews knew anything about it. The word occurs only in Esth. 1:6, where the A. V. renders "green."

**COUCH.** See BED.

**COUNCIL.** There are three legal bodies called "councils" in the English N. T.

1. The Sanhedrin, the supreme court of the Jews, the fountain of their government, which sat at Jerusalem. By this body Jesus was tried. Matt. 26:59. See SANHEDRIN.

2. The lesser courts. Matt. 10:17; Mark 13:9. One was in each town, but two in the capital. Josephus states that each court consisted of seven judges, with two Levites as assessors. The "judgment," Matt. 5:21, probably applies to them.

3. The "council" spoken of in Acts 25:12 was a kind of jury "composed of councillors appointed to assist and advise the Roman governors."

**COUN'SELLOR.** Luke 23:50. An officer connected with the royal camp of the Jews; supposed to be referred to in 1 Kgs. 12:6-12.

**COURSE.** See ABIA.

**COURT.** See TEMPLE, DWELLINGS.

**COVENANT**, an agreement or mutual obligation contracted deliberately and with solemnity. God's covenant with men signifies his solemn promise or engagement. Gen. 17:14; Ex. 34:10; Deut. 4:13; Isa. 59:21.

The Hebrew word for "making a covenant" signifies "a cutting," because covenants were often made by cutting animals in two and passing between their parts. Gen. 15:10, 17; Jer. 34:18.

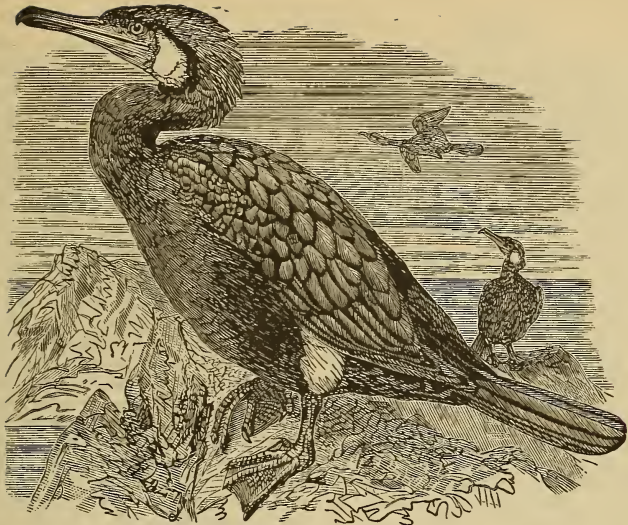
The term "the covenants," Rom. 9:4, refers to the various promises made to Abraham. God made a covenant with Noah and with Abraham.

The chief and most important use of the word, however, is in relation to the two great dispensations which are distinguished as the old and new, or as the covenant of the law and the covenant of the gospel. The former was made with the children of Israel through Moses, and rested much in the outward ceremonies and observances which the law enjoined (meats and drinks, and divers washings and carnal ordinances). The new covenant was made through Christ, sealed by his own blood, and secures to every believer the blessings of salvation and eternal life. Comp. Ex. 20:24; Gal. 3; Heb. 8. The titles "Old and New Testaments" arose from the inaccurate rendering of the word "covenant" by *testamentum* in the Latin Vulgate.

**COVENANT OF SALT.** Num. 18:19; 2 Chr. 13:5. This term denotes a covenant in the sealing or ratification of which salt was used, which made it inviolable. Lev. 2:13. See SALT.

**COVET, Ex. 20:17, COVETOUSNESS.** Ex. 18:21. To covet is to desire strongly. 1 Cor. 12:31. When such a desire is felt for that which we cannot lawfully possess, it is sinful and becomes covetousness, which is idolatry, Col. 3:5, for it is placing the heart and affections on the creature rather than on the Creator. Covetousness has relation commonly to riches, and, in the scriptural sense, includes the desire of accumulating, whatever may be the means. Prov. 28:16; Eccl. 5:10; Luke 12:15-34; 1 Tim. 6:9, 10.

**COW.** Isa. 7:21. In this remark-



Cormorant. (After Tristram.)



Crane. (After Tristram.)



able prophecy the event foretold is that the face of the land of Judah should be so completely changed, and the inhabitants so greatly reduced in number, that, with only a single young cow and two sheep, a family should be supplied with an abundance of milk and butter, and vineyards which before commanded a high rent should be overgrown with briars and thorns.

By the Levitical law, Lev. 22: 28, a cow and her calf were not to be killed on the same day. A similar precept is found in Ex. 23: 19, and another in Deut. 22: 6, 7. Whether they were designed to prevent inhumanity or referred to some heathen custom is uncertain. The cow is esteemed holy by the Hindoos.

**COZ** (*thorn*), a descendant of Judah. 1 Chr. 4: 8.

**COZ'BI** (*lying*), the daughter of a Midianite chief. She was slain by Phineas. Num. 25: 15, 18.

**CRACK'NELS** denotes crumb-cakes, so called because of the "sharp noise made when breaking." 1 Kgs. 14: 3.

**CRANE**, next to the ostrich, the largest bird found in the Holy Land, measuring 4 feet in height and 7 feet from tip to tip of its extended wings. The crane (*Grus cinerea*) feeds upon frogs, fish, worms, insects, and sometimes vegetable substances. When upon the wing it is always noisy, and its cry is hoarse and melancholy; hence the allusion of Isa. 38: 14. These birds return in the spring with great regularity from their migrations, and flocks of thousands pass over Palestine. Jer. 8: 7.

**CREATE'**, Ps. 51: 10, **CREA'TOR**, Eccl. 12: 1, **CREA'TION**. Mark 10: 6. The word "creation" sometimes denotes all living things, and at others the act of creation. To *create* is to cause anything to exist that never existed in any form or manner before. Gen. 1: 1; Col. 1: 16. It is to *make* without materials to make of. Thus, "God said, Let there be light, and there was light." Gen. 1: 3.

The panorama of creation in the first two chapters of Genesis is the sublimest that can be found or conceived, and eminently worthy of God, and man as made in the image of God. Neither poetry

nor science has been able, or will ever be able, to produce anything better. God must have revealed it to the writer in a retrospective vision. The Bible gives two accounts. Gen. 1: 1 to 2: 3, and 2: 4-25. They supplement each other, and they differ as the names of God *Elohim* (used in the first) and *Jehovah* (used in the second) differ. The first refers to the creation of the whole universe, the second looks particularly to the creation of man and to the subsequent history of the fall and of redemption. The great object of the inspired writer in both was to show that God is the Author of all existence, that he made all things in beautiful order, and that he made them for his glory and for the use and dominion of man as the crowning work of his hands; that the God who created the universe is the same as the Jehovah of the history of the redemption of fallen man. The six days represent six indescribable *divine* works in six *divine* periods, ending in a *divine* rest. Gen. 2: 2, 3.

The first work was the creation of light—*i. e.* the diffused cosmic light; the second, the organization of the physical heavens and the separation of the firmament from the earth; the third, the formation of the earth and the division of sea and land, with the creation of vegetable life; the fourth, the creation of the sun—*i. e.* the concentrated solar light—and the planetary system; the fifth, the creation of lower animal life in water and air; the sixth, the creation of higher animals on land, and the creation of man in the image of God. On the seventh day God rested from his creative work and entered upon his activity as the Preserver of all things, blessing his creatures and instituting the weekly day of rest for the benefit of body and soul. The first three days represent the era of matter, the next three days the era of life; the seventh day introduces the period of history, or of the moral world as distinct from the physical.

The six days of creation are not necessarily six literal days, but may be, and are probably, periods of indefinite length. The question is not what God could do (for one hour or one minute would suffice for his omnipotence), but in what manner he usually works. That



the word "day" is often used in a wider sense is evident from such expressions as the "day of the wicked," the "day of grace," the "day of judgment." To God a thousand years are as one day. Ps. 90:4; 2 Pet. 3:8. The narrative itself indicates such a wider use of the word; for the sun, that luminary which determines the solar day, was not created before the fourth day, and the seventh day, which represents the period of divine rest or preservation, has no evening. Gen. 2:4. For a profound scholarly handling of this matter see Tayler Lewis's, "Special Introduction to the First Chapter of Genesis," part ii. pp. 131-135, in Lange's *Commentary on Genesis* (and his *Six Days of Creation*). He says: "It is not any duration, but the phenomenon, the appearing itself, that is called day."

The Bible and science, nature and revelation, being the products of one and the same God, cannot contradict each other; and various attempts have been made to harmonize the Mosaic cosmogony with modern geology and astronomy by able Christian scientists (such as Prof. Guyot, Principal Dawson, and others). But it should be kept in mind that the Bible does not intend to teach science, but religion and the way of salvation. The great truths taught by Moses in the first two chapters of Genesis are obvious and independent of all science, as Guyot says: "A *personal* God calling into existence by his *free, almighty will*, manifested by his *word*, executed by his *Spirit*, things which had no being; a Creator *distinct* from his creation; a universe, *not eternal*, but which had a beginning in time; a creation *successive*—the six days—and *progressive*—beginning with the lowest element, matter, continuing by the plant and animal life, terminating by man, made in God's image; thus marking the great steps through which God, in the course of ages, has gradually realized the vast organic plan of the cosmos we now behold in its completeness, and which he declared to be *very good*,—these are the fundamental spiritual truths which have enlightened men of all ages on the true relations of God to his creation and to man. To understand them fully, to be comforted by them, requires no astronomy or geology. To depart from them is to relapse into

the cold, unintelligent fatalism of the old pantheistic religions and modern philosophies, or to fall from the upper regions of light and love infinite into the dark abysses of an unavoidable scepticism."

It is interesting to compare with the Mosaic cosmogony the old Assyrian tradition of the Creation, which has been brought to light by modern discovery.

These Chaldaean or Assyrian legends of the Creation have been discovered in a mutilated form, written upon twelve tablets, and are printed by the late Mr. George Smith in his *Chaldaean Account of Genesis* (London, 1876). He thus translates the fragments which contain the first part of the story: "When above were not raised the heavens, and below on the earth a plant had not grown up; the abyss also had not broken up their boundaries: the chaos (or water) Tiamat (the sea) was the producing mother of the whole of them. Those waters at the beginning were ordained; but a tree had not grown, a flower had not unfolded. When the gods had not sprung up, any one of them; a plant had not grown, and order did not exist; were made also the great gods, the gods Lahmu and Lahamu they caused to come . . . and they grew . . . the gods Sar and Kisar were made . . . a course of days and a long time passed" (pp. 62, 63). Compare Gen. 1:1, 2.

The succeeding tablets are so broken that no connected story can be read from them until we come to the fifth, which gives an account of the fourth day of creation: "It was delightful, all that was fixed by the great gods. Stars, their appearance [in figures] of animals he arranged. To fix the year through the observation of their constellations, twelve months (or signs), of stars in three rows he arranged, from the day when the year commences unto the close. He marked the position of the wandering stars [planets] to shine in their courses, that they may not do injury, and may not trouble any one; the positions of the gods Bel and Hea he fixed with him. And he opened the great gates in the darkness shrouded—the fastenings were strong on the left and right. In its mass [*i. e.* the lower

chaos] he made a boiling, the god Urn [the moon] he caused to rise out, the night he overshadowed, to fix it also for the light of the night, until the shining of the day, that the month might not be broken, and in its amount be regular. At the beginning of the month, at the rising of the night, his horns are breaking through to shine on the heaven. On the seventh day to a circle he begins to swell, and stretches toward the dawn further" (pp. 69-71). Comp. Gen. 1: 14-19.

The seventh tablet is very imperfect, but the translation gives some interesting coincidences with Genesis: "When the gods in their assembly had created . . . were delightful the strong monsters . . . they caused to be living creatures . . . cattle of the field, beasts of the field, and creeping things of the field . . . they fixed for the living creatures . . . cattle and creeping things of the city they fixed . . . the assembly of the creeping things the whole which were created . . . which in the assembly of my family . . . and the god Ninsi-ku (the lord of noble face) caused to be two . . . the assembly of the creeping things he caused to go . . ." (pp. 76, 77). Comp. Gen. 1: 24, 25.

The tablets which relate the creation of man are unhappily so mutilated that the sense is totally uncertain, but the first fragment appears to give the speech of the Deity to the newly-created pair, and on the reverse a particular address to the woman. Then follow more tablets relating the Fall.

Prof. Oppert read before the congress of Orientalists in Florence (1878) a translation of the Assyrian tablets relating to the Creation and the Fall, which differs greatly from the above-given translation of Mr. George Smith. The mutilated condition of the tablets, together with the uncertainty of many of the meanings, easily accounts for the differences. We give, by way of comparison, Prof. Oppert's translation of the tablet on which the fourth creative day is described:

- "1. He distributed the stations of the great gods, seven in number,
2. And fixed the stars, the mansions of the seven *lumari* (i. e. fixed stars regulating the celestial movements).

3. He created the perpetual renewal of the year and divided it into thirty-six decades.
4. For each of the twelve months he fixed three stars.
5. From the day of the beginning of the year until its close
6. He fixed the station of the god Nibiru that their circles (of days) might be perpetually renewed.
7. In order to prevent either shortening or interruption
8. The stations of Bel and Hea he fixed with it,
9. And he spread the three gates on the limbs of the angles.
10. He made a *sigar* on the right and on the left:
11. At the four exteriors he established staircases.
12. The moon was appointed to betray the night,
13. And he made it renew itself to hide the night and make day perpetual;
14. (Saying): 'Every month with day-break accomplish thy circle.
15. In the beginning of the month the night will reign:
16. Thy horns will be invisible, for the heaven is renewed.
17. The seventh day thy disk will be filled up on the left,
18. But open in darkness will remain the half on the right.
19. (In the middle of the month) the sun will be on the horizon of the sky at thy rising.
20. (In splendor may thy form reign and make . . .
21. (Hence go back) and turn thyself toward the way of the sun.
22. (Then will change) the darkness: to the sun return,
23. . . . seek her ways . . .
24. (Rise and) set according to the eternal laws."

The account of the Creation upon these tablets is manifestly confused. How different the account in Genesis, which bears throughout the impress of truth! The Bible contains the revealed order of events; the tablets have only the traditional, and in part purely fanciful, story to tell.

**CREDITOR.** See LOAN.  
**CRES'CENS** (*growing*), a Christian of whom Paul speaks in 2 Tim. 4: 10.  
**CRETE**, now *Candia*, a large island

in the Mediterranean Sea, midway between Syria and Italy. It is about 140 miles long by 35 miles wide. Its surface is mountainous, the classic Mount Ida being one of its peaks, but there are fertile valleys. It was formerly possessed by a rich and powerful people; Virgil speaks of its hundred cities. But the people were proverbially liars, Tit. 1:12—a character they are said still to bear. “Homer dates all the fictions of Ulysses from Crete, as if he meant to pass a similar censure on the Cretans to that quoted by Paul—*Κρήτες δὲ ψεύδονται.*”—COWPER: *Odyssey*, b. xiii. Cretans were at Jerusalem on the day of Pentecost, Acts 2:11; Paul was shipwrecked near the island, and he left Titus there as the first pastor and superintendent, who was “to ordain elders in every city” of the island. Tit. 1:5. It is now under the tyranny of the Turks, but thoroughly Greek in nationality and sympathy, and will probably ere long be annexed to the kingdom of Greece. It is supposed to have been first settled by the Philistines. See CAPHTORIM.

**CRIB**, a stall for cattle or fodder, Prov. 14:4; Job 39:9; Isa. 1:3; or perhaps simply the manger out of which the cattle were to eat.

**CRIM'SON**. Jer. 4:30. See COLORS.

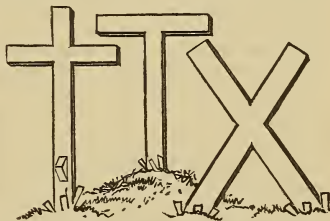
**CRISP'ING-PINS**. The word is not properly translated in Isa. 3:22, for it denotes a reticule, probably richly ornamented.

**CRIS'PUS**. Acts 18:8. An officer of the Jewish synagogue at Corinth. He and his family were converted under Paul's preaching, and he received the ordinance of baptism at the apostle's hands. 1 Cor. 1:14.

**CROSS, CRU'CIFIX**. Matt. 23:34; 27:32. Crucifixion is a mode of execution of great antiquity, and still prevails among the Hindoos and Chinese. It was regarded by the Romans as the basest and most ignominious death, deserved only by traitors and slaves. Luke 23:32. It was an accursed death. Deut. 21:23; Gal. 3:13. Hence the force of the expressions 1 Cor. 1:23; Phil. 2:8; Heb. 12:2. As soon as the sentence was pronounced, “Thou shalt be crucified,” the person was stripped and fastened to a post about as high as the waist, and was then scourged

with rods or whips made of leather strips armed with small bits of lead or bone, and often so severely as to occasion death. After the scourging the person was compelled to bear his own cross to the place of execution. This was usually an elevated place without the city, and near the highway.

There are three forms of the cross—one in which the two pieces of wood cross below the top, one in which they are placed one on the top of the other, and one in which they are placed diagonally:



Three Forms of the Cross.

The first is the usual form; the second is probably the oldest.

The monogram of Christ used by the early Christians and by Constantine represents the cross with the initials of the name of Christ (the X and the P), thus:



The cross was so fixed into the earth that the feet of the sufferer were usually about 2 feet from the ground. In or near the middle of the upright post there was a projection, to which he was raised by cords; and being previously divested of his clothing, he was first bound to the cross-beam, and then nailed by his hands, with strong iron spikes, to its extremities. There is conclusive evidence from profane history that the hands were pierced in this way, and that it was peculiar to the punishment of crucifixion, but whether the feet were

nailed separately, or whether a single nail transfixed them both, or whether they were merely tied to the beam by a cord, is doubtful. In order to lessen the pain, it was customary to give the sufferer wine medicated with myrrh, etc. Our Redeemer rejected this draught, Mark 15:23, choosing to suffer to the full extent the pains of death. Vinegar, too, was a refreshing and sustaining drink, and was offered to him. Matt. 27:48. The criminal was fastened to the cross by four soldiers appointed for the purpose, who were allowed the apparel of the sufferer as the perquisite of their office. Matt. 27:35.

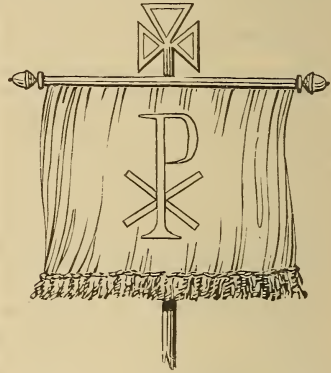
Over the cross was commonly placed a writing or *superscription*, indicating the offence for which the individual was put to death. It was called by the Romans *titulus*, or the *title*. John 19:19-22.

Among the Romans the prisoner often remained upon the cross till his body fell to the earth by its own weight, but the Jews were permitted, in obedience to the precept of their law, Deut. 21:22, 23, to terminate the sufferings of the malefactor before sundown. This was effected in various ways—sometimes by setting fire to the foot of the cross, and at others by breaking the limbs with a hammer or piercing the body with a lance. John 19:31-37. The agonies of this death were extreme. Cicero says: "The executioner, the covering of the head, the very name of the cross, should be removed afar, not only from the body, but from the thoughts, the eyes, the ears, of Roman citizens; for of all these things, not only the actual occurrence and endurance, but the very contingency and expectation—nay, the mention itself—is unworthy of a Roman citizen and a freeman." The judges denominated it "the utmost torment, the extremest punishment."

The extension of the limbs just after so severe a scourging, and the impossibility of making the slightest motion without occasioning suffering, the piercing of the hands and feet in the parts most susceptible of acute and agonizing pain, the exposure of the wounded and lacerated flesh to the action of the sun and air hour after hour, the loss of blood, and the sense of the indignity and contempt, which, as shown to our Saviour,

was the most bitter, malicious, and unsparing that can be conceived,—all conspired to make it, to the very last degree, a death of pain. Often the strength of the malefactor lingered for three days, and even longer. Hence the surprise of Pilate. Mark 15:44.

The figure of a cross has often been represented on the banners of contending armies, thus:



With the conversion of the Roman empire, the cross, from a sign of shame, became a sign of honor. It reminds us of the great price of our salvation, and points the true way to immortality and glory: "No cross, no crown."

The cross is often used figuratively for those reproaches, self-denials, and sacrifices which the true followers of Christ must be expected to endure if they faithfully maintain their profession. Matt. 16:24.

The classic work upon the cross and the crucifixion of Jesus is Justus Lipsius's (d. 1606) *De Cruce*, 1595. But in 1878, Herman Fulda, pastor near Halle, Germany, issued a work entitled *Das Kreuz und die Kreuzigung*, which maintains that Lipsius and all his followers are wrong. This statement he fortifies by a fresh examination of the sources. According to Fulda, the cross of Jesus was a post. His hands were nailed on either side of it; his feet, the knees being much bent, were fastened by a stout cord to this post, but not nailed, and they, together with the nailed hands, supported the



body. Owing to haste, he deems it probable that the customary "seat" fastened to the cross as a partial support was wanting. Fulda finds in this extremely painful position one reason for the speedy death of Jesus, which occasioned Pilate's incredulity.

**CROWN.** 2 Kgs. 11 : 12. Anciently the crown or diadem was only a head-band, Eze. 16 : 12, or a ribbon or fillet, made of silk or linen, surrounding the head, and probably connected behind. Crowns arose probably from the natural custom of wearing wreaths of flowers on occasions of joy and festivity, or else from the custom of binding the hair to prevent its dishevelment by the wind. Ex. 28 : 36, 37 ; 29 : 6. We find it represented on ancient medals. Newly-married persons of both sexes wore crowns. Comp. Song Sol. 3 : 11 with Eze. 16 : 12. It was usually a badge of royalty or princely distinction. It was sometimes of pure gold, and was worn by kings, 2 Chr. 23 : 11 ; Matt. 27 : 29, and sometimes in battle. 2 Sam. 1 : 10 ; 12 : 30. The weight, in the last passage, denotes the value, and not the

value. It was frequently used by the sacred writers to denote honor, Prov. 12 : 4, prosperity, Lam. 5 : 16, eternal life, and blessedness. 1 Pet. 5 : 4. The inscription on the crown of the high priest, Ex. 39 : 30, was significant of his sacred office and functions. Such inscriptions have sometimes been placed on the crowns of princes and heroes to indicate some splendid action or service. Paul uses the custom of giving crowns of laurel or parsley to the victors in the Greek games to furnish an illustration of the difference between the honor of earthly distinction and that which comes from following Christ. In Rev. 17 : 5 allusion seems to be made to the crown of the Jewish high priest, whose raiment is described as having the colors and ornaments of the sacred vestments. It is said that the word *mysterium* ("mystery") was formerly engraven on the papal crown, and was erased in the time of Julius III.

The "crown of thorns" worn by Christ, Matt. 27 : 29, was probably made of a common Arabian plant, called *nabk*, which has "many small and sharp spines, soft, round, pliant branches, leaves much resembling ivy, of a very deep green, as if in designed mockery of a victor's wreath."—*Hasselquist*, quoted in *AYRE: Treasury of Bible Knowledge*. The soldiers plaited the wreath for Christ rather as an insult than to cause him suffering.

**CRUCIFY.** See **CROSS**.

**CRUSE.** 1 Kgs. 17 : 12. A small vessel for liquids, used by the Jews.

**CRYSTAL.** Job 28 : 17. The word here rendered "crystal" is used nowhere else, and is believed to mean "glass," which was made by the ancient Egyptians and highly valued. Elsewhere the subject of this paragraph usually denotes ice or frost, and the original term is often so translated, as "frost," Gen. 31 : 40 ; Job 37 : 10 ; Jer. 36 : 30 ; and "ice," Job 6 : 16 ; 38 : 29 ; Ps. 147 : 17. In Eze. 1 : 22, rock-crystal, a stone perfectly transparent and resembling the purest glass, was plainly meant, and there may be reference to the peculiarly dazzling effect of light reflected from its surface. The ancients supposed that this mineral was only "ice congealed by intense cold," and valued it highly for its great beauty. Its transparency is alluded to in Rev. 4 : 6 ; 21 : 11 ; 22 : 1.



Crowns. (After Ayre.)

1. Crown of Upper Egypt. 2. Crown of Upper and Lower Egypt United. 3. Assyrian Crown, from Nineveh Marbles. 4. Laurel Crown. 5. Crown of Herod the Great. 6. Crown of Aretas, King of Arabia.

gravity, of the crown. Afterward the shape and size were changed, and costly ornaments appended to it. 2 Sam. 12 : 30. It was worn by queens. Esth. 2 : 17. It was customary for a king to wear as many crowns as he had kingdoms. Rev. 19 : 12. The word is figu-

**CUBIT.** See MEASURES.

**CUCK'OO.** Lev. 11 : 16. Doubtless a mistranslation. It is thought most probable that "the slender bird" here referred to may have been a species of shearwater (*Puffinus*), several kinds of which are common on the coast of Palestine, are sold in the markets of maritime towns, and, as living on fish, would be forbidden food to the Jews.

**CU'CUMBER.** Num. 11 : 5. A garden-vegetable well known in this coun-



Squirting Cucumber. (From Riehm.)  
c. Section of the Fruit. a. Plant. b. Fruit.

try. Cucumbers, melons, and onions are now among the leading productions of Egypt, and are also commonly cultivated in Palestine. Besides our own kind, another (*Cucumis chate*) is cultivated, having a fruit with less flavor, but larger.

"Cucumbers form an important item in the summer food of the poor, and are eaten with the rind on, without any condiment. In the oppressive heat of summer they form a most grateful vegetable. I remember seeing dinner served out to an Arab school in Jerusalem, which consisted of a thin barley-cake and a raw cucumber to each boy."—*Tristram*.

The "lodge in the garden of cucumbers," Isa. 1 : 8, rudely constructed of poles and boughs, may still be seen in many fields. It is intended to shelter a watchman set to protect the fruit from jackals and other animals, as well as from thievish men. When the crop is over and the lodge forsaken by the keeper, "the poles fall down, or lean every which way, and those green

boughs with which it is shaded will have been scattered by the wind, leaving only a ragged, sprawling wreck, a most affecting type of utter desolation."—*Thomson*. Job seems to have had such ruins in mind. 27 : 18.

**CUM'MIN.** Matt. 23 : 23. A low herb (*Cuminum sativum*) of the fennel kind, which produces aromatic seeds and is found in Syria. In Isa. 28 : 25, 27 reference is made to the manner of sowing and threshing it. The same method is observed in Malta at this day. It was one of the things of less consequence which the Pharisees strictly tithed. See MINT.

**CUN'NING** is used in the Bible in its original sense of "knowing," "skilful." Gen. 25 : 27; 1 Sam. 16 : 16, etc. In 2 Pet. 1 : 16 the word "cunningly" is used in a similar sense.

**CUP.** 1 Kgs. 7 : 26. The horns of animals were anciently used by some nations as drinking-vessels, but the Jews had cups and goblets at a very early period, Gen. 44 : 2, though they used horns for anointing-oil. 1 Sam. 16 : 13. Some of their cups were highly ornamented, 1 Kgs. 7 : 26, and in shape were probably not unlike those now used for culinary purposes by the Egyptians. Cups of this kind, made of gold, silver, copper, etc., according to the owner's wealth, are in use in Persia at this day.



Assyrian King and Cup-bearer.

The figurative use of this word in the Scriptures is frequent. Generally, how-

ever, it represents the blessings or the judgments of Heaven, or the allotments of God's providence. Ps. 23:5; 75:8; 116:13; Isa. 51:17-22. Comp. Jer. 25:15 and 51:7 with Rev. 14:10 and 16:19. The sufferings of our Saviour are also represented by a similar figure. Matt. 20:22 and 26:39.

**CUP-BEARER.** See BUTLER.  
**CUP OF BLESS'ING.** See BLESSING.

**CURSE.** Gen. 27:12. In the scriptural use it is the opposite of *bleſs*.

To *curse* is to imprecate evil upon any one. Gen. 9:25; comp. Gen. 27:12; Neh. 13:2; Matt. 5:44; John 7:49; James 3:9. The curses which are recorded in the Bible as being pronounced by Noah, Moses, Joshua, and others, are not to be regarded as the effects of passion or revenge. They were either pronounced under the immediate influence of God's Spirit, or are to be viewed as only predictions of evil uttered in the form of imprecation.

The words "curse" and "cursed" are the opposite of "bleſs" and "bleſſed," and are often so contrasted. Deut. 28. See BLESS. The curse of the ground and of the serpent, Gen. 3:14, 17, is to be regarded as the doom or judgment of God upon them.

The *curse of the Law* is the sentence of condemnation which it pronounces on the transgressor, Gal. 3:10, and from which Christ redeems us by "being made a curse for us." Gal. 3:13; comp. Rom. 8:1 and Gal. 3:13 with Rom. 5:16 and 2 Cor. 3:7-9.

To *curse*, in an evil or blasphemous sense, is to affirm or deny anything with thoughtless or rash imprecations of divine vengeance. Matt. 26:74.

**CUSH** (*black?*). 1. The oldest son of Ham, and father of Nimrod. Gen. 10:6, 7, 8; 1 Chr. 1:8, 9, 10.

2. A Benjamite in the time of Saul. Ps. 7, title.

**CUSH.** 1. A country near the Gihon, Gen. 2:13, marg., north of Assyria.

2. The country peopled by Cush or the Ethiopians, Gen. 10:6, lying to the south of Egypt, on the upper Nile, and possibly extending its rule into southern Arabia. See ETHIOPIA.

**CU'SHAN.** Hab. 3:7. Perhaps the same as Cush, though some think it refers to the king Chushan-rishathaim.

**CU'SHI** (*the Ethiopian*). 1. One to whom Joab intrusted the news of the defeat and death of Absalom. 2 Sam. 18:21-23, 31, 32.

2. An ancestor of Jehudi. Jer. 36:14.

3. The father of Zephaniah the prophet. Zeph. 1:1.

**CUSH'ITE.** See CUSH.

**CUS'TOM, RECEIPT OF.** See PUBLICAN.

**CUTH, AND CU'THAH.** 2 Kgs. 17:24, 30. A city of Assyria, 15 miles north-east of Babylon, where the name Cutha is inscribed upon bricks of Nebuchadnezzar's age. At Cutha was the great university from whence the originals of the tablets giving an Assyrian account of the Creation were brought by Assurbanipal. H. Rassam, a distinguished Assyrian scholar, in 1879 attempted to discover the site of the royal record-office and to re-explore these ruins of Cutha.

**CUT'TINGS IN THE FLESH.**

This repulsive practice, common among idolaters, ancient and modern, originates in the notion that pain and blood please the angry deity. Cutting with a knife also formed a part of a funeral ceremony. It would seem that the Syrians were particularly addicted to the custom; accordingly, the Israelites were strongly forbidden thus to mutilate themselves. Comp. Lev. 19:28; Deut. 14:1; 1 Kgs. 18:28; Jer. 16:6.

**CYMBALS.** There are *two* kinds of cymbals, both of which we find mentioned in Ps. 150:5. The *first* kind, called the "loud cymbals," like castanets, consisted of small round plates, two of which are held in each hand, one upon the thumb and the other upon the middle finger, and being struck together skilfully make an agreeable sound. The *second* kind, called the "high-sounding cymbals," were two broad convex plates of brass, the concussion of which produced a shrill, piercing sound, like clattering rather than *tinkling*. 1 Cor. 13:1. The cymbals were used in connection with other instruments, not only in the temple or on sacred occasions, but in times of war and as a musical accompaniment to Hebrew women in dancing. Both kinds are in common use to-day in the East.

**CY/PRESS.** Isa. 44:14. The

Hebrew word indicates a tree with hard-grained wood, but there are objections to the true cypress, and there is no certainty what it was. It may have been the Syrian juniper, which grows wild upon Lebanon, as the cypress never does in the Holy Land. The latter tree (*Cupressus sempervirens*) is a tall evergreen, the wood of which is heavy, aromatic, and remarkably durable. Its foliage is dark and gloomy, its form close and pyramidal, and it is usually planted in the cemeteries of the East. Coffins were made of it in the East, and the mummy-cases of Egypt are found at this day of the cypress-wood. The timber has been known to suffer no decay by the lapse of 1100 years.

**CYPRUS**, a large, fertile island of the Mediterranean Sea, triangular in form, 150 miles long, and from 50 to 60 miles broad. Venus was its chief goddess; hence her name *Cypria*. It con-

tained two prominent cities, Salamis and Paphos, and 17 towns. Salamis was at the east and Paphos at the west end of the island. Acts 13 : 5. Barnabas was a native of Cyprus, and its people are noticed in apostolic history. Acts 4 : 36; 13 : 4; 15 : 39. Sergius Paulus, proconsul of Cyprus, was converted by Paul on his first missionary-tour, Acts 13 : 7 ff., and thus became the first Christian ruler on record.

*History.*—Cyprus was colonized by the Phoenicians at a very early date. It was the Chittim, or Kittim, of the O. T. Num. 24 : 24. Through Greek colonists it received the name of *Kypros*, perhaps from the plant *cyprus* (henna—*Lawsonia alba*. See CAMPHIRE). Copper-mining and the production of swords, armor, and other articles in bronze were its principal industries. There was also an extensive commerce. In literature, Cyprus boasted of very early distinction. Thoth-



Map of Cyprus.

mes III. of Egypt conquered the island. At a later period Belus, king of Tyre, destroyed most of its cities. Sargon made it tributary to Assyria, B. c. 707; Apries, king of Egypt (the Pharaoh of Scripture), plundered it. Later, it was tributary to Darius. The Athenians and Lacedaemonians conquered part of Cyprus from the Persians, B. c. 477. Alexander the Great was aided by 120 ships from this island in his siege of Tyre, B. c. 335. In B. c. 294 the island was a dependency of Egypt. Cato took possession of it for the Romans. Cicero was proconsul

there, B. c. 52. The Byzantine emperors and the Arabs successively held sway. Cyprus was a frequent halting-place of the Crusaders. Richard I. of England captured it in A. D. 1191, and sold it to the Knights Templars. Later, the Genoese and Venetians held the island. The Turks dispossessed the Venetians A. D. 1570, and have retained their mastery for more than 300 years.

The control of Cyprus was secured in 1878 by the English government as a naval station and base of operation for the protection of Asiatic Turkey and the



Indian government. The recent excavations and discoveries of General Cesnola have brought to light a vast number of antiquities and works of art of Phœnician, Egyptian, Greek, and specific Cypriotic characters, which are deposited in the Metropolitan Museum of New York. See CESNOLA: *Cyprus, its Ancient Cities, Tombs, and Temples*, New York, 1878.

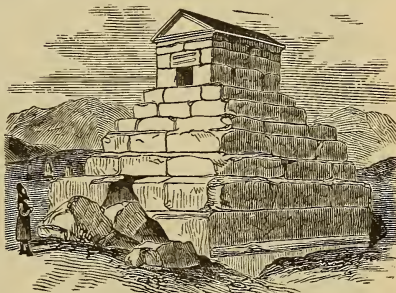
**CYRE'NE**, the capital of a small province, and the chief city of Libya, in northern Africa. It was the centre of a wide district between Carthage and Egypt, and corresponding to modern *Tripoli*. It was a Grecian city, founded about B. C. 631. Under Alexander the Great the Jews were about one-fourth of the population, and were granted citizenship on the same terms as Greeks. At Alexander's death it was attached to Egypt; became a Roman province in B. C. 75; Simon, who bore our Saviour's cross, was of that city, Matt. 27: 32; its people were at Jerusalem during the Pentecost, and they had a synagogue there, Acts 2: 10; 6: 9, and some of them became preachers of the gospel. 11: 20; 13: 1. Cyrene was destroyed by the Saracens in the fourth century, and is now desolate.

**CYRE'NIANS**. See CYRENE.

**CYRE'NIUS** (*Kyrenios*), the Greek form of the Roman name Quirinius. Luke 2: 2. He was probably twice governor of Syria—the first time from B. C. 4 (the year of our Lord's birth) to B. C. 1, and again from A. D. 6 to 11. It was during his first governorship that the "first taxing" or enrolment occurred, which necessitated the visit of Joseph and Mary to Bethlehem. The second census took place A. D. 6, and is mentioned by Luke in Acts 5: 37 and by Josephus. His full name was Publius Sulpicius Quirinius. See TAXING, DAYS OF THE.

**CY'RUS** (*the sun*; in Hebrew, *Koresh*), founder of the Persian empire, a prince, statesman, and conqueror of great renown, and an instrument em-

ployed by Jehovah in the execution of his designs of mercy toward the Jews, as foretold by Isaiah. 44: 28; 45: 1-7; comp. 2 Chr. 36: 22, 23; Ezr. 1: 1-4; Dan. 6: 28. He was the son of Cambyses, king of Persia, and a nephew of Darius the Mede (Cyxares), and united the crowns of Persia and Media. His chief biographers (Xenophon and Herodotus) present his history and exploits in very different aspects. His conquests extended over all western



Reputed Tomb of Cyrus.

Asia, but the most brilliant of them was that of Babylon, B. C. 538. After this event he ordered a return of the Jews, who had been 70 years in captivity, to their own land, and furnished them very liberally with the means of rebuilding their temple. Daniel lived at his court, and was his favorite minister and adviser. Dan. 6: 28. His edict for the rebuilding of the temple may be said to mark the beginning of strict Judaism, for the Jews from that time became consolidated ecclesiastically under the government of the Sanhedrin. Cyrus died from a wound received in battle, B. C. 529. His reputed tomb still exists, near *Murgab*, the ancient *Pasargadae*.—RAWLINSON: *Ancient Monarchies*, vol. iii. p. 318. The captivity of the Jews, which was ended by the decree of Cyrus, ended also the sin of idolatry in the nation.

## D.

**DAB'AREH.** Josh. 21 : 28. An incorrect form for Daberath.

**DAB'BASHETH** (*hump of a camel*), a town of Zebulon. Josh. 19 : 11.

**DAB'ERATH** (*pasture*), a town of Zebulon and Issachar, Josh. 19 : 12; 21 : 28; now *Debûrieh*, west of Mount Tabor.

**DAG'GER**, a short sword, usually made with a double edge, and suspended from the girdle. Jud. 3 : 16, 21, 22. See ARMS.

**DA'GON** (diminutive, to express endearment, of *fish*), the national god of the Philistines. His corresponding goddess was Atargatis or Derceto, and they were at times worshipped in a common temple. Atargatis is manifestly related to Astarte. There were temples of Dagon at *Gaza*, where Samson performed his final feat of strength in pulling down the pillars, Jud. 16 : 23; at *Ashdod*, where the idol miraculously fell down before the ark of the covenant, 1 Sam. 5 : 1-4 (this temple was destroyed by Jonathan in the Maccabæan war, 1 Macc. 10 : 83, 84; 11 : 4; Joseph., *Ant.*, 13, 4, § 5); at *Beth-dagon*, in Judah, Josh. 15 : 41, and in Asher, Josh. 19 : 27; and elsewhere. Dagon was represented with the face and hands of a man and the body of a fish, the fish part signifying fecundity.

The worship of a fish-god was not original with the Philistines or the



The Fish-God. (From a bas-relief from Khorsabad. Botta.)

Phœnicians, who also were Dagon's worshippers, but with the Assyrian Babylonians, upon whose monuments are representations of such a god, under the name *Odakon*, sporting in the sea

surrounded by fishes and marine animals. He was said to have emerged from the sea and to have been "one of the great benefactors of men," because he taught them the use of letters, the arts, religion, and agriculture.

**DALAI'AH** (*whom Jehovah hath freed*), a man of David's posterity. 1 Chr. 3 : 24.

**DALE, THE KING'S.** Gen. 14 : 17; 2 Sam. 18 : 18. Probably in the valley of Jehoshaphat, near Jerusalem.

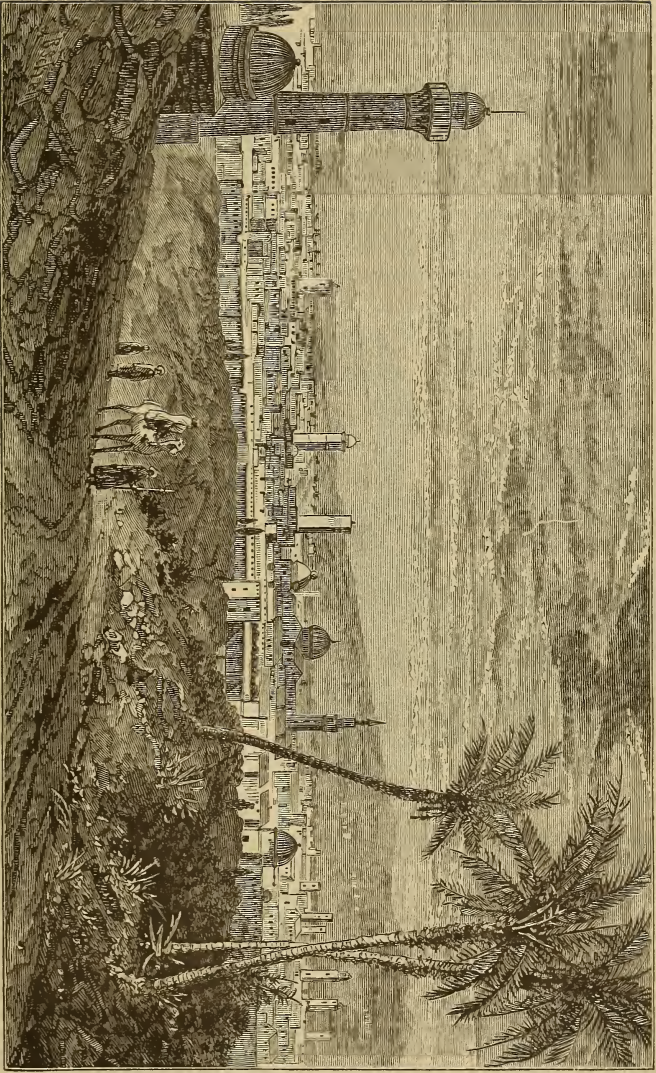
**DALMANÛ'THA**, a town on the Sea of Galilee, near Magdala, Mark 8 : 10; Matt. 15 : 39; probably at *Ain-el-Bârîdeh*, on the west side of the sea, 2 miles from Tiberias, where are ruins.

**DALMA'TIA**, a mountainous district on the east of the Adriatic Sea; visited by Titus. 2 Tim. 4 : 10.

**DAL'PHON** (*swift ?*), the second of the ten sons of Haman. Esth. 9 : 7.

**DAM'ARIS** (*a heifer*), a woman, probably of distinction, who was converted under Paul's preaching in Athens. Because she is mentioned, Acts 17 : 34, immediately after Dionysius the Areopagite, Chrysostom and others maintained she was the latter's wife. But the very mode of mentioning—"a woman named"—is against the conjecture.

**DAMAS'CUS**, the most ancient and famous city of Syria, 133 miles north-east of Jerusalem, at the base of Anti-Lebanon mountains. It is on a fertile plain 30 miles in diameter, with mountains on three sides. The plain is well watered by the Barada, the Chrysorrhœas (or "Golden Stream") of the Greeks, the Abana of Scripture; and El A'waj ("the crooked"), the Pharpar of Scripture. 2 Kgs. 5 : 12. These streams flow into meadow-lakes 18 miles east of the city. Damascus lies 2260 feet above the sea-level. The climate is delightful; frost is not uncommon in winter, but fire-places are unknown; in summer the thermometer marks 100° to 104°, but the nights are cool and the dews heavy; yet the people sleep on the flat roofs of their houses. Damascus is called by the Arabs "the Eye of the Desert" and the "Pearl



View of Damascus.



of the East." It is to the Mohammedan the earthly reflection of paradise. The chief cause of its beauty and fertility is the abundance of water, which calls forth a most luxuriant vegetation round about the city, and makes it a blooming oasis in the midst of a vast desert.

*History.*—Damascus is called the oldest city in the world; said by Josephus to have been founded by Uz, a grandson of Shem; Abraham visited it, Gen. 14: 15; 15: 2; it was conquered by David, 2 Sam. 8: 5, 6; was allied with Israel and against Israel, 1 Kgs. 15: 18, 20; 2 Chr. 16: 3; was taken by Tiglath-pileser; de-

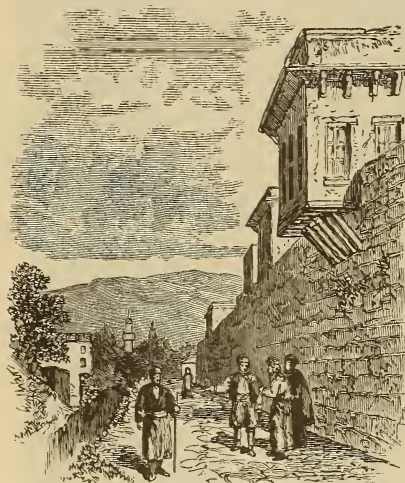
pire, 1516; and is now the residence of a Turkish governor. It is the hot-bed of Mohammedan fanaticism. In 1860, 6000 Christians were massacred by the Moslems in cold blood, in the city and adjoining districts.

*Present Condition.*—Though twelve times pillaged and burned, it now extends on both sides of the Barada, and has a population of from 110,000 to 150,000. The most remarkable building is the Great Mosque, which was once a Byzantine church dedicated to John the Baptist. The principal street, known as *Sultany*, or Queen's street, runs in nearly a straight line from east to west, and is supposed to be the same as the street called "Straight" in Acts 9: 11. The traditional sites of the houses of Naaman and Ananias and the place in the wall where Paul was let down in a basket are still pointed out. No less than four places near the city have been claimed as the scene of Paul's conversion.

The Presbyterian Church of Ireland maintains a Protestant mission there, which has several substantial buildings and labors among the Greeks and the Jews. There is also an Episcopal mission and chapel in Damascus.

**DAMNA'TION.** This term, in common use, denotes the endless perdition of the ungodly. Matt. 23: 33; Mark 3: 29; John 5: 28, 29; 2 Pet. 2: 3. But when the Bible was translated the word was used where "condemnation" or "judgment" would more properly express the sense, so that, while generally applying to the eternal state of the soul, it is sometimes to be taken in its milder meaning. Ignorance of this fact has led to deplorable consequences. Saints have been made despondent and sinners driven to despair. 1 Cor. 11: 29 ought to be translated "eateth and drinketh judgment to himself." So in Rom. 13: 2 and 14: 23.

**DAN** (*judge*), the fifth son of Jacob, and the first of Bilhah, Rachel's maid. Gen. 30: 6. Nothing is known personally of the patriarch. The prediction uttered by Jacob respecting him, Gen. 49: 16, 17, is variously interpreted. It is probable that the elevation of his



Wall of Damascus. (From Conybeare and Howson's "St. Paul.")

nounced by Jeremiah, Jer. 49: 27; and afterward seldom noticed in O. T. history. It was surrendered to Alexander the Great after the battle of Issus, B. C. 333. In the N. T. it is noticed as the place of the scene of Paul's conversion, Acts 9: 1-25; later it became the residence of a Christian bishop; was conquered by the Arabs, A. D. 635; attacked by the Crusaders, A. D. 1126; several times besieged; was taken by the Mongols, 1260; plundered by the Tartars, 1300; attacked by Timour, 1399, to whom it paid a million pieces of gold; became a provincial capital of the Turkish em-



tribe to an equal rank with the others, notwithstanding that he was born of a concubine, was foretold in v. 16, and the residue of the prediction may allude to the subtle and crafty disposition of his descendants. Indeed, we know that Samson, who was among the most noted of them, was remarkably successful in stratagem, Jud. 14; 15; and perhaps the same trait was characteristic of their tribe. Jud. 18: 26, 27.

It is noticeable that the tribe of Dan is omitted from the numbering in Rev. 7. Because of this, and because Dan first introduced idolatry into Israel, Jud. 18, many of the fathers maintained that Antichrist would come from Dan.

**DAN.** 1. The territory in Canaan allotted to Dan was on the sea-coast, west of Benjamin and between Ephraim and Judah. It embraced a broad plain, 14 miles long, near the sea. The Amorites kept them from the plain and forced them into the mountains. Hence they had another portion granted them, near Mount Hermon, Jud. 18, where they set up a graven image stolen from Micah.

2. **DAN, CITY OF,** the chief city of the northern district held by this tribe. Jud. 20: 1. It was originally called Laish, Jud. 18: 29; noted for idolatry, Jud. 18: 30; now called *Tel-el-Kâdy*, or "mound of the judge," 3 miles from Bannias, north of the waters of Merom.

3. The Dan of Eze. 27: 19 is possibly the same as No. 2, but some identify it with Dedar, others with Aden, in Arabia.

**DANCE.** The Jewish dances were generally expressions of joy and gratitude, sometimes in honor of a conqueror, Jud. 11: 34; 1 Sam. 18: 6, 7, and sometimes on domestic occasions. Jer. 31: 4, 13; Luke 15: 25. The dance was also introduced into the religious service, and the timbrel (tambourine) was employed to direct it. Some individuals led, and the rest followed with measured steps and devotional songs. Thus, David and Miriam led such a band. 2 Sam. 6: 14; Ex. 15: 20. Individuals often expressed feelings of joy in the same way. Luke 6: 23; Acts 3: 8.

Dancing was practised from a very early period as a natural exercise and amusement. Job 21: 11; Mark 6: 22. But the mingling of males and females

which is so common in modern dances was unknown to the Jews. Indeed, the dancing was mostly done by the women alone, as is still the case in Egypt.

A Hebrew word, *mahhol*, which occurs in some passages—e. g. Ps. 150: 4—and is rendered "dance" in our version, is supposed by some scholars to mean a musical instrument.

**DAN'IEL** (*God is my judge*). 1. One of the four greater prophets. He was of noble, perhaps of royal, descent, and probably born at Jerusalem. Dan. 1: 3; 9: 24; comp. Josephus's *Antiq.* In his early youth he was carried captive by Nebuchadnezzar to Babylon, together with three other Hebrew youths of rank, Hananiah, Mishael, and Azariah, B. C. 604. He was there instructed in the language and arts of the Chaldæans, and, with his three companions, trained for the royal service in the palace. Dan. 1: 1-4. The prince of the eunuchs changed all their names, calling them respectively Belteshazzar (*i. e.* "prince of Bel"), Shadrach, Meshach, and Abednego. These four refused to eat of the king's meat and to drink his wine, but chose "pulse and water." Notwithstanding this diet, they were in better condition than the heathen courtiers.

After three years' training, God gave Daniel an opportunity to display his learning and wisdom. He interpreted a dream which Nebuchadnezzar had forgotten. Dan. 2. In reward, he was made "ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon," and in this position so distinguished himself that he won great fame and was mentioned as a model man even by his contemporaries. Eze. 14: 14, 20; 28: 3. On another occasion he faithfully explained to his monarch the intention of God to punish him for his pride. Dan. 4. For Belshazzar, a grandson and successor of Nebuchadnezzar, he performed a similar service, reading the handwriting upon the wall, *Mene, Mene, Tekel, Upharsin*. Dan. 5.

Under Darius the Mede, Daniel was made the first of the "three presidents" of the empire. His enemies obtained a command from Darius forbidding all prayer save unto the king for 30 days. But Daniel did not stop praying; and this fact being discovered, he was cast

into the den of lions, which was the punishment for a violation of the king's order. But God delivered him, and he was kept in his office. In the reign of Cyrus he likewise prospered, but seems to have left Babylon, as his latest recorded vision, 10:1, 4, was by the Hiddekel, in the third year of Cyrus, B. C. 534. When he died, and where, are uncertain. His reputed tomb is shown at *Susa*, on the Tigris.

Daniel at the court of Babylon resembles Joseph at the court of Pharaoh. Both were involuntary exiles from their country and people; both were great statesmen; both maintained the purity of their religion and their personal character, though surrounded by idolatry and corruption; both rose by their wisdom and integrity from slavery to the highest dignity in a heathen empire; both are shining examples of loyalty to God and to virtue.

2. Daniel is the name of two, or perhaps three, other persons mentioned in the Bible.

(a) The second son of David by Abigail the Carmelitess. 1 Chr. 3:1. He is, however, called Chileab in 2 Sam. 3:3.

(b) A priest of the family of Ithamar, mentioned, Ezr. 8:2, as having returned with Ezra. He is probably again spoken of in Neh. 10:6 among those who sealed the covenant drawn up by Nehemiah, B. C. 445.

**DANIEL, BOOK OF.** It consists of two distinct parts. 1. Historical, chs. 1-6, containing the interesting narrative given in the preceding section, and with it an account of the attempted burning of Shadrach, Meshach, and Abed-nego in a fiery furnace because they would not worship the golden image which Nebuchadnezzar set up on the plain of Dura. 2. Apocalyptic, chs. 7-12, or the record of Daniel's visions. Ch. 1 contains the introduction; chs. 2-6 present 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 in the life of Daniel; and chs. 7-12, the prophecy of the future of the people of God. The book is written in prose, but not in the same language throughout. The introduction, chs. 1-2:4, first clause, is written in Hebrew, but from the second clause of the fourth verse of the

second chapter to the end of ch. 7 it is in Aramaic, called Syriac in that verse. From the beginning of ch. 8 to the end, in which part the visions are related in the first person, the language is Hebrew.

The interpretation of Daniel requires profound knowledge of ancient history. The book is, in fact, a sort of religious philosophy of history. Its fundamental idea is that all the kingdoms of the world, which pass away, are ruled and overruled by divine Providence for the kingdom of Christ, which will last for ever. The book of Daniel occupies in the O. T. the same position which the Revelation of John occupies in the New. It views the kingdom of God in its contact and conflicts with the empires of the world, and looks forward to the universal reign of Christ, the resurrection of the dead, and the final judgment. The empires of the world appear first in Nebuchadnezzar's dream, ch. 2, under the figure of a colossal image with a head of gold, a breast and arms of silver, a belly of brass, and legs and feet of iron and clay. These represent respectively (according to the usual orthodox interpretation) the Babylonian, the Medo-Persian, the Macedo-Greek, and the Roman empires; they are overthrown at last by a stone cut out of the mountain without hands and becoming a great mountain, which represents the reign of the Messiah. The indestructible rock of God's own workmanship breaks to pieces the metal colossus of man's hand. The same succession of monarchies is presented in the seventh chapter, under the form of a vision of four beasts seen by the prophet himself. The fourth beast has ten horns, denoting ten kingdoms, growing out of it, and a little horn (7:8, 24) springing up among the four fractured horns of the Greek empire. Interpreters agree as to the first empire, which must be Babylonia, but differ as to the other three. Some combine the Medes and Persians in one empire; others divide them, and regard the Greeks (Alexander the Great and his successors) as representing the fourth empire, and refer the "little horn" to Antiochus Epiphanes. Still others give the prophecy of Daniel a more comprehensive sweep over all the world-empires before

and after Christ, as preparing the way for the ultimate and everlasting reign of Christ. This prophecy of Christ, the most important in the book, is constantly fulfilling before our eyes, and cannot be set aside by any negative criticism.

The book of Daniel has been much attacked, but also successfully vindicated by biblical scholars. In the second part Daniel speaks in the first person as the receiver of the divine revelations recorded therein, so that the only alternative here is between truth and fraud. The very fact that two languages are used renders it extremely unlikely that it should have been forged or written in any later period, but to Daniel, familiar as he was with both Hebrew and Aramaic, it was natural. The book displays familiar acquaintance with Babylonian life and royal manners, and suits throughout the period of the Babylonian exile and the peculiar position of Daniel at the Babylonian court. The genuineness is sanctioned by the highest authority—that of Christ, Matt. 24 : 15, from which there is no appeal for believers.

The attacks upon the book have been in three lines: (1) Its extraordinary events—the golden image, the burning fiery furnace, the dreams, the lions' den, etc.; (2) its minute prophecies; (3) its foreign (Greek) words; (4) its narrative. To these objections it is sufficient to reply: (1) The characteristics of Babylon, the manners and customs of the East, amply justify the language and prove that the book is genuinely Oriental and Babylonian. (2) The peculiar position of Daniel required an exceptional and startling character for his revelations; his prophecies have been in great part fulfilled. (3) The Greek words are only four in number, and are the names of musical instruments which may have been imported from Greece as early as B. C. 600. (4) Its historical difficulties. Belshazzar is represented as the last king of Babylon, while the authority there known gave Nabonnedus as the last king. This difficulty was solved by Sir Henry Rawlinson's decipherment of a cylinder among the ruins of Ur in Chaldæa in 1854. Nabonnedus had his eldest son, Belshazzar, as co-regent, and therefore it might well be that while he met the

Persians in the field his son ruled in the capital. Thus is explained how Daniel was made the *third* ruler in the kingdom. Dan. 5 : 16, 29.

**APOCRYPHAL ADDITIONS TO DANIEL.**—These exist in the Greek version, and are: The Song of the Three Holy Children, the History of Susanna, and the Story of Bel and the Dragon. They passed into the Vulgate, and so into modern translations. They embody popular traditions, but never formed part of the Hebrew Bible.

1. The Song of the Three Holy Children purports to be the triumphal song of the three confessors in the furnace, Dan. 3 : 23, in praise of their miraculous deliverance. The chief part has been used as a hymn (*Benedicite*) in the Christian Church since the fourth century.

2. The History of Susanna, who was cleared from a charge of adultery by the shrewdness of Daniel. Probably based upon a fact.

3. The History of Bel and the Dragon, a strange exaggeration of the record of the divine deliverance of Daniel, ch. 6.

**DAN-JA'AN.** 2 Sam. 24 : 6. Probably *Danian*, a ruin north of Achzib.

**DAN'NAH,** a city in the mountains of Judah. Josh. 15 : 49. Conder identifies it with modern *Idhnâ*, about 8 miles north-west of Hebron.

**DA'RA,** contr. form of **DAR'DA** (*pearl of wisdom*), one whom Solomon outrivalled in wisdom. 1 Kgs. 4 : 31; 1 Chr. 2 : 6.

**DAR'IC,** the name of a Persian gold coin, which is translated "dram" in 1 Chr. 29 : 7; Ezr. 2 : 69; 8 : 27; Neh. 7 : 70, 71, 72. The name comes from the Persian word *dara*, "a king," like the English *sovereign*. It was the common gold-piece of the Persian empire. It was current in Palestine under Cyrus, and Artaxerxes Longimanus. It weighed about 128 grains Troy, and was worth about five dollars. Besides the gold there was a silver daric, worth about fifty cents. There is no mention of this latter coin in the Bible.

**DAR'US** (*restrainer*), the name of several kings of Media and Persia mentioned in the Bible.

1. Darius the Median, Dan. 5 : 31, was the son of Ahasuerus; he took Babylon from Belshazzar the Chaldæan, being at

that time about 62 years old. The best identification is that which makes him Astyages, the last king of the Medes. "Only one year of the reign of Darius is mentioned, Dan. 9:1; 11:1; and if, as seems probable, Darius (Astyages) occupied the throne of Babylon as supreme sovereign, with Nerigalsarasser as vassal-prince, after the murder of Evil-merodach (Belshazzar), B. C. 559, one year only remains for this Median supremacy before its overthrow by Cyrus, B. C. 558, in exact accordance with the notices in Daniel." Under him Daniel was advanced to the highest dignity, which exposed him to the malice of enemies and led to his being cast into the den of lions, but by a miracle he escaped injury. See DANIEL.

2. Darius, the son of Hystaspes, the founder of the Perso-Aryan dynasty, and ruler, B. C. 521-486. Ezr. 4:5, 24; Hag. 1:1, 15; Zech. 1:1, 7; 7:1. He found in the palace at Achmetha or Ecbatana, the capital of Cyrus, a decree of that king concerning the temple in Jerusalem. This he confirmed, and the temple was finished in 4 years, B. C. 516. Ezr. 6:15. It may, however, have been used before it was entirely completed, as is inferred from Zech. 7:2, 3.

3. Darius the Persian, mentioned in Neh. 12:22, is generally identified with Darius Codomannus, the antagonist of Alexander the Great, who ascended the throne B. C. 336, and reigned until B. C. 330. He was the last Persian monarch, and was killed by his own generals. Alexander defeated him, and thus the prophecy of Daniel, ch. 8, was fulfilled.

**DARK'NESS.** The darkness which constituted one of the plagues of Egypt might "be felt." Ex. 10:21. This may have been occasioned by a thick, heavy vapor, or other sensible change in the atmosphere, which caused an entire interception of the sun's rays. It was evidently miraculous, and the dread and terror it inspired are vividly described. Ex. 10:22, 23. So of the darkness that shrouded the earth when our Saviour was put to death, Luke 23:44, 45; it was manifestly miraculous, as no natural eclipse of the sun could take place at that period of the moon. "Darkness" is used in a metaphorical sense for ignorance or sin, John 1:5; Rom.

13:12; Eph. 5:11; for misery, Isa. 5:30; 59:9, 10; for the final doom, Matt. 8:12. God is said to dwell in the thick darkness. Ex. 20:21; 1 Kgs. 8:12.

**DAR'KON** (*scatterer*), one whose posterity returned from Babylon. Ezr. 2:56; Neh. 7:58.

**DARLING.** The word occurs in Ps. 22:20 and 35:17 as the translation of a Hebrew word which correctly means "my only one," as it is applied to "something which exists singly and cannot be replaced if lost, as an only son, Gen. 22:2, or daughter." Jud. 11:34.

**DA'THAN** (*belonging to a fountain*), a Reubenite chieftain who joined in Korah's rebellion. Num. 16; 26:9; Deut. 11:6; Ps. 106:17.

**DAUGH'TER** is used in the Bible in several other senses than the literal one. It describes a female descendant, Gen. 27:46, the women of a city or country, Gen. 36:2, or women in general, Prov. 31:29; the female worshippers of an idol, Mal. 2:11; cities and their dependent towns. In Eccl. 12:4 "daughters of music" are singing-women.

**DA'VID** (*beloved*), the youngest of the eight sons of Jesse, of the tribe of Judah, was born in Bethlehem, B. C. 1085, and was both in his prophetic and regal character an eminent type of the Messiah. 1 Sam. 16:13. While he was employed as a shepherd in his father's fields God sent Samuel to Bethlehem, on the occasion of the annual sacrificial feast, with instructions to anoint David as king of Israel in the place of Saul, who had incurred the divine displeasure, and was therefore to be deposed. Dean Stanley thus describes David's appearance and physique as he stood before Samuel: "He was short of stature, had red hair and bright eyes. He was remarkable for the grace of his figure and countenance, well made, and of immense strength and agility. In swiftness and activity he could only be compared to a wild gazelle, with feet like harts' feet, with arms strong enough to break a bow of steel. Ps. 18:33, 34."—*History of the Jewish Church*, 2d series, Lect. 22. Probably neither David nor any one else understood the real meaning of this anointing. At all events, David went



back to the shepherd-life. We next hear of him as chosen by Saul, upon the suggestion of one of the body-guard, to play upon a harp, and thus soothe the troubled spirit of the king. In this he was eminently successful. Saul made him one of his armor-bearers, and requested permission of Jesse to allow him to remain at his court. 1 Sam. 16:21-23. But it seems that David after a time returned home. It was then perhaps that his adventure with the lion and the bear took place. After an interval of uncertain length—Josephus says “after a few years”—David had his famous fight with Goliath. But he had so altered that Saul did not recognize in the grown man flushed by triumph the lad who had played the harp in his hours of mental distress; hence his question of Abner—“Whose son is this youth?”—was natural. 1 Sam. 17:55. The superiority in military glory which the women gave David excited the jealousy of the king, and so, although David was made a chieftain, lived at court, and enjoyed the friendship of the king's son, yet he was constantly exposed to the wrath of Saul.

Agreeably to the terms of the king's promise to him who slew the giant, David became the king's son-in-law, marrying Michal, whom he loved, but only on condition that he slew a hundred Philistines—an exaction made in hope that the attempt would end fatally. But David and his men slew two hundred. David found his position full of danger. His very presence seemed to arouse the envy of Saul, so that the latter determined to kill him, and several times cast his javelin at him as he stood playing before him. By a stratagem Michal saved David's life and enabled him to flee to Samuel at Ramah. 1 Sam. 19:13, 18. David then became convinced that a further residence at court was impossible, and accordingly an affecting parting with Jonathan took place, 1 Sam. 20, and David became a fugitive from the hand of Saul. Armed with the sword of Goliath and anointed with the sacred oil, the future king sought a home among the Philistines. But his fame had preceded him, and his assumed madness scarcely saved him. 1 Sam. 21. Therefore he went

to the cave of Adullam and gathered gradually a motley crowd, composed of insolvent debtors and malcontents. 1 Sam. 22:1, 2. But David proved his fitness to rule a kingdom by controlling these men and bringing them to accede to his wishes.

The history of David's life for the next few years is filled with the details of alternate defeats and victories, of his flight, of his magnanimous refusal to lay hands on the Lord's anointed, 1 Sam. 24:16, of his residence among neighboring tribes, of the episode of Abigail, 1 Sam. 25, and finally of the battle of Gilboa, in which Jonathan fell and Saul slew himself, unable to bear defeat. 1 Sam. 31. The lament which he then composed is one of the noblest odes of friendship, and a monument of his generosity to a fallen foe and of devotion to a fallen friend. 2 Sam. 1:19-27.

Then David, by divine direction, removed to Hebron, where the chief men of Judah met him and offered him the government of their tribe, which he accepted. Accordingly, he was anointed for the second time. 2 Sam. 2:4. In Hebron, as king of Judah, he reigned seven years and a half. During this time Ishbosheth, the son of Saul, by means of the skilful general Abner, maintained a decreasing semblance of authority over Israel. But at length he and Abner were killed, and thus the way prepared for the execution of God's plan to set David on the throne of united Israel.

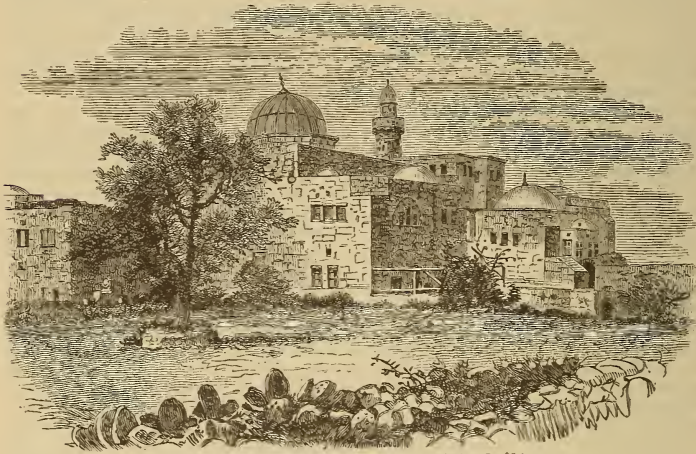
David was solemnly anointed for the third time. 2 Sam. 5:3. Soon after he assumed the government he obtained possession of Jerusalem, reduced the fortress which the Jebusites had maintained, and established the seat of his government there. Under his wise and liberal policy the place was greatly enlarged; magnificent edifices rose up on every side, fortifications were erected, and the ark, which had been before without a fixed abode, was brought into the new city with religious ceremonies peculiarly joyful and solemn. 2 Sam. 6:12-19. Thenceforward, Jerusalem became the capital of the kingdom, the residence of the royal family, and, more than all, the city of God. Ps. 48:2; Matt. 5:35. To it the tribes repaired from every quarter of the land to celebrate their annual festivals, and its

growth in population, wealth, and splendor was very rapid.

David now formed the design of building a magnificent temple for the worship of Jehovah, to take the place of the tabernacle, which was but a temporary and movable structure. He was informed, however, by God's direction, that this service would be reserved for his son Solomon. 2 Sam. 7.

After several contests with the nations that bordered on Israel, in which David was uniformly victorious, there broke out a war with the Ammonites (see AMMONITES), during the progress of which David fell into those most aggra-

vated sins of murder and adultery which brought disgrace and distress on his family and government and involved him in trouble during the remnant of his days. 2 Sam. 12:9. His domestic peace was destroyed by the outrage committed upon Tamar by Amnon, revenged, "after two full years," by Absalom, who slew Amnon at a feast. 2 Sam. 13:14, 29. This murder occasioned Absalom's flight to his father-in-law's court at Geshur. Being recalled, he started a rebellion which compelled the king to flee from his capital and exile himself to avoid being cut off by a parricidal hand. 2 Sam. 15-18. The



Tomb of David. (After a Photograph by Godd.)

death of Absalom, though it brought relief to the kingdom, inflicted a deep wound on the father's heart. The insurrection under Sheba and the murder of Amasa by Joab followed in quick succession. And to close the melancholy catalogue was the terrible judgment which he brought upon himself and the nation by numbering the people for some purpose which was sinful in the sight of God, though not explained to us. 2 Sam. 24.

David was now 70 years old, and had reigned seven and a half years over the tribe of Judah and thirty-three over the whole kingdom of Israel. Just before his death his son

Adonijah made a bold attempt to usurp the throne; and to secure the kingdom against any pretender, David resigned the crown to Solomon, put into his hands the plan and model of the temple and the treasure accumulated for it, summoned the influential men of the nation, and delivered his farewell address. He died B. C. 1015, and was buried in the "city of David." 1 Kgs. 2:10. His tomb became the sepulchre of subsequent kings, and one of the sacred places of the kingdom. It is pointed out on Mount Zion, at Jerusalem, outside the city wall. See cut, above.

David was a type of Christ. They both inherited their kingdoms after

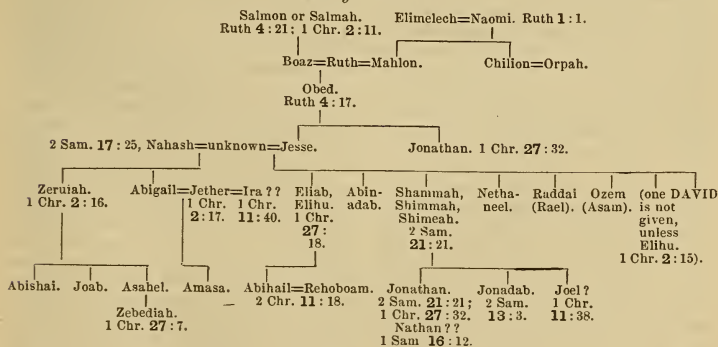
suffering. And David, as the ruler over temporal Israel, was a forerunner of the Son of David, who was to reign over the spiritual Israel for ever. Matt. 1:1; 9:27; 12:23, etc.

When David is spoken of as a man after God's "own heart," 1 Sam. 13:14; Acts 13:22, reference is obviously intended to his general character and conduct, and not to every particular instance of it. As he was human, he was imperfect; and when he sinned, God punished him, and that with great severity. But he was remarkable for his devotion to God's service, and he kept himself from idols. He established the government of Israel, and extended its dominions to the full extent of the promise to Abraham, and left a compact and united empire, stretching from Egypt to Lebanon, and from the Euphrates to the Mediterranean.

The life and character of David shine in his poetry—the life of action, adventure, war; and the character of manly strength and womanly tenderness. Thus his Psalms supply biographical material. By means of them his heart is read. The man who could kill a giant is found to have a delicate appreciation of friendship. He whose passion led him into sin, whose hate into words of cursing, was able to mourn with deepest humility and bless with heartiest assent. It is to the Psalms

of David, albeit he did not write the entire collection, that the Church of God has appealed for comfort in adversity and sanctification in prosperity. In regard to them Canon Perowne truthfully and eloquently says: "The very excellence of these Psalms is their universality. They spring from the deep fountains of the human heart, and God, in his providence and by his Spirit, has so ordered it that they should be for his Church an everlasting heritage. Hence they express the sorrows, the joys, the aspirations, the struggles, the victories, not of one man, but of all. And if we ask, How comes this to pass? the answer is not far to seek. One object is ever before the eyes and the heart of the Psalmist. All enemies, all distresses, all persecutions, all sins, are seen in the light of God. It is to him that the cry goes up; it is to him that the heart is laid bare; it is to him that the thanksgiving is uttered. This it is which makes them so true, so precious, so universal. No surer proof of their inspiration can be given than this—that they are not of an age, but for all time; that the ripest Christian can use them in the fulness of his Christian manhood, though the words are the words of one who lived centuries before the coming of Christ in the flesh."—*The Psalms*, 3d ed., vol. i. p. 21.

#### Genealogical Table.



DAVID, CITY OF, applied to Zion, 2 Sam. 5:7; to Jerusalem, 1 Kgs. 2:10; 3:1; to Bethlehem, Luke 2:4, 11.

**DAY.** The natural day consists of 24 hours, or one revolution of the earth upon its axis. The artificial day is the

time during which the sun is above the horizon. The civil day is reckoned differently by different nations—some from sunrise to sunrise; others from sunset to sunset; others still from noon to noon, or from midnight to midnight. The Jewish day was reckoned from evening to evening, adopted, as some think, from Gen. 1:5, or, as others with more probability hold, from the “use of the lunar calendar in regulating days of religious observance.” Lev. 23:32. Their Sabbath, or seventh day, which was the only day named—the others were *numbered* merely—began on what we call Friday, at sunset, and ended on what we call Saturday, at sunset. Ex. 12:18. This mode of reckoning days was not uncommon in other Eastern nations. The day was originally divided into morning, noon, and night. Ps. 55:17. But besides, the Jews distinguished six unequal parts, which were again subdivided. 1. *Dawn*, subdivided into *gray dawn* and *rosy dawn*. 2. *Sunrise*. Some supposed that the Hebrews, prior to leaving Egypt, began the day at that time, but discontinued it by divine command, and began at even in order to be different from those nations which worshipped the rising sun. 3. *The heat of the day*, about nine o'clock. 1 Sam. 11:11; Neh. 7:3, etc. 4. *The two noons*. Gen. 43:16; Deut. 28:29. 5. *The cool* (lit. *wind*) *of the day*, before sunset. Gen. 3:8. 6. *Evening*. In Ex. 12:6; 30:8, margins, occurs the phrase “between the two evenings,” which probably is correctly taken to mean “between the beginning and end of sunset.”

The mention of *hours* in the Bible dates from the Captivity, Dan. 3:6, and it is therefore reasonably presumed that this division of time is of Babylonish origin. Before the Captivity the Jews divided the night into *three* watches—from sunset to midnight, from midnight to cock-crow, Jud. 7:19; from cock-crow to sunrise. Ex. 14:24. In the N. T. mention is made of *four* watches, because the Greek and Roman division was then adopted. In our Lord's time the division of the day into 12 hours was common. John 11:9. The word “day” is used of a festal day, Hos. 7:5; a birthday, Job 3:1; a day of ruin, Hos. 1:11; Job 18:20; the

judgment-day, Joel 1:15; 1 Thess. 5:2; Acts 17:31; and the kingdom of Christ. John 8:56; Rom. 13:12. It is also often used to denote an indefinite time. Gen. 2:4; Isa. 22:5. The term “three days and three nights,” in Matt. 12:40, denotes the same space of time as “three days.” Matt. 27:63, 64.

DAY'S JOURNEY, a distance mentioned Gen. 31:23; Ex. 3:18, etc. It is quite evident that this phrase does not mean any particular distance, but rather the space travelled during one day, and this would of course vary with the circumstances of the traveller. But unless there is special reason for believing the contrary, we may interpret it as meaning a stretch of 25 to 30 miles, since this is the usual length of a day's journey in the East, on camel or horseback, performed in 6 to 8 hours. See also SABBATH DAY'S JOURNEY.

DAY, LORD'S. See SABBATH.

DAYSMAN. Job 9:33. The word is derived by Webster from “him who fixes the *day* upon which he will decide as judge or arbitrator.” It was in common use, when the Bible was translated, in the sense of “umpire.”

DAYSRING. Job 38:12; Luke 1:78. The first dawning of light. Comp. Isa. 60:1, 2 and Rev. 22:16.

DAY-STAR, or MORNING-STAR, 2 Pet. 1:19, in the figurative language of the apostle, is supposed to mean the light which shines on the soul of the believer, and cheers him with the expectation of a perfect day of holiness and joy.

DEA'CON (*servant*). This name, as a title of office, has been applied to the “seven men of honest report, full of the Holy Ghost and wisdom,” who were appointed over the business of serving tables, in order that the apostles might be at liberty to give themselves continually to prayer and the ministry of the word. They were set apart by prayer and the laying on of the apostles' hands. Acts 6:1-6. Very likely these seven men held a higher position than those afterward appointed, as, in addition to routine and more or less servile duties, they preached and did the work of evangelists; e. g. Stephen and Philip. The idea that a man must be a deacon before he can be an elder or bishop is not found in the N. T. The qualifications



and duties of deacons are particularly set forth in Acts 6:1-6 and 1 Tim. 3:8-12.

**DEA'CONESS.** Such was Phœbe, and in all probability Tryphena, Tryphosa, and Persis occupied the same office in the church in Rome. Rom. 16:1, 12. It is therefore probable that there was in the different churches an order of pious women employed in attending upon those of their own sex in some of the same offices and duties which the deacons performed for their brethren. Among these we reckon the care of the sick, of the poor and the widows, the education of orphans, attention to strangers, the practice of hospitality, comp. 1 Tim. 5:10, and the assistance needed at the baptism of females. The question whether the "widows" in 1 Tim. 5:9-16 are proper deaconesses may be answered in the affirmative, because the word translated "to take into the number" or "to enroll" applies not to widows in general, but to the deaconesses, for the following reasons:

1. If understood of any insertion merely in the list of those supported from the congregational fund, it implies an injustice to widows under 60 years old or to those twice married, who might easily be even more destitute.

2. The opposite interpretation conflicts with the context, for Paul advises, in v. 14, the younger widows to remarry; but this would be to cut them off from all help in case they were widows again.

3. This interpretation leaves it inexplicable why a special vow was required of these widows. v. 12.

4. But by understanding the word to apply, not to widows in general, but to those who were specially elected and ordained to the particular office of deaconess, all these objections vanish.

**DEAD, DEATH.** Death is the destruction or extinction of life. By the transgression of God's command our first parents became liable to death. The threatening was, "In the day that thou eatest thereof thou shalt surely die." Gen. 2:17 (comp. Rom. 5:12-14; 1 Cor. 15:21, 22; Heb. 9:27). This expression does not mean to define the time of actual dissolution, but rather to denote an inevitable liability or

exposure to death, which, in that day and by that act, they should surely incur.

The sacred writers speak of a death which affects the body only, Gen. 25:11; of another, which describes the condition of the soul under the power of sin, Eph. 2:1; and a third, which denotes the everlasting perdition of the wicked. James 5:20. In each of these senses our divine Redeemer may be regarded as having virtually destroyed death and delivered them who, through fear of death, were all their lifetime subject to bondage. Heb. 2:14, 15. To avail ourselves, however, of the benefits of his perfect triumph, we must believe, trust, love, and obey him. See BURY, RESURRECTION, CHRIST.

**DEAD SEA,** a name not found in Scripture. See SALT SEA.

**DE'BIR** (*sanctuary*), the name of three places. 1. In the highlands of Judah, near Hebron; captured by Joshua, Josh. 10:38, 39; was first called Kirjath-sepher, Josh. 15:15, and Kirjath-sannah, 15:49; was allotted to the priests. 21:15. It has been placed at *Dewir-ban*, 3 miles west of Hebron, and at *Dilbeh*, 6 miles south-west. Conder, however, rejects these, and suggests *Dhâherîyeh*, north of which are copious springs, which he identifies with "the upper springs and the nether springs" of Jud. 1:15.

2. A place near the valley of Achor, Josh. 15:7; perhaps *Wady Dabir*, between Jericho and Jerusalem.

3. A place on the boundary of Gad, east of the Jordan, Josh. 13:26; possibly the same as Lo-DEBAR, which see.

**DE'BIR**, king of Eglon, one of the five kings who warred against Gibeon. He, with his companions, was slain by Joshua and hanged on a tree. Josh. 10:3, 23, 26.

**DEB'ORAH** (*a bee*). 1. The nurse of Rebekah, and her companion into Canaan. Gen. 24:59. She was buried at Bethel, under the "oak of weeping." 35:8. "Nurses held a high and honorable place in ancient times, and especially in the East, where they were often the principal members of the family. 2 Kgs. 11:2; 2 Chr. 22:11."

2. A woman of eminent wisdom and holiness (called a prophetess), and a judge of the people of Israel. Jud. 4:

4. She was the wife of Lapidoth (although some think the passage should read "a woman of Lapidoth"), and had her judgment-seat under a palm tree, which from this circumstance, and from the rarity of the tree, is spoken of as "the [well-known] palm tree of Deborah." Jud. 4:5. Israel was suffering at that time a most oppressive bondage under Jabin, a Canaanitish king, to which it was doomed in consequence of its sin. Deborah, by divine direction, called upon Barak, who had probably signalized himself in some way, and commanded him to station himself upon Mount Tabor with a prescribed number of men, and she would see to it that Sisera, the commander of the tyrant's army, should be there, and should fall into Barak's hands. Barak engaged to undertake the enterprise if Deborah would accompany him. To this she consented, prophesying, however, that if she went the honor of the victory would be hers and not his, and that Sisera would be regarded as having fallen by the hands of a woman. Jud. 4:9. The two armies met, and the event was as Deborah predicted. Sisera fled, and died by the hand of Jael;

his army was cut off and every man slain. Jud. 4:21.

The triumphal song composed or dictated by Deborah on that occasion is regarded as one of the finest specimens of Oriental poetry. Jud. 5. We give a few verses from a revised version:

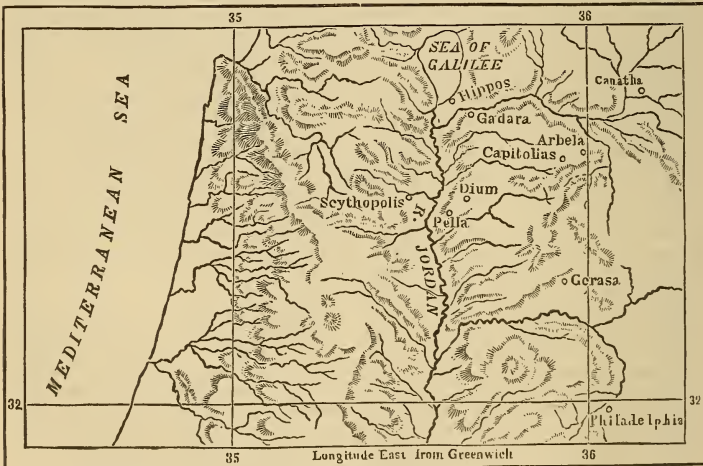
'Lord, when thou wentest forth out of Seir,  
When thou marchedst out of the field of Edom,  
The earth trembled, the heavens also dropped,  
Yea, the clouds dropped water.  
The mountains flowed down at the presence of the Lord,  
Even that Sinai at the presence of the Lord the God of Israel.

\* \* \* \* \*  
The kings came, they fought;  
Then fought the kings of Canaan  
In Taanach by the waters of Megiddo;  
They took no gain of silver.  
They fought from heaven;  
The stars from their courses fought against Sisera.  
The river Kishon swept them away,  
That ancient river, the river Kishon.  
March on, my soul, with strength."

See BARAK, JAEL.

**DEBTOR.** See LOAN.

**DECAP'OLIS** (*ten cities*), a region noticed three times in the Bible. Matt.



Map of Decapolis. (From Schaff's "New Testament Commentary.")

4:25; Mark 5:20; 7:31. It lay near the Sea of Galilee, probably on both sides of the Jordan. The cities were rebuilt by the Romans about B. C. 65;

but as other cities grew up, writers are not agreed as to the names of the ten cities. Pliny gives them as follows: Scythopolis, Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Raphana, Damascus. Six are deserted, and none have many inhabitants except Damascus.

**DECISION, VAL'LEY OF.**  
Joel 3:14. See JEHOHAPHAT.

**DE'DAN** (*low ground*). 1. The name of a descendant of Ham. Gen. 10:7; 1 Chr. 1:9.

2. A son of Jokshan, son of Abraham by Keturah. Gen. 25:3; 1 Chr. 1:32.

**DEDICATE, DEDICA'TION**, a religious ceremony by which any person, place, or thing is set apart for the service of God or to some sacred use. Num. 7; 2 Sam. 8:11; 1 Kgs. 8. Cities, walls, gates, and private houses were thus dedicated. Neh. 12:27. The practice of consecration was very common among the Jews, and was suited to the peculiar dispensation under which they lived.

**DEDICATION, FEAST OF THE**, mentioned only once in the canonical Scriptures, John 10:22, was instituted to commemorate the purging of the temple and the rebuilding of the altar after Judas Maccabæus had driven out the Syrians, 1 Macc. 4:52-59, B. C. 164. Like the other Jewish feasts, it lasted eight days, but, unlike them, attendance at Jerusalem was not obligatory. In general, it was kept like the feast of tabernacles. The Hallel was sung every day. It was a time of rejoicing. It began upon the 25th day of Chisleu (December), the anniversary of the pollution of the temple by Antiochus Epiphanes, B. C. 167.

**DEEP, THE**, in Luke 8:31 and Rom. 10:7, does not refer to the sea, but to the *abyss*, the place where lost spirits await their final doom. The same word is rendered the "bottomless pit" in Rev. 9:1, 2, 11:11:7; 20:13.

**DEFILE'**. Under the Jewish law, many blemishes of person and conduct were regarded as defilements or pollutions, rendering those upon whom they were found unclean, and subjecting them, for the time being, to many civil and religious disabilities. Mark 7:2. The term is most frequently used by the sacred writers in a figurative sense.

**DEGREE'**. This word is used to signify rank or station. Ps. 62:9; 1 Tim. 3:13. The phrase "song, or psalm of degrees," which forms the title to Psalms 120 to 134 inclusive, has been variously interpreted; some suppose it has reference to the elevated voice in which they were sung, others to the time when they were sung—viz. at the annual festivals, when the Jews went up to Jerusalem, and that in this sense they were called "odes of ascension." The Rabbins suppose they were sung by the Levites as they ascended the 15 steps which separated the men's court from the women's in the temple; and others again suppose that the word "degree" denotes the peculiarly climacteric style of these Psalms—viz. that the thought or expression of one verse is resumed and carried forward in the next succeeding verse, as in Psalm 121; but this is improbable.

**DEHA'VITES**, supposed by Herodotus to be a Persian tribe, and, as some think, the same who are mentioned as from Ava. Ezr. 4:9; 2 Kgs. 17:24.

**DE'KAR** (*a lancer*), the father of one of Solomon's commissariat officers. 1 Kgs. 4:9.

**DELAIAH** (*whom Jehovah hath freed*). 1. The head of the twenty-third temple-course of priests. 1 Chr. 24:18.

2. "Children of Delaiah" are spoken of in Ezr. 2:60; Neh. 7:62.

3. The father of a man who tried to terrify Nehemiah. Neh. 6:10.

4. A prince in the time of Jeremiah. Jer. 36:12, 25.

**DEL'ILAH** (*pinning with desire*), a harlot of the valley of Sorek, in the tribe of Judah, and near the borders of the Philistines, with whom Samson associated, and who betrayed him. Jud. 16:1-18. See SAMSON.

**DEL'UGE**. See FLOOD.

**DE'MAS**, a zealous disciple and fellow-laborer of Paul, Phil. 24; Col. 4:14, who afterward left him through inordinate love of the world, 2 Tim. 4:10. The name is most probably a contraction from "Demetrius" or from "Demarchus."

**DEME'TRIUS**. 1. A silversmith who resided at Ephesus and manufactured silver shrines or small portable temples and images of Diana. See DI-

ANA. Acts 19:24. These were purchased by foreigners, who either could not come to Ephesus, or else desired a memento of the city and a model of its famous temple. This was a very lucrative business in that city, where the worship of Diana was chiefly maintained; and hence, when the gospel began to make an impression, and the people to forsake their vain idols for the service of the living God. Demetrius saw that he should lose his business unless he could still keep the people in sin. So he called a meeting of those who worked at that trade, and made a speech to them. By this harangue he inflamed the passions of his fellow-craftsmen, and they excited the multitude, until the whole city of Ephesus was thrown into an uproar, which was finally quelled by the politic and reasonable advice of the town-clerk. Acts 19.

2. A disciple of high reputation, and, as some suppose (though without warrant), the Demetrius of Ephesus converted to the faith of the gospel. 3 John 12.

**DENARIUS**, a Roman silver coin nearly equivalent to the Greek drachma, and worth about 15 cents; translated in



Roman Denarius. (From Riehm.)

the A. V. "penny," which makes the impression of a very small sum; it was really the amount of a day's wages. Matt. 20:2; comp. Luke 10:35. "Shilling" would be a much nearer equivalent; but the better way would have been to transfer the Greek term into English (*denar*), as the evangelists retained the Latin term in the Greek. See PENNY.

**DEPUTY**. The office was that of proconsul, or governor of a senatorial province. Acts 13:7, 8, 12; 19:38.

**DER'BE**, a city of Lycaonia, Acts 14:16, 20; 16:1, about 20 miles from Lystra. Kiepert places it near *Lake Ak-Ghieu*, but Hamilton at *Diclé*, several miles farther south.

**DES'ERT**. The popular conception of the term must not be applied

to all passages in the English Bible, in which the word is the translation of four Hebrew words denoting definite localities.

1. It is applied to the *Arabah*, Eze. 47:8, the name of the remarkable depression which runs through the land of Palestine: but this is a waste merely because of the depopulated and neglected state of the country. It is capable of cultivation. See ARABAH.

2. It is used to translate *midbar*, "pasture-ground," in Ex. 3:1; 5:3; 19:2; Num. 33:15, 16.

3. *Horbah*. Ps. 102:6; Isa. 48:21; Eze. 13:4. But the term commonly employed is "waste places" or "desolation."

4. *Jeshimon*. With the definite article, it is treated as a proper name. See JESHIMON. Without the article, it occurs in a few passages of poetry. In the following verses it is translated "desert:" Ps. 78:40; 106:14; Isa. 43:19, 20.

The "desert," as an illimitable stretch of heavy sand, does not exist in Bible lands. The "desert of Sinai" is a wild and desolate region of country, but in many parts, especially from Elim (*Wady Ghurundel*) to Mount Sinai, and the region toward the southern border of Palestine, are traces of previous fertility; and when the Israelites guided their flocks through it, they found pasture in many of the little valleys, and perhaps upon some of its plains. The different tracts mentioned under this name in the Bible, as Shur, Sin, Paran, etc., will be found particularly noticed in their proper places.

**DESOLA'TION, ABOMINA'TION OF**. See ABOMINABLE.

**DEU'EL** (*invocation of God*), the father of the prince of Gad in the wilderness. Num. 1:14; 7:42; 10:20. But in 2:14 he is called Reuel.

**DEU'TER-ON'OMY, OR THE SECOND LAW** (so called from its repeating the Law), is the fifth book of the Bible, and (except the last chapter) was evidently written by Moses. Deut. 1:5, comp. with Deut. 34:1; 2 Chr. 25:4; Dan. 9:13; Mark 12:19; Acts 3:22. This book contains three addresses of Moses to the Israelites in the plain of Moab in the eleventh month of the fortieth year of their journeyings, expounding, supplementing, and en-



forcing the Law, the delivery of the book of the Law to the Levites, and the song of Moses. The *first* address, 1: 1-4: 40, is a brief rehearsal of the history of the "Wandering," particularly of those events which conditioned their entry into the Promised Land. Upon this résumé Moses grounds an exhortation to obedience. The *second* address, 5: 1-26: 19, follows almost immediately after the first, being separated from it only by three verses, giving a brief notice of the three cities of refuge which Moses severed on the east side of the Jordan. This address, like the first, has a formal historical setting, 4: 44-49, by way of introduction. It contains a recapitulation, with a few additions and alterations, of the Law given on Sinai. Particularly noticeable is the slightly-different version of the ten commandments. But this long address is not the least like a dry legal recital. Throughout, the spiritual earnestness of Moses is shown, and, as has been well said, "It is the father no less than the legislator who speaks. And whilst obedience and life are bound up together, it is the obedience of a loving heart, not a service of formal constraint, which is the burden of his exhortations." The *third* part of Deuteronomy, 27: 1-30: 20, opens with the joint command of Moses and the elders to keep all the commandments, and, when they had crossed the Jordan, to write them upon the great plastered stones they were ordered to set up with appropriate ceremonies. Then follows the third address, 27: 11-30: 20, whose topic is "The blessing and the curse."

After these three addresses, in ch. 31 there follows the delivery of the Law to Joshua and Moses's speech on the occasion, containing a command to read the Law every seven years. In ch. 32 we have the song of Moses; in ch. 33, Moses's blessing of the twelve tribes. These were the last written words of Moses, and most beautifully do they set forth the majesty of God and the excellency of Israel. The final verses of the book give an account of the death of Moses, and were, of course, written by another hand. The date of the book may be set down as about B. C. 1277. See also PENTATEUCH.

**DEV'IL** (*slanderer*). This word (from the Greek *diabolos*) is sometimes applied

to very wicked men or women, John 6: 70 (Judas Iscariot); Acts 13: 10; 2 Tim. 3: 3; Tit. 2: 3, and translated "devil" or "false accusers," but usually it denotes the one most subtle and malignant of the evil spirits, and the great enemy of God and man. It corresponds to the Hebrew *Satan* ("adversary"), which is also used in the N. T. Matt. 16: 23; Mark 8: 33; Luke 22: 3. Satan can assume a character quite opposite to his real one, and hence he is said by Paul to transform himself into an "angel of light," 2 Cor. 11: 14.

Although there is only one devil, our English version often speaks of "casting out devils" and of persons "possessed with devils"—*e. g.* Matt. 4: 24. The word is not the same as that applied to Satan, but means "demons" or "evil spirits." It is common to call these afflicted people demoniacs. Three views are held upon the demoniacal possessions:

1. That the possession of the devil symbolizes the prevalence of evil in the world, the casting out of the devils by our Lord, his conquest over that evil power by his doctrine and his life. This theory of course gives up the historic character of the narratives.

2. That the demoniacs were not really under the power of demons; but inasmuch as it was commonly believed they were, our Lord and the evangelists spoke to them and of them in this fashion. They were merely persons suffering unusual diseases of body and mind, especially epilepsy, melancholy, insanity. The advocates of this view present three arguments: (1) The symptoms of the "possessed" were frequently those of bodily disease—dumbness, Matt. 9: 32; blindness, Matt. 12: 22; epilepsy, Mark 9: 17-27—or those seen in cases of ordinary insanity, Matt. 8: 28. (2) "To have a devil" seems to be equivalent to to be "mad," John 7: 20: 8: 48; 10: 20. (3) There is no such thing to-day as "demoniacal possession," but there are frequent cases similar to those recorded. Hence the language is popular, and not exact.

3. That there were persons actually possessed by demons—such possession manifesting itself in the forms of bodily and mental disease. Our Lord really cast out demons. This theory has in its

support: (1) The plain meaning of the text. It is the most natural interpretation. The demons are plainly distinguished from the persons whom they possess; they have a separate consciousness; they know Jesus, and look forward with trembling to the judgment-day; they pass from one person to another, or even into a herd of swine. (2) It accords with the Scripture notion of the malignity of Satan that he should make a special exhibition of his power against Jesus. (3) It explains the confessions of our Lord's divinity which imply superhuman knowledge. (4) It renders intelligible the crucial narrative of the man among the tombs, Mark 5: 1-20. The other theories either deny the fact or give a forced interpretation. (5) It vindicates the truthfulness of Jesus, which the other theories impugn. He not only addressed the patients as "possessed," Luke 4: 35, but distinctly linked demoniacal possession with the evil one. Matt. 12: 25-30; Luke 10: 18.

**DEVO'TIONS.** In Acts 17: 23 we should read "your objects of devotion" instead of "your devotions," because in King James's day the word denoted the objects, and not the acts, of worship.

**DEW,** a dense vapor which falls on the earth during the night, and which in Judæa was so copious as in a great measure to supply the absence of showers. It thus became a beautiful emblem of spiritual blessings, Deut. 32: 2; Job 29: 19, as well as of temporal prosperity, because without the apparent effort of rain it gently accomplished the same result. But then it vanished so quickly on exposure to the sun that it was likewise an emblem of transient desires and relinquished efforts in God's service. Hos. 14: 5-7. The heat and dryness of the air in the Holy Land are such that if it were not for the dews the earth would be parched and all its fruits withered. The same fact may be inferred from Jud. 6: 37-40; 2 Sam. 17: 12; Job 29: 19; Song Sol. 5: 2. The Psalmist, Ps. 133: 3, mentions particularly the dew of Hermon as emblematical of the rich and abundant blessings of spiritual communion. So Hos. 14: 5-7.

**DI'ADEM.** See CROWN.

**DI'AL,** an instrument employed to

measure time, or to determine the apparent progress of the sun by the shadow which the gnomon, or point in the centre of a graduated arc, casts.

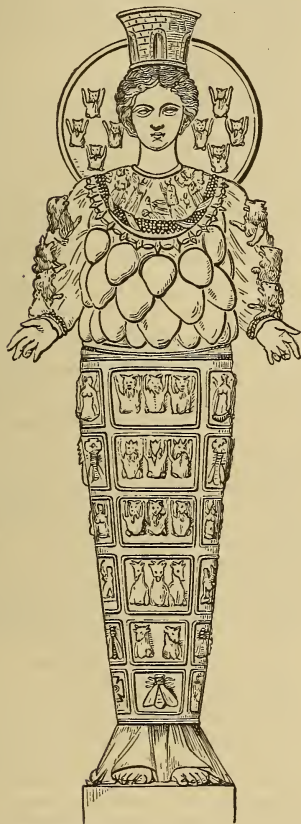
The "dial of Ahaz" is the only one mentioned in the Bible. 2 Kgs. 20: 11; Isa. 38: 8. The sign of Hezekiah's recovery was that the shadow of the sun went ten degrees backward upon it. The best interpretation of the passage is to suppose that the dial, like those discovered in Babylonia, was a series of steps or terraces on which an upright pole cast its shadow." It was therefore probably modelled after those in familiar use with the ally of Ahaz, Tiglath-pileser. The fact that ambassadors came from Babylon to inquire of the wonder proves that the fame thereof had reached that city. It is a question of considerable importance whether this miracle was wrought upon the rays of the sun, by which they were deflected in an extraordinary manner, so as to produce this retrograde motion of the shadow, while the sun itself seemed to go on its way, or whether the motion of the earth or the position of the sun was so changed as to produce this result. It was this miracle to which reference is made in 2 Chr. 32: 31.

**DI'AMOND.** Ex. 28: 18; Eze. 28: 13. "There is no trace of evidence that the ancients ever acquired the skill to engrave on the diamond, or even that they were acquainted with the stone."—Canon Cook. The claims of jasper, onyx, chalcedony, emerald, and rock-crystal to be the diamond of the Bible have all been urged. Its diversity from any other stone in the high priest's breast-plate will incline some minds to advocate rock-crystal. For Jer. 17: 1, see ADAMANT.

**DIA'NA,** a heathen goddess of great celebrity, whose worship was attended with peculiar splendor and magnificence at Ephesus, her guardian city. Acts 19: 28. Her magnificent temple in that city was ranked among the Seven Wonders of the world. It was 220 years in building. Pliny tells us that it was 425 feet long and 220 in breadth, and that it was adorned with 127 columns, each 60 feet high, 27 of which were curiously carved and the rest polished. Little silver models of the temple, with the image of the goddess enshrined in

them (see the opposite cut), were made for sale, and were disposed of in such quantities as to afford profitable work for many hands. Acts 19 : 24, 25. See DEMETRIUS.

In this temple there was "the image



Diana of Ephesus. (From Lewin's "St. Paul.")

(This figure was taken from an alabaster image in the museum of Naples, but it is in great measure ideal. A more accurate representation is on the coin, following.)

which fell down from Jupiter," a rude wooden image having a head decorated with a mural crown; "each hand held a bar of metal, and the lower part ended in a rude block covered with figures of



Temple of Diana. (From a Coin in the Pembroke Collection.)

animals and mystic inscriptions." Later figures had many breasts, evidently symbolical of the reproductive powers of Nature, and therefore it was a sort of companion-idol to Ashtoreth. No bloody sacrifices were offered in her worship. Her temple in Ephesus was the treasury in which immense quantities of wealth were stored up, and was also a place of safety. It was beloved with singular passion, and hence the insinuation that Paul's preaching tended to lower the regard for it led to the uproar so graphically described in Acts 19. See EPHEBUS, PAUL.

**DIB'LAIM** (*double cake*), one whose daughter the prophet Hosea married. Hos. 1 : 3.

**DIB'LATH**. Eze. 6 : 14. It has been identified with the modern ruin *Dibl*. See RIBLAH.

**DIBLATHA'IM**. See ALMON-DIBLATHA'IM.

**DIB'ON** (*wasting*), the name of two towns.

1. Dibon in Moab. Num. 21 : 30 ; Isa. 15 : 2. It was built by Gad, Num. 32 : 34, and hence called Dibon-gad ; was assigned to Reuben, Josh. 13 : 9, 17 ; was also called Dimon. Isa. 15 : 9. It afterward returned to Moab, Isa. 15 : 2. Jer. 48 : 18, 22 ; now called *Dhîbân*, about 12 miles east of the Dead Sea and 3 miles north of the Amon. Its ruins are extensive, covering the tops of two adjacent hills.

The famous Moabite Stone, bearing an inscription of Mesha, a king of Moab, about 900 B. C., was found here within the gateway by Rev. F. A. Klein (a German missionary at Jerusalem) in 1868. The stone is of black



basalt, 3 feet 8½ inches high, 2 feet 3½ inches wide, and 1 foot 1.78 inches thick. It has 34 lines of Hebrew-Phœnician writing, and contains a most remarkable corroboration of the Scripture history in 2 Kgs. 3. Translations have

[into the hand of his haters], and they oppressed Moab very sore.

In my days spoke Ch[amos], I will therefore look upon him and his house, and Israel shall perish in eternal ruin. And Omri took possession of the town of Medeba, and sat therein [and they oppressed Moab, he and] his son, forty years. [Then] Chamos looked upon Moab in my days.

And I built Baal Meon, and made therein walls and mounds. And I went to take the town of Kirjathaim, and the men of Gad [lived] in the district [of Kirjathaim] from days of their grandfathers, and the king of Israel built Kirjathaim. And I fought against the town and took it, and I strangled all the people that were in the city [as a sacrifice] to Chamos, the god of Moab.

(Here follows a lacuna: at the end of it the words 'before the face of Chamos in Kirjathaim.' Probably stood here, just as in lines 17, 18, a notice of the change of an Israelitish to a Moabite sanctuary.)

And I destroyed the High Place of Jehovah, and dedicated it before the face of Chamos in Kirjathaim. And I allowed to dwell therein the men of . . . and the men of . . .

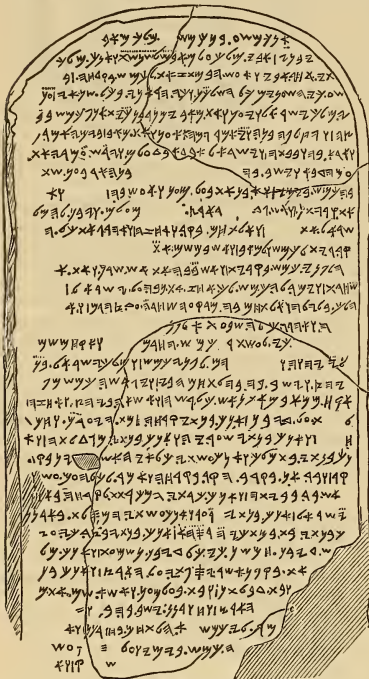
And Chamos said to me, 'Go up. Take [the town of] Nebo against Israel . . .' and I went up during the night, and fought against it from the dawn to midday, and I took it . . . and I saw it quite . . .

(In the rest of this part—more than two lines—there are, besides isolated letters, only legible through the gaps the names of God separated from each other.) to Astar Chamos . . . Jehovah . . . before the face of Chamos.

(It may safely be presumed that mention was made here of the restoration of heathen in the room of the Israelitish worship.)

And the king of Israel built Jahaz, and sat therein, while he fought against me, and Chamos drove him before my sight. And I took from Moab two hundred men, fully told. And I beleaguered Jahaz and took it, in addition to Dibon.

I built Korcha, the wall toward the forest, and the wall . . . and I built her gates, and I built her towers, and I built the king's house: and I made store-places for the mountain water in the midst of the town. And there were



The Moabite Stone.

been made by Dr. Ginsburg, M. Ganneau, and Prof. Schlottmann. The latter's translation is as follows:

I Mesa, son of Chamos-nadab, the king of Moab [son of] Yabni. My father ruled over Moab [. . . years], and I ruled after my father. And I made this high place of sacrifice to Chamos in Korcha, a high place of deliverance, for he saved me from all [who fought against Moab].

Omri, king of Israel, allied himself with all his [Moab's] haters, and they oppressed Moab [many days]: then Chamos was irritated [against him and against] his land, and let it go over



no cisterns within the town, in Korcha, and I said to all the people, 'Make (you) every man a cistern in his house.'

(Here follows a sentence with difficult expressions at the beginning and a gap in the middle. The following is conjectural:)

And I hung up the prohibition for Korcha [against association with the] people of Israel.

I built Aroer, and I made the streets in Arnon. I built Beth Bamoth, for [it was destroyed]. I built Bezer, for men of Dibon compelled it, fifty of them, for all Dibon was subject; and I filled [with inhabitants] Bikrân, which I added to the land. And I built . . . the temple of Diblathaim, and the temple of Baal Meon, and brought thither Ch[amos].

(After a hiatus are the words:)

. . . the land . . . And Horonaim . . . dwelt therein . . .

(Probably there followed the name of an Edomite parent tribe or clan. Then again after a gap:)

Chamos said to me, 'Come. Fight against Horonaim and [take it].'

In the last gap, out of more than two lines, it is only possible, besides separated letters, to read the word of Chamos. Without doubt it was here related how the king, by the help of Chemosh, took the town.

Prof. Schlottmann divides the inscription into three parts: the first to the sixth section, inclusive, of the victories of Mesa over Israel; the second, sections seven and eight, of the buildings and erections of the king; and the third, of a battle in the south, toward Edom. (See *The Recovery of Jerusalem*, pp. 396-399.)

2. A town in the south of Judah, Neh. 11 : 25; the same as Dimonah, Josh. 15 : 22, and probably modern *eh-Dheih*.

**DI'BON-GAD.** Num. 33 : 45, 46. See DIBON, 1.

**DIB'RI** (*eloquent*), a Danite, father of Shelomith, wife of an Egyptian. Lev. 24 : 11.

**DID'YMUS.** See THOMAS.

**DIK'LAH** (*palm tree*), a son of Joktan, Gen. 10 : 27; 1 Chr. 1 : 21, who settled a district in Arabia abounding in palm trees; probably *Yemen*, in southern Arabia.

**DIL'EAN** (*gourd, or cucumber*), a city in the lowlands of Judah, near Mizpeh. Josh. 15 : 38. Van de Velde

places it at *Tina*, south of Ekron (Robinson's *Beit-Tina*), Warren at *B'abin*.

**DIM'NAH**, a Levitical city in Zebulun, Josh. 21 : 35; same as Rimmon. 1 Chr. 6 : 77; now *Rumnaneh*.

**DIMO'NAH.** Josh. 15 : 22. See DIBON, 2.

**DI'MON, WA'TERS OF.** Isa. 15 : 9. See DIBON, 1.

**DI'NAH** (*judged, or avenged*), the only daughter of Jacob and Leah, Gen. 30 : 21, mentioned in Scripture, although there were probably others. The daughters were less likely to be spoken of than the sons. Jacob, on his return from Padan-aram to Canaan, halted at Shechem; here Dinah was wronged by Shechem, son of the prince Hamor. His offer of marriage was accepted on condition that he and all the other men in the town were circumcised. But while they were recovering, Simeon and Levi, Dinah's own brothers, led an attack upon them and killed them all, completely pillaged the place, and made prisoners of the women and children. Jacob's words to his sons after the act betray more fear of the anger aroused among their neighbors and its bad consequences than offence at their treachery. Gen. 34 : 30. Dinah is mentioned with the rest of the family who went into Egypt. Gen. 46 : 8, 15.

**DI'NAITES**, the name of some of the Cuthæan colonists placed in Samaria by the Assyrians after the conquest of the ten tribes. Ezr. 4 : 9.

**DIN'HABAH.** Gen. 36 : 32; 1 Chr. 1 : 43. A capital city of Edom; site unknown.

**DIN'NER.** See MEALS.

**DIONY'SIUS** (*rotary of Dionysus; i. e. Bacchus*), a member of the court of the Areopagus; converted under the preaching of Paul at Athens. Acts 17 : 34. Tradition says he became the bishop of Athens, where he suffered martyrdom, A. D. 95. The writings which bear his name are of much later date.

**DIOT'REPHES** (*Jove-nourished*), the head of the church, situation unknown, in Asia Minor to which Gaius belonged. 3 John 9. John rebukes him for his arbitrary use of authority and resistance to the higher powers. See JOHN, EPISTLES OF.

**DISCERN'ING OF SPIR'ITS** was one of the miraculous gifts of the

Holy Ghost, by virtue of which the spirits of men were tried whether they were of God. 1 Cor. 12:10; 1 John 4:1. It was a most desirable gift in the first ages of the Church, when false prophets and wicked spirits abounded on every side. Comp. Acts 5:1-10; 13:6-12.

**DISCIPLE**, one who receives, or professes to receive, instruction from another. In the N. T., it denotes the professed followers of our Saviour, but not always his true followers. Matt. 10:24; 11:2; Luke 14:26, 27, 33; John 6:66:9:28. See **SCHOOL**.

**DISCOVER** (from *dis*, negative, and *cover*) is used in the English Version for "uncover," "lay bare." Ps. 29:9; Isa. 22:8; Mic. 1:6. "The voice of the Lord . . . discovereth the forests"—*i. e.* strippeth off the leaves.

**DISEASES**. The multiplied forms in which sickness and suffering appear among men are so many signs of the evil of sin. Reference is made to the interposition of God in sending and removing diseases. Ps. 39:9-11; 90:3-12.

The plagues, pestilences, and other instrumentalities by which, in former ages, a multitude of lives were destroyed at once were often miraculous—that is, the natural causes and progress of disease were not employed, or were not visible. Ex. 12:23, 29; 2 Kgs. 19:35; 1 Chr. 21:12-15; Acts 12:23.

The simple diets and habits of the Jews would keep them from many diseases, but the Bible proves that they enjoyed no miraculous protection. The diseases of the East of to-day were known to them; such are ophthalmia, leprosy, brain-fever, pestilential fevers, lung-disorders. There was also a special form of disease, known as "having an evil spirit," very common in our Lord's day. See **DEVIL, MEDICINE**.

**DISH**. See **TABLE**.

**DI'SHAN** (*antelope*), a son of Seir the Horite. Gen. 36:21, 28, 30; 1 Chr. 1:38, 42.

**DI'SHON** (*antelope*). 1. Another son of the same. Gen. 36:21, 26, 30; 1 Chr. 1:38, 41.

2. A son of Anah, and a grandchild of Seir. Gen. 36:25; 1 Chr. 1:40.

**DISPENSATION**. This word, in its scriptural use, generally denotes a plan or scheme, or a system of precepts and principles prescribed and re-

vealed by God for his own glory, and for the advantage and happiness of his creatures. 1 Cor. 9:17; Eph. 1:10; 3:2; Col. 1:25. In the passages above cited it is supposed to mean an authority or commission to preach the gospel. The dispensation of the Law by Moses and of the gospel by Jesus Christ are examples of the use of the word in its former meaning.

**DISPERSED', DISPERSION**. These terms are usually applied to the Jews who after their captivity, and during the time of the second temple, were scattered abroad through the earth. Jas. 1:1; 1 Pet. 1:1. In the time of Christ they were divided into three great sections—the Babylonian, the Syrian, and the Egyptian. The Epistles of James and Peter were addressed to them. Apostolic preaching followed the line of these Jewish settlements.

The settlement of the Jews in Rome dates from the conquest of Palestine by Pompey, B. C. 63. But long ere this Jews became residents in other lands. Naturally, they gave up some of their distinctive customs. The thrice-a-year visitation of the temple was impossible. The temple in Jerusalem, although their national centre, was no longer their religious home. The synagogue became their usual place of meeting. Thus the loosening of the stiff hold of original Judaism prepared them for the change to the freedom of Christianity.

**DIS'TAFF**, a staff around which the tow is wound for spinning. Prov. 31:19. The spindle is mentioned in connection with the distaff as an instrument of employment on the part of the virtuous woman. In early ages, spinning (hence, the law-term "spinster" for an unmarried female) was a part of the household duties of women, even in rich and distinguished families; and it was a maxim that a young woman should never be married until she had spun herself a set of body-, bed-, and table-linen. At the present day the Egyptian women spend their leisure-hours in working with the needle, particularly in embroidering veils, handkerchiefs, etc., with colored silk and gold, in which they carry on a sort of traffic through the channel of a female broker. In ancient Egypt the yarn seems all to have been spun with the

hand, and the spindle is seen in all the pictures representing the manufacture of cloth, as well as both men and women employed in the manufacture. See **SPINDLE**.

**DIVES.** See **LAZARUS**.

**DIVINATION** is the practice of divining or foretelling future events. Deut. **18**:10. In the passage cited it is put in connection with witchcraft, necromancy, and other abominations of the heathen which the Jews were to avoid. Divination prevailed among the Israelites and many of the Eastern nations. The modes or means of divining were by consulting or being familiar with spirits, by the motions of the stars, clouds, etc., and by lots, rods or wands, dreams, the flight of birds, the entrails of animals, etc., etc. It is said of Joseph's cup, Gen. **44**:5, that he divined by it. It is not to be inferred, however, that he practised divination, but rather that he uses the words in his supposed character of a native Egyptian. His brethren would therefore believe that by the cup he did actually divine, as was the custom of the land. In so speaking, Joseph practised deception; we are not, however, called upon to believe he was *perfect*. The Egyptian magicians were diviners, so were the wise men, the Chaldeans of Babylon. There are many words used in Scripture to denote them. Some diviners were learned, others very ignorant. Ventriloquism and illusion formed part of their business, although many believed in the reality of their revelations. In divining with the cup, a small piece of gold or silver, or a jewel, was thrown into a spherical goblet, an incantation was pronounced, the number of waves were counted and the appearance of the object studied. Or else the goblet was simply filled with pure water and exposed to the sunlight: whatever it reflected was supposed to give an answer. In the case of the witch of Endor, she began to practise her art, but, to her amazement, no less than to Saul's, the vision or spirit of Samuel! actually arose, and announced the imminent defeat and death of the king. The root of the Hebrew word translated "witch" means "a bottle." The term arose from the supposed *inflation* of these persons by the spirit,

The Jews were familiar with four genuine ways adopted by God to make known the future. These were (1) by visions, as in the case of the patriarchs; (2) dreams interpreted, as by Joseph and Daniel; (3) by the Urin and Thummim; (4) and by the prophets. 1 Sam. **28**:6. The practice of divination in all its forms is severely reprobated by Moses and other sacred writers, Lev. **20**:27; Deut. **18**:9-14; Jer. **14**:14; Eze. **13**:8, 9, because "prying into the future clouds the mind with superstition and is an incentive to idolatry," as is the case with the pagans. In whatever form it is practised or regarded, it is reproachful to Christianity, and argues great folly, ignorance, and sin. 2 Pet. **1**:19.

**DIVORCE**, the dissolution of the marriage relation. This was permitted by the law of Moses because already existent, but so regulated as to mitigate its injustice and cruelty to the wife, Deut. **24**:1-4, and in certain cases forbidden, Deut. **22**:19, 29. Although divorce was common in the later days of the Hebrew nation, Mal. **2**:16, and men put away their wives for trivial causes, Matt. **19**:3—and many of the Jewish doctors contended that this was the spirit of the Law—there is no distinct case of divorce mentioned in the O. T. Our Saviour was questioned upon this matter, but he defeated the purpose of his inquisitors to entangle him in his talk, and took the opportunity to rebuke the lax morals of the day and set forth adultery as the only proper ground of divorce. Matt. **5**:32; **19**:9; Mark **10**:11; Luke **16**:18.

According to Jewish customs, the husband was required to give his wife a writing or bill of divorce, in which was set forth the date, place, and cause of her repudiation, and a permission was given by it to marry whom she pleased. It was provided, however, that she might be restored to the relation at any future time if she did not meanwhile marry any other man. The woman also seems to have had power—at least in a later period of the Jewish state—to put away her husband—*i. e.* without a formal divorce to forsake him. Mark **10**:12.

**DIZ'AHAB** (*region of gold*), a place in the Arabian desert, near which

Moses rehearsed to Israel God's dealings with them, Deut. 1:1; possibly Dehab.

**DOC'TOR.** Doctors or teachers of the law were those who made it their business or profession to teach the Law of Moses, and they were in great repute among the Jews. Luke 2:46. Some have distinguished the scribes from the doctors by supposing that the former wrote their opinions, while the latter taught extemporaneously. The doctors were generally of the sect of the Pharisees, perhaps always. Luke 5:17. The word "teachers" came into early use among Christians as a title to those who taught the doctrines of the faith, 1 Cor. 12:28, and hence was afterward applied to those who became eminent for their learning and aptness in teaching.

**DOD'AI** (*loving*), one of David's captains. 1 Chr. 27:4.

**DOD'ANIM** (*leaders?*), a family or race descended from Javan, son of Japheth. Gen. 10:4; 1 Chr. 1:7.

**DOD'AVAH** (*love of Jehovah*), a man of Mareshah, father of the Eliezer who prophesied against Jehoshaphat. 2 Chr. 20:37.

**DOD'O** (*amatory*). 1. The father of Eleazar, one of David's mighty men. 2 Sam. 23:9; 1 Chr. 11:12.

2. The father of Elhanan, another mighty man. 2 Sam. 23:24; 1 Chr. 11:26.

**DO'EG** (*fearful*). See AHIMELECH.

**DOG.** Ex. 11:7. The dog was not only an unclean animal by the Jewish Law, but was regarded with peculiar contempt, Ex. 22:31; Deut. 23:18; 1 Sam. 17:43; 24:14; 2 Sam. 9:8; 2 Kgs. 8:13; Phil. 3:2; Rev. 22:15; and he is so regarded at the present day by the Turks, who can find no more abusive and contemptuous language to apply to a Christian than to call him a dog. In Eastern countries dogs are more like wolves than our dogs, and live wild in the open air.

Solomon puts a living dog in contrast with a dead lion to show that the meanest thing alive is of more importance than the noblest that is dead. Eccl. 9:4. Abner's exclamation, "Am I a dog's head?" 2 Sam. 3:8, has a signification of the same kind. Isaiah expresses the necessity of repentance and sincerity to make a sacrifice acceptable to God by declaring that without them "he that sac-

rifices a lamb" does nothing better than "as if he cut off a dog's neck." Isa. 66:3. The only useful purpose to which dogs appear to have been put was to guard the flocks, Job 30:1, and even in that passage they are spoken of with contempt. Isaiah may be understood to allude to this manner of employing them in his description of the spiritual watchmen of Israel. Isa. 56:10, 11.

Although dogs were numerous in the Jewish cities, they were not kept in the houses, but wandered through the streets (as they do to this day in Constantinople), picking up whatever was



Dog modelled in Clay. (From Kouyunjuk. After Rawlinson.)

thrown out of the remains of the table after the family had eaten. So David speaks of his wicked enemies. Ps. 59:6, 14, 15. The Mosaic law directed the people to throw to the dogs the flesh that was torn by beasts. Ex. 22:31.

This manner of living accounts for the savageness of dogs in the East. They preyed upon human flesh, licked the blood of the slain, and sometimes were wild enough to attack men as bloodhounds do. 1 Kgs. 14:11; 16:4; 21:19, 23; 22:38; 2 Kgs. 9:10, 36; Ps. 22:16, 20; 68:23; Jer. 15:3. Their habits made them dangerous to touch. Prov. 26:17.

The Eastern people were in the practice of applying the names of animals to men who resemble them in their disposition, as we call a cunning man a fox, a brave man a lion, etc. So our Saviour told his disciples, "Give not that which is holy unto the dogs," lest they turn upon you and tear you after they have eaten it, Matt. 7:6, meaning that they should not offer the sacred truths of the gospel to those insolent



and abominable men who would only heap abuse on them for it, having reference, also, to the practice of the priests at the altar, who would not throw to the dogs any of the meat used in sacrifice. He told also the Syro-Phœnician woman that it was not proper to give the children's meat to dogs, Matt. 15 : 26—that is, the gospel was sent first to the Jews, who are called the children, and was not yet to be given to one of the Gentiles, as she was, whom the Jews called dogs—for the children must first be fed before the meat was thrown into the street. Those who are shut out of the kingdom of heaven are dogs, sorcerers, etc., Rev. 22 : 15, where the word is applied to all kinds of vile persons, as it is to a particular class in Deut. 23 : 18. The comparison of Solomon illustrating the return of a fool to his folly, Prov. 26 : 11, cited in 2 Pet. 2 : 22, is taken from a natural fact. Persecutors are called dog. Ps. 22 : 16.

**DOOR.** See DWELLINGS.

**DOPH'KAH** (*cattle-driving*), an encampment of Israel in the wilderness, Num. 33 : 12, 13; somewhere in *Wady Feiran*.

**DOR** (*dwelling*), a royal city of the Canaanites, Josh. 11 : 2 : 12 : 23, within the territory of Asher, but allotted to Manasseh, Josh. 17 : 11; Jud. 1 : 27; 1 Chr. 7 : 29, and was one of Solomon's provision-districts, 1 Kgs. 4 : 11; now *Tantûra*, 8 miles north of Cæsarea, where there are considerable ruins.

**DOR'CAS** (*gazelle*). See TABITHA.

**DO'THAN** (*two cisterns*), where Joseph found his brethren, Gen. 37 : 17, and Elisha resided. 2 Kgs. 6 : 13. It was on the south side of the plain of Jezreel, 12 miles north of Samaria; now called *Tell-Dothân*, 5 miles south-west of *Jenin*. Numerous bottle-shaped cisterns hewn in the rock are still found, which are supposed to resemble the "pit" of Gen. 37 : 24. Caravans still pass this place, as of old, on their way from Damascus to Egypt.

**DO TO WIT** means *to make known*. 2 Cor. 8 : 1.

**DOUGH.** See BREAD.

**DOVE.** Gen. 8 : 9. A bird clean by the Mosaic law, and often mentioned by the sacred writers. In their wild state doves dwell principally in holes in the rocks. Song Sol. 2 : 14; Jer. 48 : 28.

They are innocent in their dispositions, and make no resistance to their enemies. Matt. 10 : 16. They are very much attached to their mates; and when one is absent or dies, the other, or survivor, laments its loneliness. Isa. 38 : 14; 59 : 11; Eze. 7 : 16; Nah. 2 : 7.

There are various allusions to the mildness, peacefulness, and affection of doves. The Church is called a "turtle-dove" and a "dove," or compared to it. Ps. 74 : 19; Song Sol. 1 : 15; 2 : 14; 4 : 1; 5 : 2; 6 : 9. Where "doves' eyes" are spoken of in these passages, allusion is made to the meekness of their expression. Lange's *Commentary* translates Song Sol. 5 : 12 thus: "His eyes [are] like doves by brooks of water, bathing in milk, sitting on fulness." Thus understood, the passage compares the iris nestling in the white of the eye to a blue pigeon bathing in a brook of milk. It was in the manner of a dove that the Holy Spirit descended upon our Saviour at his baptism. Matt. 3 : 16; Mark 1 : 10; Luke 3 : 22; John 1 : 32. Hosea compares timid Ephraim to "a silly dove without heart," 7 : 11, and says that when the Jews shall be called to their own land they shall "tremble," or fly, "as a dove out of the land of Assyria." 11 : 11. David in his distress wished that he could fly from his troubles as the doves do to warmer climates on the approach of winter. Ps. 55 : 6-8. The appearance of the dove is spoken of as an emblem of spring. Song Sol. 2 : 12.

The dove is mentioned in an interesting part of the early history of the world as being sent out by Noah from the ark to discover whether the dry land had appeared. Gen. 8 : 6-12.

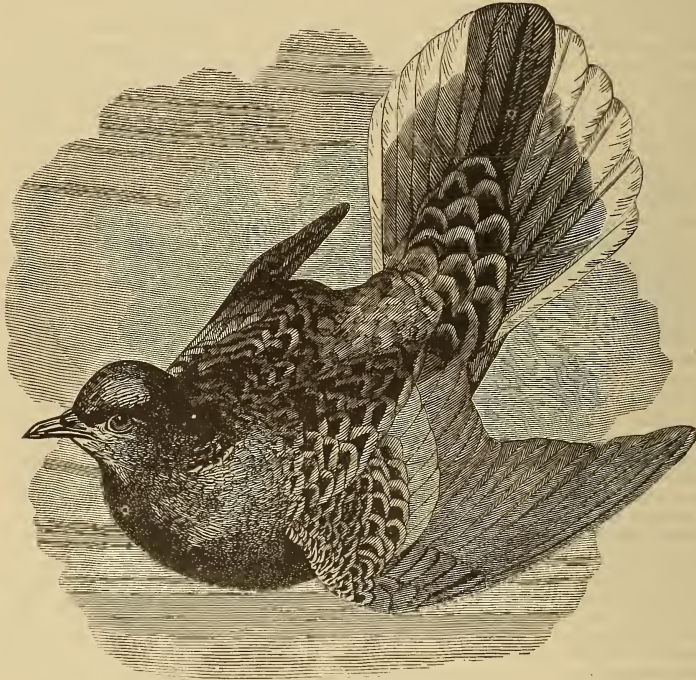
The dove was used in sacrifices. It was, among other animals, prepared by Abram when God manifested his intention to bless him, as narrated in Gen. 15 : 9. When a child was born the mother was required within a certain time to bring a lamb and a young pigeon, or turtle-dove, for offering; but if she were too poor to afford a lamb, she might bring two turtle-doves, or two young pigeons. Lev. 12 : 6-8. Thus we may judge of the poverty of Mary, the mother of Jesus, when upon his birth she brought to the temple at Jerusalem the two birds instead of a lamb. Luke

2:24. It was to supply applicants with animals for sacrifice that certain persons sat in the temple with doves to sell, whom our Lord forced to leave it because "the house of prayer" was not a fit place for buying and selling. Mark 11:15; John 2:14-16.

David, Ps. 68:13, "refers to a kind" of dove "found at Damascus, whose feathers, all except the wings, are lit-

erally as yellow as gold; they are very small and kept in cages. I have often had them in my house, but their note is so very sad that I could not endure it." —Thomson.

In all Eastern towns homes are provided for the pigeons; sometimes special towers are erected for them; sometimes the upper stories of the houses are fitted with openings or "windows,"



Turtle Dove. (After Houghton.)

and are sacred to their use. The immense compact masses of these birds as they are seen flying to their houses or places of resort can never be forgotten by Eastern travellers. They sometimes resemble a distant cloud, and are so dense as to obscure the rays of the sun. Hence the allusion in Isa. 60:8.

Tristram says that the pigeon tribe abound in Palestine to a degree unknown in other countries. The great

abundance of plants of the clover and vetch family accounts for their numbers. Rock-doves, in myriads beyond computation, inhabit the caves and fissures which honeycomb the limestone cliffs of Palestine. The wild rock-pigeon (*Columba livia*), the ancestor of the domestic races, is found here, as well as other species. See TURTLE-DOVE.

DOVE'S DUNG. There are two views

concerning the material to which there is reference in 2 Kgs. 6 : 25. Some suppose that this substance was in great demand as a quick manure for those vegetables which might be soonest raised for the famishing Samaritans; others believe that so terrible was the extremity that the people were glad to get even so disgusting a substance as this for food. The great price at which it was held—about a dollar and a half a pint—militates against either form of this view. The other view is that the produce of some plant not commonly used for food is intended. The seeds of a kind of millet formerly called by the Hebrews “doves’ seed,” and of other plants, have been proposed. The root of the star-of-Bethlehem (*Ornithogalum*—i. e. *bird-milk*) meets with much favor. The bulb of this plant has often been eaten, and it is abundant in Palestine.

**DOWRY**, in the Eastern acceptance of the word, means that which the husband pays for his wife, instead of that which the wife receives from her father and brings to her husband. Gen. 29 : 18; 34 : 12; 1 Sam. 18 : 25. So, Ex. 22 : 16, 17; Josh. 15 : 18, a man was required to pay a certain sum as dowry or a nuptial-present, and this was to be according to the rank the woman sustained, and such as the fathers of virgins of the same rank were accustomed to receive for their daughters. Hos. 3 : 2. See MARRIAGE.

**DRACHMA**, a Greek silver coin, translated “a piece of silver” in Luke 15 : 8, 9, equal in value to a Roman denarius, or about fifteen and a half cents (wrongly translated “penny”). See DENARIUS.

**DRAGON**. This word, in the Bible, has at least three meanings. Very commonly, where it occurs in connection with ostriches, owls, deserts, and ruins, it denotes the jackal, whose characteristics are unmistakably indicated, such as his “wailing” and “snuffing up the wind.” So in Job 30 : 29; Ps. 44 : 19; Jer. 9 : 11, in all which passages solitude and desolation are illustrated. Mic. 1 : 8. In some passages it denotes monsters of the deep or huge land-reptiles, as in Deut. 32 : 33; Ps. 91 : 13. The figurative use of this term, as in Ps. 74 : 13; Eze. 29 : 3; Rev. 12 : 3 and 20 : 2, is sufficiently obvious.

**DRAMS**. See DARIC.

**DRAUGHT**. Matt. 15 : 17. A vault or drain for the reception of filth. In this sense it is probably used in 2 Kgs. 10 : 27. When applied to fishes it means those which are caught by one sweep or drawing of the net.

**DREAM**. From a very early period dreams have been observed with superstitious regard. God was pleased to make use of them to reveal his purposes or requirements to individuals, and he also gave power to interpret them. Gen. 20 : 3-6; 28 : 12-14; 1 Sam. 28 : 6; Dan. 2; Joel 2 : 28. And if any person dreamed a dream which was peculiarly striking and significant, he was permitted to go to the high priest in a particular way and see if it had any special import. But the observance of ordinary dreams and the consulting of those who pretend to skill in their interpretation are repeatedly forbidden. Deut. 13 : 1-5; 18 : 9-14.

The words *dreams* and *visions* are sometimes used indiscriminately, Gen. 46 : 2; Num. 12 : 6; Job 20 : 8; 33 : 14, 15; Dan. 2 : 28; 7 : 1, though elsewhere they would seem to be distinguished. Joel 2 : 28. In the vision the subject may be awake even though it take place at night. 2 Kgs. 6 : 17; Acts 18 : 9; 23 : 11; 27 : 23. Paul's vision, 2 Cor. 12 : 1, 2, 4, was an ecstasy. To his mind heaven was open, yet so real was the vision that he could not tell whether he were in the body or out of it. Some commentators place this vision while Paul lay on the ground at Lystra as if dead from the stoning.

Sometimes miraculous revelations of God's will are called visions. Luke 1 : 22; 1 Sam. 3 : 15. See VISION, TRANCE.

The power of interpreting dreams was, of course, a supernatural gift, so far as the dreams had reference to future events; for these are necessarily unknown, except to the supreme Disposer of them. Gen. 40 : 5, 8; 41 : 16. Since the fuller revelation of God's will has been made to us in the gospel, all confidence in dreams as indicative of future events is presumptuous and delusive, and all pretension to the power of interpreting them must be regarded as in the highest degree impious and absurd.

**DRESS**. See CLOTHES.

**DRINK-OFFERING**. See OFFERING.



**DRINK, STRONG.** The use of strong drink, even to excess, was not uncommon among the Israelites. This is inferred from the striking figures by which the use and effects of it are described, Ps. 107: 27; Isa. 24: 20; 49: 26; 51: 17-22, and also from various express prohibitions and penalties. Prov. 20: 1; Isa. 5: 11. A variety of intoxicating drinks are comprised under the term. Isa. 28: 7. Although the Bible sheds little light upon the nature of the mixtures described, it doubtless alludes to drink brewed from grain or made of honeycombs, dates, or boiled fruits, and the beer of Egypt. Date-wine was in great request among the Parthians, Indians, and other Orientals, and is said by Xenophon to have produced severe headaches.

The Jews carefully strained their wine and other beverages, from fear of violating Lev. 11: 20, 23, 41, 42, as do now the Buddhists in Ceylon and Hindostan. This fact explains our Lord's remark to the Pharisees in Matt. 23: 24: "Ye blind guides, who strain out" (not at) "a gnat and swallow a camel." See WINE, VINEGAR.

**DROM'EDARY.** Isa. 60: 6. A breed of the camel remarkable for its speed. Jer. 2: 23. It can travel from 60 to 90 miles or more in a day. The dromedary is taller and has longer limbs than other varieties of camel, and cannot as well bear heat or cold. See CAMEL.

**DROPPING, A CONTINUAL.** The force of the comparison used in Prov. 27: 15 will be understood when it is borne in mind that Oriental houses have flat roofs made of mud. These naturally crack under the heat, and so in a shower the water often comes through the large crack.

**DROUGHT.** From the end of April to September in the land of Judæa is "the drought of summer." The grass is sometimes completely withered, Ps. 102: 4, and all the land and the creatures upon it suffer, and nothing but the copious dew of the night preserves the life of any living thing. Hag. 1: 11. The heat is at times excessive. Near Cana, in Galilee, in July, the thermometer, in a gloomy recess under ground, perfectly shaded, stood at 100° Fahrenheit at noon. For a more full account of the climate, see PALESTINE.

**DRUNK'ENNESS.** See DRINK, WINE.

**DRUSIL'LA,** third daughter of the Herod who is mentioned in Acts 12: 1-4, 20-23. She first married Azizus, king of Emesa, who professed Judaism for her sake. But by means of a sorcerer, Simon of Cyprus, she was induced to forsake her husband and marry Felix, the Roman governor, and was present at the hearing of the apostle Paul before her husband at Cæsarea. She was noted for great personal beauty. Acts 24: 24.

**DUKE,** in the English Bible, means only a chief or leader (an Oriental Sheikh), and must not be understood, in the modern sense, as a title of hereditary nobility. Gen. 36: 15-19.

**DUL'CIMER.** The instrument denoted by this word was, in the opinion of the best Bible scholars, as well as of the Rabbins, a bag-pipe like that in use at the present day among the peasants of north-western Asia and southern Europe, and called by them *zampagna*, which is a word of similar sound to the word here used, *sumphonich*. Dan. 3: 5, 10, 15. It was composed of two pipes with a leathern sack, and produced a harsh, screaming sound. It has no resemblance at all to the modern dulcimer.

**DU'MAH** (*silence*), a son of Ishmael. Gen. 25: 14: 1 Chr. 1: 30.

**DU'MAH** (*silence*). 1. A town in Judah, near Hebron, Josh. 15: 52; now *ed-Dômeh*, 10 miles south-west of Hebron.  
2. A region, perhaps near Mount Seir. Isa. 21: 11.

**DUNG.** In many countries of the East wood is so scarce and dear as to be sold by weight. Hence animal excrements are used as fuel. Eze. 4: 12. It is a very common material for heating ovens, even among people of comfortable circumstances. In Arabia the excrements of asses and camels are collected in the streets by children, mixed with cut straw, put in the sun to dry, and thus fitted for use as fuel. The effluvia arising from the use of it are very offensive, and penetrate the food.

DOVE'S DUNG. See DOVE.

**DUNG-GATE.** See JERUSALEM (*Gates of*).

**DU'RA,** the plain near Babylon where Nebuchadnezzar set up a golden image. Dan. 3: 1. Oppert identifies it with *Dûair*, a little south-east of Baby-



lon, where the pedestal of a huge statue was discovered.

**DURE**, Matt. 13 : 21, for "endure," "last." "During," which is still common, is the participle of the same verb.

**DUST**. "To shake off the dust of one's feet" against another, Matt. 10 : 14; Mark 6 : 11; Acts 13 : 51, was expressive of entire renunciation, because it conveyed the idea that "those against whom it was directed were so unworthy that it was defiling to one to allow so much as a particle of the soil to cleave to his garments." The custom is supposed to have been common among the Jews, when they had set a foot on heathen ground, to shake off the dust, so as to carry nothing unclean or polluting into their own land. Dust thrown into the air, 2 Sam. 16 : 13; Acts 22 : 23, was an expression of rage and threatening, while the very act probably increased the passionate hatred. "Dust and ashes" are coupled together as a phrase describing man's feebleness as contrasted with divine strength. Gen. 18 : 27; Job 30 : 19.

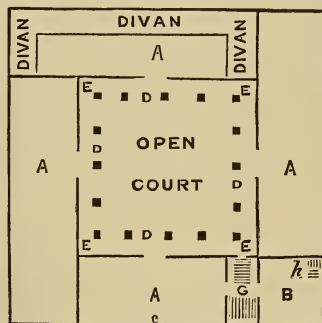
**DUST, RAIN OF**. Deut. 28 : 24. In Judæa or its immediate vicinity are plains or deserts of fine sand, which when agitated by a violent wind makes most terrific and desolating storms. Eastern travellers describe them particularly, and think them much more dreadful than storms at sea. This fact affords us a striking illustration of the nature and horrors of the plague mentioned in Ex. 8 : 16.

**DWELL'INGS**. The most common dwellings in the earlier ages of the world were tents, formed by setting poles in the ground and stretching over them a covering of cloth or skin, which was fastened to stakes by means of cords. Isa. 54 : 2. Sometimes they were divided into apartments by means of curtains, and the ground was covered with mats or carpets. The door was formed of a fold of cloth, which was dropped or raised. The fire was kindled in an excavation in the middle of the tent-ground, and the cooking-utensils, which were very few and simple, were easily moved from place to place. Isa. 38 : 12.

When the habits of mankind changed and their pursuits fixed them to one spot, their dwellings were built with a

view to permanency, and we may suppose that the science of building was well understood at a very early period. But while the Canaanites and Assyrians built cities, the Hebrews dwelt in tents; and it was not until they went down to Egypt, or more likely not until the conquest of the Promised Land, that they abandoned their simple habits; then they entered the houses the Canaanites left. It thus appears that the science of architecture first developed itself among the idolatrous peoples.

That large and costly houses were often built in Judæa we have scriptural evidence, Jer. 22 : 14; Am. 3 : 15; Hag. 1 : 4, though doubtless those which were occupied by the mass of the people were rude and inconvenient.



Plan of an Eastern House.

c, Entrance. A, Family-room. E, Walls, or galleries, between the open court and the rooms. G, Stairs to the upper stories and roof. B, Private staircase.

The above cut represents the ground-plan of an Eastern house of the better class. The house is built in the form of a cloister, surrounding the area or open court. The entrance is by a door, which was commonly locked, and attended by some one who acted as porter. Acts 12 : 13. This door opens into a porch, which is furnished with the conveniences of sitting, and through which we pass, both to the flight of stairs which leads up to the chambers and also to the open quadrangular court.

We will first examine the court and its uses. It is called the middle of the house, or "midst," Luke 5 : 19, and is

designed to admit light and air to the apartments around it. It is covered with a pavement more or less costly, which receives and sheds rain, and is often supplied with fountains or wells of water. 2 Sam. 17 : 18. In Damascus every house has a court of this kind, and often several, and the wealthier citizens spare no expense in making them places of delightful resort in the hot season. A veranda or colonnade such as is often seen in modern houses surrounds the court and supports a gallery or piazza above. In this court large companies assemble on festive and other occasions, Esth. 1 : 5; and it is then furnished with carpets, mats, and settees or sofas, and an awning or roof of some suitable material is stretched over the whole area. It is alluded to in the beautiful figure of the Psalmist. Ps. 104 : 2. Around the court, over the doors and windows of the house, each apartment has a door opening into the court or gallery, and the communication with each is only on the outside, so that to go from room to room it is necessary to come out into the court or gallery. These galleries are guarded by a balustrade or lattice-work in front, to prevent accidents.

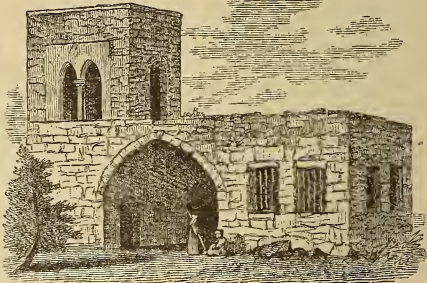
"The stairs are frequently placed in the corner of the court, and sometimes at the entrance. In large houses there are often two or more sets of steps from the court, but there is seldom more than one from the gallery to the roof. They are usually of simple structure, and of stone or wood." The kind of stairs mentioned in 1 Kgs. 6 : 3 was more complicated.

On the side of the court which faces the entrance is the reception-room of the master of the house. It is generally fitted up handsomely, has a raised platform and a divan on three sides, which is a bed by night and a seat by day. The guests on entering take off their sandals before stepping upon the raised portion.

The rooms assigned to the women are up stairs if the house has only one court, but if there are two they are around the inner one. These apartments, known as "the harem," are never entered by any man save the master. The rooms

of the ground floor often include a whole side of the court, and are entered by spacious doors from the piazza. The rooms on the farther side of the court, both above and below, are assigned to the females of the family, and upon them is bestowed the greatest expense. Hence, as some suppose, these rooms are sometimes called "palaces." 1 Kgs. 16 : 18; 2 Kgs. 15 : 25; Isa. 32 : 14. The "house of the women," Esth. 2 : 3, was what is now so well known as the "harem," a part of the royal residence, and like that referred to in 1 Kgs. 7 : 8-12. It is supposed that in the houses of Judæa, as in those of the East at the present day, the ground floor was appropriated principally to domestic uses, such as storing provisions, oil, baggage, lodgings for servants, etc., etc.

If we ascend to the second story by the stairs before mentioned, we find the



Upper Room or Guest-Chamber. (From Schaff's "Popular Commentary.")

chambers are large and airy, and often finished and furnished, with much expense and elegance, with mats, curtains, and divans. Mark 14 : 15. This room or story is higher and larger than those below, projecting over the lower part of the building, so that the window of the apartment, if there is one, considerably overhangs the street. Secluded, spacious, and commodious as such a room must have been, Paul would be likely to preach his farewell sermon there. And in a large company it is common to have two circles or ranks, the outer circle being next to the wall and elevated on cushions, so as to be on a level with the lower part of the window-casement. In this situation

we may suppose Eutychus fell asleep, and was thence precipitated to the street. Acts 20:9.

A structure called an *alliyeh* is sometimes built over the porch or gateway. It usually consists only of one or two rooms, and rises one story above the main house. It is used to entertain strangers, also for wardrobes and magazines, or for places of retirement, repose, and meditation. Matt. 6:6. There is an entrance to it from the street without going into the house, but there is also a communication with the gallery of the house when it is needed. It is observed that its terrace afforded a much more retired place for devotional exercises than the roof of the main house, which was liable to be occupied at all times and for various purposes by the whole family. The "little chamber" for Elisha, 2 Kgs. 4:10, the "summer chamber" of Eglon, from which Ehud escaped by a private stairway, Jud. 3:20-23, the "chamber over the gate," 2 Sam. 18:33, the "upper chamber," 2 Kgs. 23:12, the "inner chamber," 1 Kgs. 20:30 (see CHAMBER), may designate this part of the house.

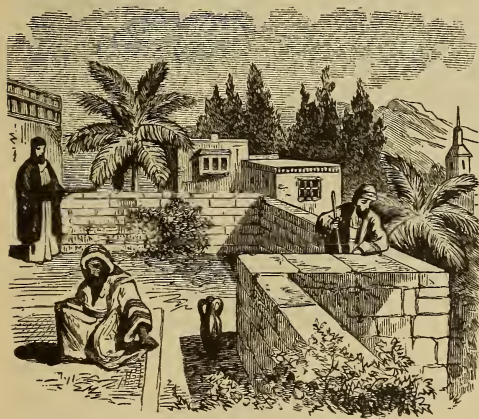
But the roof is one of the most important parts of an Eastern house. We

house. Matt. 24:17. It is made in most cases flat, but sometimes with domes over some of the rooms, and is surrounded by a parapet, battlement, or balustrade, lest one should heedlessly or unwittingly fall from it. This was a matter of divine command. Deut. 22:8. A wall on the roof designates the limits of contiguous houses, but it is so low that a whole range of buildings, and even a street, may be passed over without coming down. The roof is covered with a kind of cement, which hardens by exposure to the weather, and forms a clean, smooth, and very agreeable floor. If the cement be not put on at the proper season, it will crack under the sun, and hence must be rolled; and rollers are found on many roofs. On ill-packed roofs grass is often seen, and hence the frequent allusion to "grass upon the housetops." 2 Kgs. 19:26; Ps. 129:6. Sometimes tiles or broad bricks were used. The roof was a place of repose, Neh. 8:16, and of resort. 2 Sam. 11:2; Isa. 15:3; 22:1; Jer. 48:38; Luke 12:3. It was also used for drying linen and flax, corn and figs. Josh. 2:6. Sometimes a tent was spread to protect the sleeper from the cold and damp of the night. 2 Sam. 16:22. It

was a place of conference, 1 Sam. 9:25, and worship, also of public wailing. Isa. 15:3; Jer. 19:13; 48:38; 2 Kgs. 23:12; Zeph. 1:5; Acts 10:9.

The windows of Eastern houses, as already intimated, open into the court. Hence the appearance of Eastern cities, in passing through the streets, is very gloomy and inhospitable. Sometimes *lattice*d windows or balconies are open upon the streets, but they were used only on some public day. 2 Kgs. 9:30. See WINDOW.

The *doors* of Eastern houses are not hung with hinges. The jamb, or inner side-piece of the door, projects, in the form of a circular shaft, at the top and bottom. The upper projection is received into a socket in the lintel or head-piece, and



An Eastern Housetop.

ascend to it by a flight of steps, as already mentioned, which are entirely unconnected with the interior of the

house. The upper projection is received into a socket in the lintel or head-piece, and



the lower projection falls into a socket in the threshold or sill.

*Chimneys* were unknown, though the word occurs in Hos. 13 : 3. What we call chimneys were not invented till the fourteenth century. The smoke of ancient houses escaped through apertures in the wall.

The *hearth*, Jer. 36 : 22, was a fire-place or portable furnace, such as is still used in Eastern countries.

The materials for building were abundant. Stone and brick and the best species of timber, for the strong and heavy as well as the light and ornamental work, were easily obtained. Hewn stone was often used, Am. 5 : 11, and marble of the richest vein and polish. 1 Chr. 29 : 2; Esth. 1 : 6. Cedar was used for wainscots and ceilings, Jer. 22 : 14; Hag. 1 : 4, which were of carved panel-work, with mouldings of gold, silver, or ivory. Perhaps the profusion of ivory in them may account for the expressions 1 Kgs. 22 : 39; Ps. 45 : 8; Am. 3 : 15.

The houses of the class described are entirely different from those inhabited by the common people, which are mere hovels of only one room, built with mud walls, reeds, and rushes, and sometimes only stakes plastered with clay. Hence they were very insecure, Matt. 6 : 19, 20, and afforded place for serpents and vermin. Family and animals occupy the same room, although the former sometimes were raised over the latter by a platform. The windows were mere holes high in the wall, perhaps barred. Am. 5 : 19.

In addition to what we have before said in treating of the *alliyeh*, it may be remarked that the winter- and summer-houses or *parlors*, Am. 3 : 15, were constructed with particular reference to the season. The summer-houses were built partly under ground and paved with marble. The fountains which gush out in the courts, and the various contrivances to exclude heat and secure a current of fresh air, render them exceedingly refreshing amid the torrid heats of summer. The winter-houses might have had accommodations corresponding to the season.

We are told that it was customary among the Hebrews to dedicate the

house when it was finished and ready to be inhabited. The event was celebrated with joy, and the divine blessing and protection implored. Deut. 20 : 5.

The doors of Eastern houses are made low, especially when they are in an exposed situation, and one must stoop, or even creep, to enter them. This is done to keep out wild beasts or enemies, or as some say, to prevent the wandering Arabs from riding into them.

The Eastern mode of building is brought to our view in the case of the destruction of the temple of Dagon by Samson. It is probable that the place where Samson made sport for many thousand spectators, Jud. 16 : 27, was a court or area consecrated to the worship of Dagon; that this was surrounded by a range of galleries, Eze. 41 : 15, 16, or cloisters, which were supported chiefly by one or two columns in front or at the centre. The palace of the dey of Algiers has such a structure. It is an advanced or projecting cloister over against the gate of the palace, Esth. 5 : 1, where the officers of state assemble and transact public business, and where public entertainments are given. The removal of one or two contiguous pillars would involve the building and all that were upon it in one common destruction.

LEPROSY IN THE HOUSE was probably a nitrous efflorescence on the walls which was injurious to the health of the household, and therefore it was imperatively ordered to be removed. Lev. 14 : 34-53.

**DYE/ING** was a familiar art in Bible-times. The Phœnicians and Egyptians were skilful in it. From Ex. 26 : 1, 14; 35 : 25 it is evident that at the Exodus the Israelites understood the art, and we are the better able to picture the process because we find so minute an account of it on the Egyptian monuments. There is, however, no precise mention of dyers in the O. T. In the N. T., Lydia is spoken of as "a seller of purple of the city of Thyatira." Acts 16 : 14. This city was famed for its dyers; inscriptions testify to the existence of a guild of them, and Lydia probably dealt in the cloth thus colored, or possibly in the dye itself, which is procured from a shell-fish.



## E.

**EA'GLE** (Hebrew *neshet*; i. e. *a tearer with the beak*). There can be little question that the eagle of Scripture is the griffon (*Gyps fulvus*), or great vulture, a bird very abundant in Palestine and adjacent countries. In spite

This well-known bird of prey was unclean by the Levitical law. Lev. 11:13; Deut. 14:12. The habits of the eagle are described in Num. 24:21; Job 9:26; 39:27-30; Prov. 23:5; 30:17,19; Jer. 49:16; Eze. 17:3; Ob. 4; Hab. 1:8; 2:9; Matt. 24:28; Luke 17:37.

In these last passages the Jewish nation is compared to a decaying body exposed in the open field, and inviting the Roman army, whose standard was an eagle, to come together and devour it. The eagle was also on the Persian standard. The tenderness of the eagle toward its young is characteristic, and is beautifully and accurately described in Ex. 19:4; Deut. 32:11. The rapidity of the eagle's flight is alluded to in Deut. 28:49; 2 Sam. 1:23; Jer. 4:13; 48:40; Lam. 4:19; its destructive power in Isa. 46:11; Hos. 8:1; and its great age, and the popular opinion that it renews its plumage in advanced life, are intimated in Ps. 103:5 and Isa. 40:31.

Many Scripture references are much more clear and forcible if by "eagle" we understand the griffon. The head and neck of this



Griffon Vulture, the Eagle of Scripture. (*Gyps fulvus*. After Tristram.)

of its name, it is a much nobler bird than a common vulture, and is little more a carrion-feeder than are all eagles. Indeed, the griffon is used by the Orientals as the type of the lordly and the great.

bird are bald. Mic. 1:16. Although eagles are attracted by carcasses, it is the griffons which, from their great numbers and superior strength, are pre-eminently the scavengers of the East. Matt. 24:28. Of all rapacious

birds, these select the loftiest and most inaccessible cliffs. Jer. 49 : 16.

"The griffon is found in all the warmer parts of the Old World, from the Himalaya to Spain and Morocco, and throughout Africa to the Cape of Good Hope. It measures about 4 feet 8 inches in length, and 8 feet in expanse of wing. The nest is sometimes large, but frequently scanty, formed of sticks and turf, and it lays one egg in February or March. Its plumage is a uniform brown, with a fine ruff of whitish down round the lower part of its neck, at the termination of the bare portion. Its beak is hooked and of great power, but its claws and feet are much weaker than those of the eagle, and are not adapted for killing prey."—*Tris-tram*.

The pains which such birds take in teaching their young to fly, as well as such passages as Isa. 40 : 31, are illustrated by the following narrative: "I once saw a very interesting sight above the crags of Ben Nevis. Two parent eagles were teaching their offspring, two young birds, the manoeuvres of flight. They began by rising from the top of the mountain in the eye of the sun. It was about midday, and bright for the climate. They at first made small circles, and the young birds imitated them. They paused on their wings, waiting till they had made their flight, and then took a second and larger gyration, always rising toward the sun, and enlarging their circle of flight so as to make a gradually-ascending spiral. The young ones still and slowly followed, apparently flying better as they mounted; and they continued this sublime exercise, always rising, till they became mere points in the air, and the young ones were lost, and afterward their parents, to our aching sight."—*Sir Humphry Davy*.

**EAR'ING** is an old English word for *ploughing*. Gen. 45 : 6 ; Ex. 34 : 21 ; Dent. 21 : 4 ; 1 Sam. 8 : 12.

**EAR'NEST**. This is something going before or given in advance as a pledge of more in reserve: thus, *earnest*, or *earnest-money*, is a sum paid in advance as a pledge of full payment at a future time. In a spiritual sense, it denotes those gifts and graces which the Christian receives as a pledge or

earnest of perfect holiness and happiness in the future world. 2 Cor. 1 : 22 ; Eph. 1 : 14.

**EAR'-RINGS**. The ordinary Hebrew word for "ear-ring" means also "nose-ring," and the context must decide between these interpretations. There are two other words which mean more specifically an ear-ring. The one occurs Num. 31 : 50 ; Eze. 16 : 12. This word describes a circle of gold, such as is found portrayed on the sculptures of Egypt and Persepolis; the other word, though literally translated a "charm," seems to indicate ear-rings, which were worn as amulets. They were given up to Jacob at his request, along with the "strange gods," when, at the divine command, he went to Bethel from Shechem. Gen. 35 : 4. This fact proves their superstitious use. Such ear-rings, bearing talismanic characters and figures, are found to-day in the East. Ear-rings were made of gold, were usually, though by no means always, circular, sometimes had jewels hanging from them, and were larger and heavier than those worn with us. In Bible-times ear-rings were ornaments for both sexes. Ex. 32 : 2. The same is true to some extent to-day. See AMULET.

**EARTH**. The word first occurs Gen. 1 : 2. The Hebrews made the usual distinction between the earth as the planet which we inhabit and the earth as the soil which we cultivate, by employing altogether different words for these different ideas. But like other ancient nations, they had vague and inaccurate ideas in regard to the size of the earth. The phrases "the ends of the earth," all the "kingdoms of the earth," "the whole world," really took in only a limited extent. Geographical terms were loosely used. For example, the same word (*yom*, which means "sea") is applied to the Mediterranean, to the lakes of Palestine, and to great rivers such as the Nile. But they were much more definite when describing localities with which they were intimately acquainted, and these descriptive words for the minor features of the country are often singularly correct, and at the same time poetical. We can mark a progression in geographical knowledge from the days of the patriarchs to those of

the N. T. Jews. As nation after nation was brought into contact with them their notions of the character and extent of the world enlarged.

Owing to the highly poetic nature of the language in which descriptions of the earth as a whole are given, it is impossible to decide upon the ordinary ideas on this subject. Like other nations of antiquity, and like most people in all ages, the Hebrews viewed the world from a geocentric standpoint, as if the earth were the centre of the universe, every other heavenly body being formed for it and playing a subsidiary part. The heavens were conceived of as an inverted bowl, which rested on the flat earth at its edges, holding up the snow and rain, which came through when a window was opened. Gen. 7: 11; Isa. 24: 18. All natural phenomena are traced directly to the almighty will of God, without taking into account (yet without denying) secondary causes. The thunder is his voice, the lightning his arrows, the storm and the wind his messengers. Job 37: 5; Ps. 77: 17; 148: 8. When he drew near, the earthquake, the eclipse, and the comet were the signs of his presence. Joel 2: 10; Matt. 24: 29; Luke 21: 25. We should remember that this is to this day the language of poetry and religion, and that it represents one and the most important aspect of truth, the primary cause; while prose and science view the other aspect, the secondary and finite causes—that is, the laws of nature, which are the agencies of the almighty will of God.

If all things in heaven above and earth beneath were created by the word of God, they were as certainly created for the sons of God—for man. To the Hebrew nothing existed independent of some effect, good or bad, upon man. Ps. 104: 14, 23 expresses in poetry his sober opinion.

The earth spoke to him likewise of orderly and preconcerted progress. From one day to the other, as he read the account in Genesis, there was development of higher from lower forms, until, as the crown and lord of all creation, man stood in Eden.

**EARTHQUAKE.** Korah and his companions were destroyed by the rending asunder of the ground where

they stood, thus engulfing them in the cavity, Num. 16: 32; in other words, by an earthquake. The earthquake mentioned in Am. 1: 1; Zech. 14: 5 is also mentioned by Josephus, who adds that it divided a mountain near Jerusalem, and was so violent as to separate one part some distance from the other. The earthquake was among the fearful signs which attended the crucifixion of our Saviour. Matt. 27: 51-54.

Earthquakes are mentioned among the calamities which should, and did, precede the destruction of Jerusalem. Matt. 24: 7. Earthquakes, in prophetic language, denote revolutions and commotions in states and empires.

An earthquake, "conveying the idea of some universal and unlimited danger," as Humboldt says, was an appropriate illustration of the awe which strikes the soul when God seems to draw nigh. It is therefore a fitting token of his presence, 1 Kgs. 19: 11, and is used in Scripture, poetry, and prophecy in descriptions of the coming of Jehovah. Jud. 5: 4; 2 Sam. 22: 8; Ps. 77: 18; 97: 4; 104: 32; Am. 8: 8; Hab. 3: 10.

**EAST, EAST COUNTRY.** Gen. 11: 2; Job 1: 3; Eze. 47: 8; Matt. 2: 1. The Hebrews used the word *kedem*, or "east," to describe any country which was before or in front of another—that is, to the east of it; and it generally refers to the region around and beyond the rivers Tigris and Euphrates, including portions of Arabia, Mesopotamia, and Babylonia.

**EASTER** (originally the festival of the Anglo-Saxon goddess *Eostre*), a mistranslation of "Passover," the Jewish feast. Acts 12: 4. See **FEAST**.

**EAST SEA.** Eze. 47: 18; Joel 2: 20. See **SALT SEA**.

**EAST WIND.** See **WIND**.

**EAT, EATING.** The Hebrews were scrupulous about eating and drinking with those of another religion or another nationality. They would not eat with the Egyptians, any more than the Egyptians would with them, Gen. 43: 32, nor with the Samaritans, John 4: 9, nor with "publicans and sinners," Matt. 9: 11, and the refusal to eat with one implied an entire separation. 1 Cor. 5: 11.

Anciently, the Jews sat at table: but when they encountered the practice of



reclining upon couches during meals, resting the body on the left elbow and using chiefly the right hand, they appear to have adopted it. This peculiar position makes the scene described in Luke 7:36-50 perfectly natural, and also shows how one of the guests could repose his head on another's bosom.



Roman Triclinium, illustrating Jewish Method of Eating.

John 13:23. Women were never present at Jewish meals as guests.

The Jews, in O. T. times, appear to have taken their principal meal at night, after the heat of the day was over. This, to be sure, is largely conjecture, since we have no detailed information given us in the Bible. See Ruth 3:7; Ex. 16:12; 18:12, 13. The institution of the paschal feast in the evening likewise helps to confirm the opinion. Ex. 12:6, 18. They made their other meal in the morning. In N. T. times they did not ordinarily breakfast until 9 o'clock, Acts 2:15, and on the Sabbath, as Josephus says, not before noon, because not till then was the service of the synagogue completed. In the evening the more substantial meal took place. In general, the Jews led the simple, abstemious life of the modern Oriental, eating the fruits of the earth in the morning, and meat only once a day, if at all. But besides this occasional reference to the ordinary life of the Jews, the Bible contains notices of numerous feasts in honor of all the events which broke the monotony of their existence. Leaving out of account the religious festivals and the formal banquets at the ratification

of treaties and on other public occasions, we read of feasts given at marriages, Gen. 29:22; Jud. 14:10, etc., on birthdays, Gen. 40:20; Job 1:4, etc., burials, 2 Sam. 3:35; Jer. 16:7, sheep-shearing, 1 Sam. 25:2, 36; 2 Sam. 13:23, and at other times. According to the means of the host, an elaborate meal was prepared. The guests were formally invited, and when the day came they were invited a second time. Prov. 9:23; Matt. 22:3. The guests were received with a kiss, their feet and hands were washed, their person was perfumed with ointment. Luke 7:44-46. The parable of the Man without the Wedding-garment has led to the conjecture that it was customary, or at least usual, in certain cases for the host to provide robes. Matt. 22:12.

The present mode of eating among Eastern nations illustrates some passages of the N. T. In Syria the guests use their fingers, a knife, spoon, and plate being used only by foreigners, and that as a special privilege. The bread, which is very thin, is dipped in the vegetable soup; and if there is a dainty morsel on the table, the master of the house takes it in his fingers and presents it to the mouth of his guest. From Matt. 26:23 we presume that Judas was near enough to our Lord to use the same dish and receive the sop from our Lord's hand, according to the custom above described. John 13:26, 27. See FEAST.

To eat a meal together is regarded in the East as a pledge of mutual confidence and friendship; hence the force of the expression Ps. 41:9.

The expression John 6:53-58 is evidently metaphorical. "Eating and drinking" here means believing, or appropriating the life of our Lord by faith. He is the Bread of life for our souls.

**E'BAL** (*stone*). 1. A descendant of Seir the Horite. Gen. 36:23; 1 Chr. 1:40.

2. A descendant of Eber, 1 Chr. 1:22; called Obal in Gen. 10:28.



**E'BAL** (*stone, stony*), one of the two mountains upon which Israel stood pronouncing blessings and cursings. Deut. 11:29; Josh. 8:30-35. Ebal and Gerizim are opposite each other, nearly meeting at their bases, but are a mile and a half apart at their summits. Mount Ebal, the northern peak, is rocky and bare: it rises 3077 feet above the sea and 1200 feet above the level of the valley, which forms a natural amphitheatre. From repeated experiments it has been found that the voice can be heard distinctly from the top of one mountain to the other and in the valley between. In the valley lay ancient Shechem, now *Nablus*. The summit of Ebal is a plateau of some extent, reaching its greatest height toward the west, from which there is an extensive view of the country from Hermon on the north to the heights of Bethel on the south, and from the plain of the sea on the west to the Hauran plateau on the east. Conder suggests that the site of Joshua's altar may be represented by the modern sacred place called *Amâd ed-Dîn*, "monument of the faith," on the top of Ebal. See GERIZIM and SHECHEM.

**E'BED** (*slave*). 1. The father of Gaal, who conspired with the Shechemites against Abimelech. Jud. 9:26, 28, 30, 31, 35.

2. A companion of Ezra on the Return. Ezr. 8:6.

**E'BED-ME'LECH** (*slave of the king*), an Ethiopian eunuch of Zedekiah, king of Judah, who was instrumental in saving the prophet Jeremiah from death by famine, and who for his kindness in his behalf was promised deliverance when the city should fall into the enemy's hands, Jer. 38:7; 39:15-18. His name seems to have been an official title.

**EB'EN-E'ZER** (*stone of help*), set up as a memorial by Samuel, 1 Sam. 4:1; 5:1; 7:12, between Mizpeh and Shen. The curious fact that the name of this place occurs twice, 1 Sam. 4:1; 5:1, before the account of the naming of it, is explained by the familiarity of the place to the writer of the narrative, who of course lived some time subsequent to the battle. While the Israelites were worshipping God at Mizpeh they received intelligence that the Philistines were approaching them with a formidable army. In this emergency they betook

themselves to sacrifice and prayer, and God interposed in a most signal manner for their deliverance. 1 Sam. 7:5-12. In commemoration of this event, Samuel erected a monument near the field of battle, and called it "Eben-ezer," or the *stone of help*, saying, "Hitherto hath Jehovah helped us." Hence it is often said, "Here we will set up our *Eben-ezer*." Conder places Ebenezer at *Deir Abân*, 3 miles east of *'Ain Shems*. Birch disputes this, and proposes *Khûrbet Samoûl*.

**E'BER** (*beyond*). 1. The great-grandson of Shem, Gen. 10:21, 24; 11:14-17; 1 Chr. 1:19, and the ancestor of Abraham in the seventh generation. See HEBREWS, HEBER.

2. Son of Elpaal, and one of the builders of Ono and Lod, with the adjacent villages. 1 Chr. 8:12.

3. A priest of the days of Joiakim. Neh. 12:20. See also HEBER.

**EBI'ASAPH** (*father of gathering*), a Levite. 1 Chr. 6:23, 37; 9:19. See ABIASAPH and ASAPH.

**EB'ONY**. Eze. 27:15. A black, heavy, and very hard wood, which was brought to ancient Tyre from India. It is susceptible of a fine polish, and is used for musical instruments and ornamental work. Ebony is the heart-wood of a tree (*Diospyros ebenus*) of the same genus with the persimmon of our warmer States, and, like that tree, bears an edible fruit.

**EBRONAH** (*passage*), a station of the Israelites near Ezion-geber, Num. 33:34, 35; site not known.

**ECBAT'ANA**. Ezr. 6:2, margin. The name of two cities.

1. The capital of northern Media, now known as the ruins *Takht-ÿ-Sulëman*, about 75 miles south-west of the Caspian Sea.

2. The larger city was the metropolis of lower Media, now called *Hamadan*, one of the most important cities of Persia, having from 30,000 to 40,000 inhabitants. Both cities are referred to in the Apocryphal books.

**ECCLESIAS'TES** (*Kohelah*), or (as the name signifies) **THE PREACHER**, was written by Solomon toward the close of his splendid and eventful career as monarch of Israel, or by a later author, who impersonates Solomon and gives us the prac-

tical lesson of his sad experience. It corresponds to the old age of Solomon, as the Canticles to his youth and the Proverbs to his mature manhood. The design of the author evidently is, (1) To demonstrate the folly and madness of making this world, its pleasures, or its pursuits the objects of affection or hope; (2) To show the character, influence, and advantages of true wisdom or religion. The key-note is struck in the opening lines, repeated at the close, 12:8:

"O vanity of vanities! the Preacher saith;  
O vanity of vanities! all is vanity."

The practical lesson of the book is summed up in the concluding words, 12:13, 14, which, literally rendered, read thus:

"Fear God and keep his commandments,  
For this is all of man."

The writer looks from the vanity beneath the sun to the eternal realities above the sun, and from the shifting scenes of this life to the judgment-seat of God, who will judge "every work, yea, every secret deed, both good and evil." The book represents Hebrew scepticism subdued and checked by the Hebrew fear of God and reaping lessons of wisdom from the follies of life. It is an ethical or philosophical treatise in prose, with regular logical divisions, but full of poetic inspiration, and in part also poetic in form, with enough of rhythmical flow to awaken a deep and emotional interest in these sad soliloquies of the author.

**ECCLESIAS'TICUS**, the title, in the Latin Vulgate, of the Apocryphal book called in the Septuagint "The Wisdom of Jesus the Son of Sirach." Both titles are given in the English translation. The Latin title, "The *Ecclesiastical Book*," designates it as a book that was read for edification in the churches. The original Hebrew is not now extant, although Jerome asserts he saw a copy of it. The Hebrew text was composed by Jesus, the son of Sirach, between B. C. 290-270. His grandson translated it into Greek about the beginning of the second century.

In general, its contents resemble the Proverbs of Solomon, only with much greater particularity of detail, extending to all spheres of religious, civil, and domestic life, and giving rules for the

conduct of the same. Along with the maxims are discussions and prayers. The book closes with two discourses, one, chs. 42:15-43, etc., "the praise of God for his works;" the other, chs. 44-50, "the praise of famous holy men," from Enoch to Simon the high priest, the son of Onias. The final chapter is a thanksgiving and a prayer. The book is of great value as an indication of the current Jewish theology and ethics at the time of its composition.

**ED** (*witness*). This word printed in italics, is inserted in Josh. 22:34 as the name given to the altar set up by the trans-Jordanic tribes, but it does not occur in the received Hebrew text, which, literally translated, reads, "And the children of Reuben and the children of Gad named the altar: 'It [*i. e.* the altar] is a witness between us that Jehovah is God.'" Some place the altar on the east or Moab side of the Jordan. Conder put it on the west side, at *Kurn Sartabeh*, 11 miles north-east of Shiloh, but this identification is disputed.

**E'DAR** (*tower of the flock*). Gen. 35:21. Conder would place it on the Shepherds' plain, about 1 mile east of Bethlehem; Jerome states that it was 1000 paces from that city.

**E'DEN** (*pleasantness*). 1. The home of Adam and Eve before their fall. Gen. 2:15. Its site has not been fixed. Two of its rivers are identified, the Euphrates, and the Hiddekel or Tigris; the others are disputed. Some say Gihon was the Nile and Pison the Indus. The best authorities agree that the "garden of Eden eastward" was in the highlands of Armenia, or in the valley of the Euphrates, but its precise location cannot be determined. The Bible, after the history of the fall of our first parents, withdraws paradise lost from our view, and directs our hope to the more glorious paradise of the future, with its river of life and tree of life. Rev. 22:2.

2. A region conquered by the Assyrians. 2 Kgs. 19:12; Isa. 37:12; probably in Mesopotamia, near modern *Bablis*, and same as the Eden of Eze. 27:23.

3. The house of Eden. Am. 1:5. See BETH-EDEN.

**E'DEN** (*pleasantness*), a Levite in the days of Hezekiah. 2 Chr. 29:12; 31:15.

**E'DER** (*flock*), a Merarite Levite in

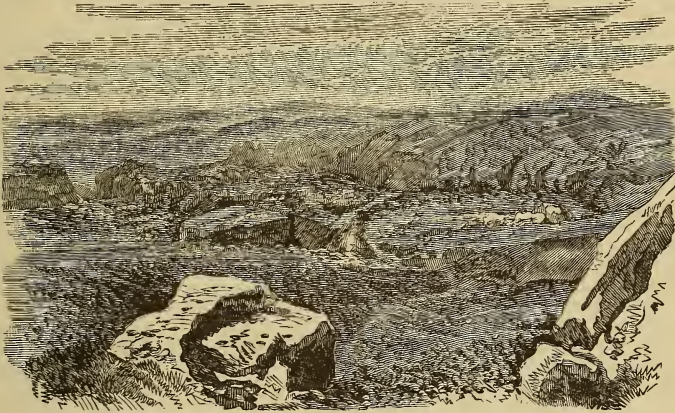
the days of David. 1 Chr. 23:23; 24:30.

**E'DER** (*flock*), a town of Judah near Edom. Josh. 15:21. Not the same as Arad; modern site is 'Adâr.

**EDOM** (*red*), called also Idumæa and Mount Seir. The country extended from the Dead Sea southward to the Gulf of Akabah, and from the valley of the Arabah eastward to the desert of

Arabia, being about 125 miles long and 30 miles wide.

*Physical Features.*—A mountain-range of porphyritic rock forms the backbone of the country; above this rises sandstone, assuming fantastic forms, while on either side of these formations are limestone hills. On the west, along the valley of the Arabah, the hills are low; on the east the mountains attain their high-



The Approach to Edom from the East. (After a Photograph by Frith.)

est elevation, and border on the great plateau of Arabia. The country is well watered, rich in pasturage, abounding with trees and flowers, reminding us of Isaac's prophecy: "Thy dwelling shall be the fatness of the earth." Gen. 27:39.

*Cities.*—Its principal towns were Bozra, Elath, Maon, Ezion-geber, Selah, or Petra. A description of them will be found under their proper titles. For a history of the people see ESAU and IDUMÆANS.

**ED'REI** (*strength, stronghold*). 1. A capital city of Bashan. Num. 21:33; Deut. 3:1-10. It was in the territory of Manasseh beyond (east of) Jordan. Num. 32:33. It is not noticed in later Bible history, although it was an important city until the seventh century of the Christian era. Its ruins, called *Edhra*, cover a circuit of 3 miles. Without a spring, river, or stream, without access except over rocks and through nearly impassable defiles, without tree or garden, it is a place of security and

strength. Among the ruins are remains of churches, temples, and mosques. The place has now about 500 population.

2. A town of Naphtali. Num. 19:37. Porter identifies it with *Tell Khuraibeh*, near Kedesh; Conder with *Yâter*.

**EDUCA'TION.** Of secular education, in our sense of the word, the Jews knew little, but they enjoined the duty and enjoyed the privilege of religious and moral training at home and in public worship far more than any nation of antiquity. They learned from their parents and their public teachers, the Levites, and later the Rabbins, to read and write and commit the Law. During the Captivity they were brought into contact with the extensive learning of the Chaldæans. Moses derived his knowledge from Egyptian priests, and Solomon was both a scholar and a wise man, to whose open mind the gathered treasures of instruction and the books of nature and human



life brought lessons of priceless wisdom. The people at large must have been ignorant of things outside of religion, and their religious exclusiveness would tend to keep them so, but there were men among them acquainted with mensuration, Josh. 18: 8, 9, and with foreign languages, 2 Kgs. 18: 26, and who were skilled in writing, like the chroniclers of the various kings, and in keeping accounts, like the scribes who are often mentioned. In the days of the monarchy the advantages of education were secured by many in the so-called "schools of the prophets." After the Captivity the Rabbins regularly gave instruction in the synagogues upon the Bible and the Talmud. In the entire history it holds good that boys remained up to their fifth year in the women's apartments and then their fathers began to instruct them in the Law. Later, the boys began at this age the Rabbinical books. The Captivity was in many respects an incalculable blessing to the Jews. It taught them that there was something worth learning outside of the Mosaic books. Hence, after their return, they were a greatly-improved people. It was then that synagogues sprang up, furnishing practical instruction. After Jerusalem fell the Jews kept up these schools, and they exist even in this day. One valuable custom was the learning of a trade on the part of each one. Well known is the instance of Paul, who, although well trained, a pupil of Gamaliel, still could, and did, make tents. Acts 18: 3; 22: 3.

Girls were generally without much more education than the rudiments, yet they could attend the schools and learn more than to do needle-work, keep house, and care for the children. Women were far higher in the social scale among the Jews than at present among the Orientals.

The sect of the Essenes, by preference celibates, took great pains to instruct children, but confined their attention chiefly to morality and the Law. The Rabbins taught the physical sciences. In these schools the teachers sat on raised seats; hence Paul could say literally that he was brought up at the feet of Gamaliel. Luke 2: 46; Acts 22: 3. Unmarried men and women were forbidden to teach boys.

The ancient Jews enjoyed more advantages in mental training than other contemporary nations. And if they knew little about matters of common information among us, they knew more than did the great mass of people living outside of Judæa.

**EG'LAH** (*a heifer*), one of David's wives. 2 Sam. 3: 5.

**EG'LAIM** (*two ponds*), a place on the border of Moab, Isa. 15: 8; probably the same as En-eglaim.

**EG'LON** (*calf-like*), king of the Moabites, who held the Israelites in bondage 18 years. Jud. 3: 14. He formed an alliance with the Ammonites and Amalekites, and took possession of Jericho, where he resided, and where he was afterward assassinated by Ehud. See ЕНУД.

**EG'LON** (*calf*), an Amorite town in Judah, Josh. 10: 3-5; 15: 39; now 'Ajlan, a hill of ruins, 10 miles north-east of Gaza.

**E'GYPT**, the valley of the Nile, in the north-eastern part of Africa, and one of the most remarkable countries in ancient history, famous for its pyramids, sphinxes, obelisks, and wonderful ruins of temples and tombs. It figures largely in the Bible as the cradle of the people of Israel, and the training-school of its great leader and legislator.

*Names.*—In Hebrew, Egypt is called *Mizraim*, a dual form of the word, indicating the two divisions, Upper and Lower Egypt, or (as Tayler Lewis suggests) the two strips on the two sides of the Nile. It is also known as the *Land of Ham*, Ps. 105: 23, 27, and *Rahab*, ("the proud one"). Ps. 89: 10; 87: 4; Isa. 51: 9. The Coptic and older title is *Kemi*, or *Chemi*, meaning "black," from the dark color of the soil. The name "Egypt" first occurs in its Greek form in Homer, and is applied to the Nile and to the country, but afterward it is used for the country only.

*Situation and Extent.*—Egypt lies on both sides of the Nile, and in ancient times included the land watered by it, as far as the First Cataract, the deserts on either side being included in Arabia and Libya. Ezekiel indicates that it reached from Migdol (now *Telles-Semut*, east of the Suez Canal) to Syene (now *Aswan* or *Assouan*), on the border of Nubia, near the First Cataract of the



Nile. Eze. 29:10, margin. The Delta and the valley of the Nile are estimated to have an area of about 9600 square miles (or a little more than the State of New Hampshire), of which only 5626 miles are fit for cultivation. In the more extended sense of later times, Egypt is bounded on the north by the Mediterranean, on the east by the Red Sea and Arabia, on the south by Nubia, and on the west by the Great Desert. The length of the country in a straight line from the Mediterranean to the First Cataract is about 520 miles; its breadth is from 300 to 450 miles, and its entire area is about 212,000 square miles. Nubia, Ethiopia, and other smaller districts bordering on the Nile to the south of Egypt, have been brought under its sway.

The following statement of the area and population of Egypt and dependencies is from the official report of 1876:

Divisions.	Area.		Population.
	Square kilometres.	Square miles.	
Egypt.....	550,630 =	212,543	5,252,000
Nubia.....	864,500 =	333,697	1,000,000
Ethiopia...	2,918,000 =	1,146,348	5,000,000
Darfur, etc	444,700 =	171,674	5,700,000
Total.....	4,777,830 =	1,864,262	16,952,000

Egypt proper has thus an area almost as large as that of New York, Pennsylvania, Illinois, Ohio, and Indiana combined, and the present ruler of Egypt controls a territory nearly half as large as the United States of America.

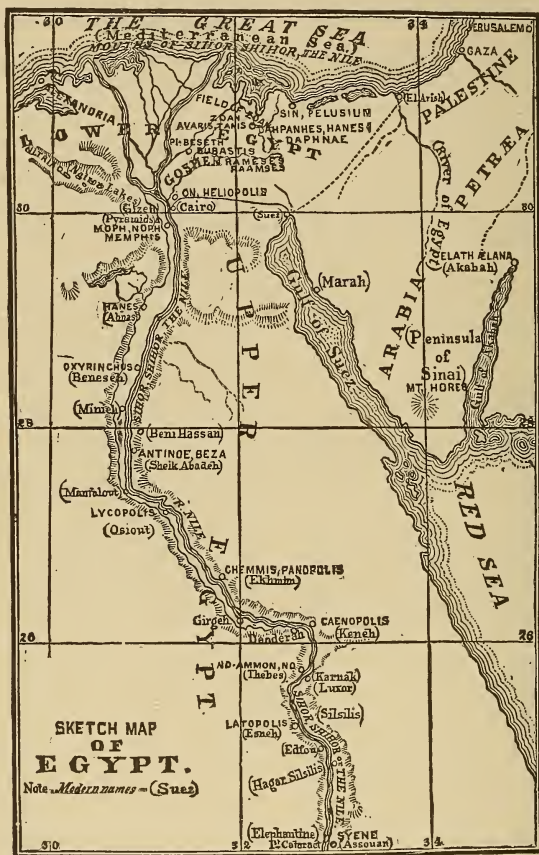
*Physical Features.*—The country has three great natural divisions: (1) the Delta; (2) the Nile valley; (3) the sandy and rocky wastes. The Delta is one vast triangular plain, watered by the branches of the Nile and numerous canals, and covered with remains of ancient cities and villages and groves of palm trees, which stand on mounds of great antiquity. The Delta extends along the Mediterranean for about 200 miles and up the Nile for 100 miles. The Tanitic branch of the Nile is on the east of the Delta, and the Canopic branch on the west, though the Delta is now limited chiefly to the space between the Rosetta and the Damietta branches, which is about 90 miles in extent. The valley of the Nile extends to the lower or First Cataract, near the island of

Philæ, which is about 500 miles south of Cairo. It is in a rich state of cultivation, but is very narrow, and hemmed in by low mountains or rocky table-land, rarely rising into peaks, though often approaching the river in bold promontories. Behind the rocky range, which varies from 300 to 1000 feet in height, on either side of the Nile, are deserts rocky and strewn with sand. The valley is scarcely more than 10 miles wide, and there is little fruitful land beyond its limits, or such portions as are reached by its fertilizing waters on the rise and overflow of the river. See NILE.

*Climate and Productions.*—The climate of Egypt is remarkably equable, the atmosphere dry and clear except on the sea-coast; the summers are hot and sultry, the winters mild; rain, except along the Mediterranean, is very rare, the fertility of the land depending almost entirely upon the annual overflow of the Nile, or upon artificial irrigation by canals, water-wheels, and the shadoof. Winds are strong, those from a northerly source being the most prevalent, while the simoon, a violent whirlwind and hurricane of sand, is not infrequent. The chief fruits are dates, grapes, figs, pomegranates, oranges, apricots, peaches, lemons, bananas, melons of various kinds, mulberries, pears, and olives. Among the vegetables are beans, peas, onions, leeks, lentils, gourds, cucumbers, caraway, coriander, cummin, anise, and pepper; and of grains, wheat, barley, millet, maize, and rice. Among plants are the indigo-plant, cotton, flax, poppy, madder, and a species of saffron. Many kinds of reeds were found in the country, but they have wasted away, as predicted, Isa. 19: 6, 7; even the famous papyrus, or *byblus*, from which paper was made, has nearly, if not quite, disappeared. Of animals, the camel, horse, mule, ass, sheep, and goat are common, and the wolf, fox, jackal, hyena, weasel, jerboa, hare, gazelle, hippopotamus, and crocodile were all found in considerable numbers; but the last two are now found only in the upper Nile. Of birds, the vulture (Pharaoh's hen), eagle, falcon, hawk, kite, crow, lark, sparrow, hoopoe (a sacred bird), and the ostrich were the most common; and of reptiles, the cobra, cerastes, and other species of venomous snakes abounded, and are yet

the dread of native and of traveller. Fish abound in the Nile and in Lake Menzaleh. Insects are well represented, the scorpion being among the most dangerous, while swarms of flies, fleas, beetles (the scarabæus being held sacred by

the ancient Egyptians), and bugs of various kinds attack man and beast, and occasionally swarms of locusts sweep over the land, reminding one of the plague preceding the Exodus, and of the description of the invading army by the prophet



Joel. Ex. 10 : 12-15 ; Joel 2 : 1-11. The principal minerals are granite, syenite, basalt, porphyry, limestone, alabaster, sandstone, and emeralds. The first four were formerly prized for the purposes of architecture and sculpture.

Language.—The sources of knowledge

respecting ancient Egypt are chiefly four : (1) the Pentateuch : (2) the writings of Manetho, B. C. 300-250, whose work is lost, but fragments of which have come down to us through Josephus, Julius Africanus, and Eusebius ; (3) the accounts of Greek travellers—



with which they cut granite and the mode in which Moses destroyed the golden calf indicate the progress they had made in using metals. In medicine also they were inferior only to the Greeks.

In *architecture* the Egyptians occupy the most distinguished place among the nations of antiquity. None have equalled them in the grandeur, massiveness, and durability of their structures. Mr. Ferguson says: "Neither Grecian nor Gothic architects understood more perfectly all the gradations of art and the exact character that should be given to every form and every detail. They understood also, better than any other nation, how to use sculpture in combination with architecture, and to make their colossi and avenues of sphinxes group themselves into parts of one great design, and at the same time to use historical paintings, fading by insensible degrees into hieroglyphics on the one hand and into sculpture on the other, linking the whole together with the highest class of phonetic utterance and with the most brilliant coloring, thus harmonizing all these arts into one great whole unsurpassed by anything the world has seen during the 30 centuries of struggle and aspiration that have elapsed since the brilliant days of the great kingdom of the Pharaohs."—*Handbook of Archi-*

*ecture*. And Poole observes: "In the whole range of ancient art Egyptian may take its place next after Greek. Indeed, in some instances it excels Greek, as when in animal forms the natural is subordinated to the ideal. The lions from Gebel Barkel . . . are probably the finest examples of the idealization of animal forms that any age has produced."—*Encyclopædia Britannica*, vol. vii. The pyramids and sphinxes, the immense temples, tombs, and remarkable obelisks, have called forth the admiration alike of the past and of the nineteenth century.

*Religion*.—In religion the ancient Egyptians had an idea of one supreme, self-existent creator, but this idea was mixed with the basest forms of polytheism and idolatry. Every town had its local divinities and its sacred animal or fetish. Herodotus remarked that it was easier to find a god than a man on the Nile. Seth, the destructive power of Nature, was for many centuries the special divinity of Lower Egypt, but he was at length displaced. There appear to have been various orders of gods, each town having a cycle called a society of the gods, or "the nine gods." The Egyptians explained this cycle as the self-development of Ra, the chief or supreme god, already

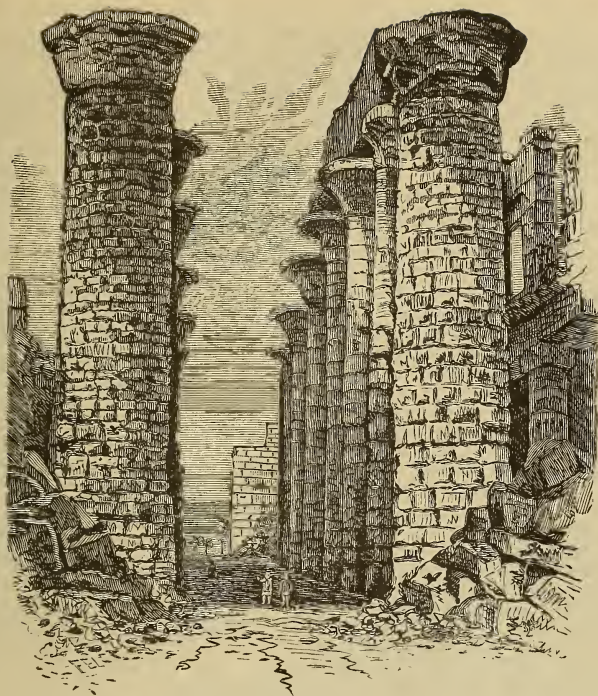


The Principal Egyptian Triad, Osiris, Isis, and Horus. (After Riehm.)

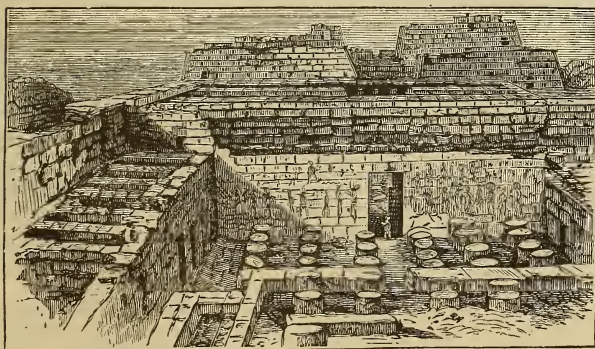
mentioned, and who appears to be identified in Egyptian history of the "eighteenth dynasty" with the sun and sun-worship.

Two lists of their deities are given: the first is according to the system of Memphis, the earlier capital, whose chief gods were Ptah, Ra, Shu or Mu,





Temple at Karnak. Column in the Great Hall. (After Photographs by Sebah.)



Temple of Medinet Abou at Thebes. (After Photographs by Sebah.)

Seb, Hesiri or Osiris, Hes, Seth or Sethos, and Har. Those of the system of Thebes, the later capital, were, according to Lepsius, Amen, Mentu, Atmu, Shu, Seb, Hesiri, Set, Har, and Sebek. These two systems, however, may be treated as one, consisting of male divinities with whom are associated goddesses. Wilkinson gives a list of thirteen triads of gods, two of whom were usually of equal rank and the third subordinate. At Philæ was the triad of Osiris, Isis, and Horus. Sun-worship was the primitive form of the Egyptian religion. Ra was represented as a hawk-headed man, generally bearing on his head the solar disk. Osiris (in Egyptian *Hesiri*) was usually represented as a mummy with a royal cap having ostrich plumes; he is the good being, the judge of all the dead, and is opposed to Seth, the evil being. The worship of these gods required priests, sacrifices, offerings of fruits, libations, and at some early periods human victims. Vast temples were built in honor of the deities, each town usually having at least one temple, and immense tombs were also constructed as a religious duty and connected with the worship of some of the gods, usually that of Osiris or a divinity of that group.

The Egyptians had a very strong belief in a future life, and were taught to consider their abode here merely as an inn upon the road to a future existence where there was no distinction in rank. After death the body was embalmed and often kept in the house for months or a year before the burial. See EMBALM. The mummy of a deceased friend was sometimes introduced at their parties and placed in a seat at the table as one of the guests. Herodotus says that the Egyptians were the first to maintain the immortality of the soul. They also believed in the transmigration of souls. Though "Moses was learned in all the wisdom of the Egyptians," the system of worship and religion which was given to the Hebrews under him is in marked contrast to the polytheistic and idolatrous forms of Egypt, and attests its divine origin.

*Chronology and History.*—As the father of nations, Egypt in its early history antedates all records, and is lost in obscurity. Egyptian history may be divided into 6 great periods:

(1) The Pharaohs or native kings, to B. C. 525; (2) the Persian, to B. C. 332; (3) the Ptolemies, to B. C. 30; (4) the Roman, to A. D. 640; (5) the Arab; (6) the Turk. Egyptian chronology is in a confused and unsettled condition. New information from the monuments has simply increased the difficulty of settling the many conflicting statements and establishing dates on a satisfactory basis. The principal facts that appear to be generally accepted are: (1) Menes is an historical person, and the first known king of Egypt. (2) The Great Pyramid, at Gizeh, dates from the fourth dynasty, and is an imperishable monument of the skill and resources of the people at that very remote period. (3) Manetho's lists of dynasties were chiefly, though not entirely, consecutive, as appears from the two lists of the first Pharaohs found in the temple of Abydos, the lists at Sakkarah, and another in Thebes: the duration of these dynasties, however, is not settled. (4) The Hyksos, or Shepherd-kings of Manetho, conquered and ruled Lower Egypt for centuries, breaking the continuity of the empire, but they were expelled by Amasis I. These Hyksos are not to be confounded with the Hebrews, whom Manetho deridingly calls "lepers." (5) During the eighteenth dynasty the empire of Egypt was in the height of its splendor, its conquests reaching to Babylon and Nineveh on the Euphrates, and over Nubia in the south. (6) No dates can be definitively fixed before the beginning of the twenty-second dynasty. The two noted authorities on this subject—M. Mariette and Prof. Lepsius—differ over 1100 years in their tables as to the length of dynasties I.—XVII. See J. P. Thomson in *Bibliotheca Sacra*, 1877, and Poole in *Encyclopædia Britannica*, vol. vii. Some have conjectured that Menes, the founder of Egypt, was identical with Mizraim, a grandson of Noah. Gen. 10:6.

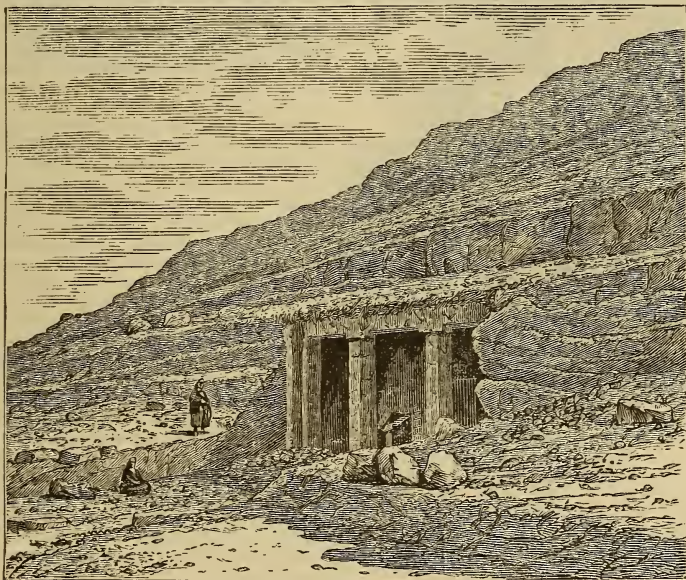
*Egypt and the Bible.*—To the Bible-reader the chief points of interest in Egyptian history are those periods when that country came in contact with the patriarchs and the Israelites.

1. The first point is the chronology of Egypt as compared with that of the Bible. On this it may be said that the

chronologies of both are in such an unsettled state that there cannot fairly be said to be an irreconcilable difference between them until both are more fully and definitively established. The ablest Egyptologists vary in their estimates of the duration of the empire about 3000 years. Menes, the first Pharaoh, began to reign, according to Bœckh, B. c. 5702; Mariette, B. c. 5004; Brugsch, B. c. 4455-4400; Chabas, B. c. 4000; Lepsius and Ebers, B. c. 3892; Bunsen, B. c. 3623-3039; Birch, B. c. 3000; Poole, B. c. 2700; Wilkinson, B. c. 2691; G. Rawlinson, B. c. 2450. Egyptologists generally agree that the chronology is wholly uncertain, and that we must wait for further light and better agreement among scholars. Bible chronology is likewise unsettled, some theologians holding to the "long" system of the Septuagint, which dates the Cre-

ation B. c. 5400 (Hales, 5400; Jackson, 5426), and others to the shorter system of the Hebrew text (Ussher, 4004; Petavius, 3983); hence no agreement can be attempted until the age of Solomon. From his time down there is no material disagreement in the two chronologies of Egypt and the Hebrew records.

2. The second point is the visit of Abraham to Egypt. Gen. 12:10-20. This visit took place, according to the shorter Hebrew chronology, about B. c. 1920, which would bring it, according to some, at the date of the Hyksos, or Shepherd-kings; others regard this as too late a date, and put it in the beginning of the twelfth dynasty; and his favorable reception is supposed to be illustrated by a picture in the tombs at Beni-Hassan (where are many remarkable sculptures), representing the arrival



Entrance to Tomb at Beni-Hassan. (From a Photograph.)

of a distinguished nomad chief with his family, seeking protection under Osirtasen II.

3. The third point of contact with

Scripture is Joseph in Egypt. Gen. 37:36. This beautiful and natural story has been shown to be thoroughly in accord with what is known of Egyptian



customs of that age. Inscriptions on the monuments speak of the dreams of Pharaoh: the butler's and baker's duties are indicated in pictures; one of the oldest papyri relates the story that a foreigner was raised to the highest rank in the court of Pharaoh; and Dr. Brugsch believes an inscription on a tomb at el-Kab to contain an unmis-



Profile of Ramesses II., the Pharaoh of the Oppression. (After Lepsius.)

takable allusion to the 7 years of famine in Joseph's time, as follows: "I gathered grain, a friend of the god of harvest. I was watchful at the seed-time. And when a famine arose through many years I distributed the grain through the town in every famine."

4. The fourth point of interest is the oppression of the Israelites in Egypt, and the Exodus. Ex. 1 : 8-22 ; 12 : 41. Who was the Pharaoh of the oppression, and who the Pharaoh of the Exodus? To this two answers are given by differ-

ent scholars: (1) Amosis or Aahmes I., the first ruler of the eighteenth dynasty, is identified with the Pharaoh of the oppression, and Thothmes II., about 100 years later, as the Pharaoh of the Exodus, by Canon Cook in Speaker's *Commentary on Exodus*, p. 443. (2) That Ramesses II., the third sovereign of the nineteenth dynasty, is the Pharaoh of the oppression, and Menephtah the Pharaoh of the Exodus, is the view now held by a majority of Egyptologists—as De Rougé, Chabas, Lenormant, Vigoroux, Bunsen, Lepsius, Ebers, and Brugsch. Ramesses II. is the Sesostris of the Greeks, who blended him with his father, Sethi I., or Sethos. He ruled 67 years and was the great conqueror and builder, covering his empire with monuments in glory of himself. "His name," says Dr. Ebers, "may be read to-day on a hundred monuments in Goshen." Among his many structures noted on monuments and in papyri are fortifications along the canal from Goshen to the Red Sea, and particularly at Pi-tum and Pi-rameses or Pi-ramessu; these must be the same as the treasure-cities Pi-thom and Ramesses built or enlarged by the Israelites for Pharaoh. Ex. 1 : 11. It is also said that under the reign of Ramesses III., nephew of Ramesses II., the name *jen Mosche*—i. e. "island" or "bank of Moses"—occurs among the towns of Middle Egypt. It is noted that Menephtah, the Pharaoh of the Exodus, lost a son, who is named on a monument at Tanis, which Brugsch connects with the loss of the first-born. But another fact is of more weight. Herodotus tells us that a son and successor of Sesostris undertook no warlike expeditions and was smitten with blindness for 10 years because he "impiously hurled his spear into the overflowing waves of the river, which a sudden wind caused to rise to an extraordinary height." Schaff says: "This reads like a confused reminiscence of the disaster at the Red Sea." The chief objection to this view is that it allows less than 315 years between the Exodus and the building of Solomon's temple; but the present uncertainties of the Hebrew and Egyptian chronologies deprive the objection of great weight.



5. After the Exodus the Israelites frequently came into contact with Egypt at various periods in their history. Through an Egyptian, David recovered



Portrait of Menephtah II, the Pharaoh of the Exodus. (From Riehm.)

the spoil from the Amalekites, 1 Sam. 30:11, etc.; Solomon made a treaty with Pharaoh and married his daughter, 1 Kgs. 3:1; Gezer was spoiled by Pharaoh and given to Solomon's wife, 1 Kgs. 9:16; Solomon brought horses from Egypt; Hadad fled thither for refuge, as did also Jeroboam, 1 Kgs. 10:28; 11:17; 12:2; Shishak plundered Jerusalem and made Judæa tributary, 1 Kgs. 14:26, and a record of this invasion and conquest has been deciphered on the walls of the great temple at Karnak, or el-Karnak. In this inscription is a figure with a strong resemblance to Jewish features, which bears Egyptian characters that have been translated "the king of Judah." Pharaoh-necho was met on his expedition against the Assyrians by Josiah, who was slain. 2 Kgs. 23:29, 30. Pharaoh-hophra aided Zedekiah, Jer. 37:5-11, so that the siege of Jerusalem was raised, but he appears to have been afterward attacked by Nebuchadnezzar. The sway of Egypt was checked, and finally overcome, by the superior power of Babylonia, and its entire territory in Asia was taken away. 2 Kgs. 24:7; Jer. 46:2. The books

of the prophets contain many declarations concerning the wane and destruction of the Egyptian power, which have been remarkably fulfilled in its subsequent history. See Isa. 19; 20; 30:3; 31:3; 36:6; Jer. 2:36; 9:25, 26; 43:11-13; 44:30; 46; Eze. 29; 30; 31; 32; Dan. 11:42; Joel 3:19; and "the sceptre of Egypt shall depart away." Zech. 10:11.

6. In the N. T. there are several references to the relations of the Israelites to Egypt as they existed in O. T. times; see Acts 2:10; 7:9-40; Heb. 3:16; 11:26, 27; but the interesting fact in the N. T. period was the flight of the holy family into Egypt, where the infant Jesus and his parents found a refuge from the cruel order of Herod the Great. Matt. 2:13-19.

7. Among the various other allusions to Egypt in the Bible are those to its fertility and productions, Gen. 13:10; Ex. 16:3; Num. 11:5; to its mode of irrigation as compared with the greater advantages of Canaan, which had rain and was watered by natural streams, Deut. 11:10; its commerce with Israel and the people of western Asia, Gen. 37:25, 36; 1 Kgs. 10:28, 29; Eze. 27:7; its armies equipped with chariots and horses, Ex. 14:7; Isa. 31:1; its learned men and its priests, Gen. 41:8, 45; 47:22; Ex. 7:11; 1 Kgs. 4:30; its practice of embalming the dead, Gen. 50:3; its aversion to shepherds, and its sacrifices of cattle, Gen. 46:34; Ex. 8:26; how its people should be admitted into the Jewish Church, Deut. 23:7, 8; the warnings to Israel against any alliance with the Egyptians, Isa. 30:2; 36:6; Eze. 17:15; 29:6; and to the towns of the country. Eze. 30:13-18. The records on existing monuments have been found to confirm the accuracy of all these allusions to the customs of the people.

*History.*—The history of Egypt, as drawn from other sources than the Scriptures, is confused, like the chronology upon which it depends for clearness and order. Of the thirty dynasties from Menes to the second Persian conquest, B. C. 340, some of the most noted earlier kings were Thothmes I. and III., Amenoph II. and III., Sethos or Sesostris, and Rameses II. and III. These built many of the vast and grand tem-

ples and palaces at Karnak and Luxor, and carried their conquests to Assyria and Ethiopia. Among the later rulers were Shishak or Sheshonk, Pharaoh-necho, Pharaoh-hophra, and Psammetichus. Its most populous cities were Thebes, Latopolis, Apollinopolis, Syene, Memphis, Heracleopolis, Arsinoë, Heliopolis, Bubastis, Sais, Busiris, Tanis, and Pelusium. The statements of some Greek and Roman writers that Egypt in its prosperity had 7,000,000 population and 20,000 cities are believed to be greatly exaggerated. This would require it to have sustained an average population to the square mile, exclusive of the desert, twice as great as the most densely-peopled lands of modern times. Egypt was conquered by Cambyses the Persian about B. C. 525; regained its independence under Amyrteus, of the twenty-eighth dynasty of native kings; was again conquered by the Persians under Darius Ochus, B. C. 340; by Alexander the Great, B. C. 332, when he founded Alexandria. After Alexander's death it formed a kingdom under the Grecian and Macedonian Ptolemies, the Greeks becoming the dominant class (the last of the Ptolemies reigned jointly with his sister and wife, the famous Cleopatra). After the battle of Actium, B. C. 30, Egypt became a Roman province. Under the Roman rule Alexandria continued to be the great mart of trade and the centre of learning and philosophy; for three centuries it was under Roman rule, and during that period Egypt was accounted the granary of Rome. On the transfer of the seat of empire to Constantinople, the Christians, who had been severely persecuted under its Roman rulers, gained the sway over the pagans, and for three centuries theological controversies raged with great fierceness. The Arab conquest under Caliph Omar came A. D. 640, followed by the Fatimite dynasty, A. D. 970, when Cairo was founded and made the capital. Saladin, the noted prime minister of the last of the Fatimites, assumed the sovereignty, with the title of sultan, A. D. 1170, and was a vigorous opposer of the Crusaders. The government was overturned by the Mamelukes about A. D. 1250; again conquered by Selim I., A. D. 1517; by Napoleon in 1798; by the combined forces of the English and the Turks in 1801;

and, soon after, Mehemet Ali, an Albanian adventurer, was made pasha, being nominally a vassal of Turkey, but his power was nearly absolute. Under the reign of his grandson, the present khedive or viceroy (since 1863), Egypt has been restored to some extent from its low condition, schools and colleges have been founded, commerce and manufactures encouraged, numerous reforms introduced, the Suez Canal completed and opened to the commerce of the world, railways and telegraphs have been constructed; but the condition of the people has not been improved, and poverty and misery prevail. The treasury of the khedive is nearly bankrupt. Egypt is "the old house of bondage under new masters."

The Presbyterian Church has established flourishing mission schools in Alexandria, Cairo, and Osiout, among the Copts.

*Monuments and Ruins.*—"Egypt is the monumental land of the earth," says Bunsen, "as the Egyptians are the monumental people of history." Among the most interesting ancient cities are: (1) On or Heliopolis, "the city of the Sun," 10 miles north-east of Cairo, where are traces of massive walls, fragments of sphinxes, and an obelisk of red granite, 68 feet high, bearing an inscription of Osirtasen I. of the twelfth dynasty, and erected, therefore, previous to the visit of Abraham and Sarah to the land of the Pharaohs. Formerly the two "Needles of Cleopatra" stood here also, but were removed to Alexandria during the reign of Tiberius; and one of them has lately been transported to London, and now stands on the banks of the Thames. Joseph was married at Heliopolis, Gen. 41: 45, and there (according to Josephus) Jacob made his home; it was probably the place where Moses received his education, where Herodotus acquired most of his skill in writing history, and where Plato, the Greek philosopher, studied. (2) Thebes "of the hundred gates," one of the most famous cities of antiquity, is identified with No or No-Ammon of Scripture. Jer. 46: 25; Eze. 30: 14-16; Nah. 3: 8. The ruins are very extensive, and the city in its glory stretched over 30 miles along the banks of the Nile, covering the places now known as *Luxor, Karnak,* and





ASCENT OF THE GREAT PYRAMID OF EGYPT. (From a recent Photograph.)

*Thebes.* (3) Memphis, the Noph of Scripture, Jer. 46 : 19. "Nothing is left of its temples and monuments but a colossal statue of Rameses II., lying mutilated on the face in the mud."

Only a very brief notice of the wonderful monuments can be given here. For convenience these may be grouped into two classes: (a) The pyramids, obelisks, and statues; (b) the palaces, temples, and tombs.



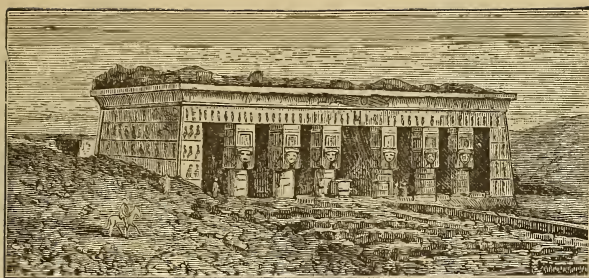
The Obelisk of On. (*Heliopolis.* From a Photograph by Good.)

(a) The number of pyramids still existing in Egypt is variously stated at from 45 or 65 to 130. Brugsch says "more than 70;" Lepsius speaks of no less than 30 that had escaped the notice of former travellers (1842-1844); others count as many as 130, including all pyramidal structures, ancient and modern. Piazza Smyth (1874) reduces them all to 38, and gives a list of them. The largest and most remarkable are those near

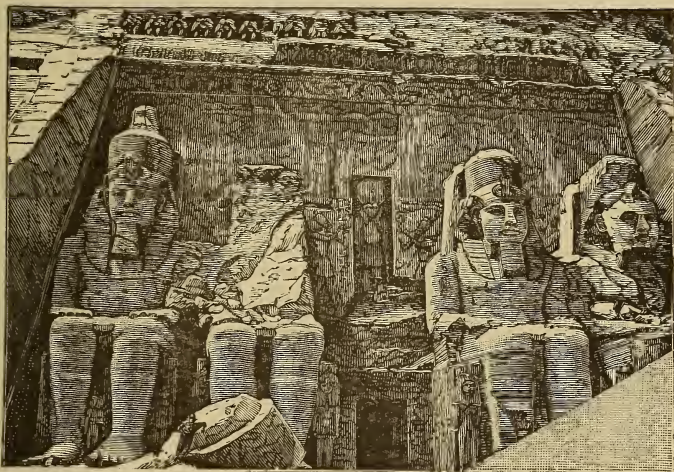
Memphis, at Sakkara, Aboosir, Dashoor, and Gizeh. The three at Gizeh are the most interesting of all. The largest of these is that of Cheops, which was erected from 2000 to 3000 years before Christ. It was old when Rome was built, when Homer sang, when David reigned, and even when Moses led out the Israelites. This pyramid, according to General Vyse, is 450 feet 9 inches high (it was formerly about 30 feet higher), the present length of its base is 746 feet (it was formerly 764 feet), and it covers an area of about 13 acres. It has been stripped of its polished stone casing in centuries past to adorn the palaces of Greeks, Romans, and Saracens. It is the largest, and probably the oldest, structure in the world. The second pyramid is scarcely inferior to the first in height, being 447 feet 6 inches high and having a base 690 feet 9 inches square. A great part of its casing has been preserved. The third pyramid is smaller than either of the other two, but in beauty and costliness of construction is unexcelled by any other pyramid. These colossal structures were erected as monuments and tombs of the kings. The body of the dead monarch was embalmed, placed in a stone sarcophagus, put into the massive tomb, and the entrance closed. See Schaff's *Bible Lands*, p. 40. Near the pyramids is the great Sphinx, a massive man-headed lion in a recumbent posture, nearly 190 feet long, with immense paws, formerly 50 feet in length. The vast figure is buried in the sand, except his colossal head. There are also six other smaller pyramids near the three here described, three standing to the east of the Great Pyramid and three to the south of the third one. Southward of those at Gizeh are the pyramids at Aboosir, and about 2 miles still farther are those of Sakkara, while about 5 miles beyond are those of Dashoor, two of which are built of stone and three of brick.

(b) Of the palaces, temples, and tomb-structures, the most remarkable is the famous Labyrinth, in the Feiyoom district, which Bunsen calls the most gorgeous edifice on the globe; it includes 12 palaces and 3000 saloons. The temples at Karnak and Luxor are the most interesting, the grandest among them





Temple of Hathor or Athor at Denderah. (After Photographs.)



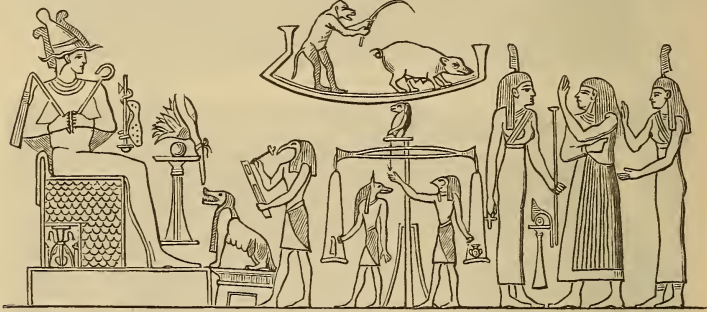
Front of Temple at Aboo Simbel, Nubia. (After Photographs.)



Avenue of Sphinxes and Propylon at Karnak. (After Photographs.)

all being the magnificent temple of Rameses II. See No and No-AMMON. There are ruins of temples at Denderah, Abydos, Philæ, Heliopolis, and at Ipsamboul, 170 miles south of Philæ, in Nubia. Among the noted tombs are those at Thebes, Beni-Hassan, and Osiout, and among the obelisks are those at

Luxor, Karnak, Heliopolis, and Alexandria. These wonderful ruins attest the magnificence and grandeur, but also the absolute despotism and slavery, of this land in the earliest ages and as far back as before the days of Abraham, and they also attest in the most impressive manner the fulfilment of prophecy.



Judgment of the Dead. (After Riehm.)

In a cave near Thebes 39 royal mummies and various other objects were discovered in 1881. Among the mummies was that of Rameses II., the Pharaoh of the oppression, which has been fully described by Maspero. A trilingual inscription, perhaps a century older than the Rosetta Stone, has also been lately found, and one of the oldest pyramids opened.

The Egyptians believed in the immortality of the soul, and that when the soul reached the Hall of Double Justice, the heart in its vase was placed in one scale, and the goddess of Truth in the other. Horus and a cynocephalus conducted the process of weighing, Anubis superintended, Thoth recorded the result, and Osiris, with 42 counsellors, pronounced sentence. If the heart was light, the soul suffered the torments of hell, or was sent into a pig or some unclean animal, then returned to begin life anew, and have another trial by judges. If the heart was heavy, the soul was sent to the regions of the blest. (See Baedeker's *Lower Egypt*, p. 137.)

For ancient Egypt see the following works: Caylus, Comte de, *Recueil d'Antiquités Égyptiennes*, etc., Paris, 1761-67, 7 vols. 4to; Alexander, *Egyptian Monuments now in the British Museum*,

collected by the French Institute, 1805-7, 5 parts roy. fol.; Birch, S., *Fac-similes of the Egyptian Relics discovered at Thebes in the Tomb of Ach Hotep*, 1820, oblong fol.; Rosellini, *I Monumenti dell'Egitto e della Nubia*, Pisa, 1832-44, 3 vols. atlas fol. and 9 vols. 8vo of text; Sharpe, *Egyptian Inscriptions from the British Museum*, etc., London, 1835-65, 2 series roy. fol.; Bonomi and Arundale, *Gallery of Antiquities in the British Museum with Inscriptions by Birch*, 1844, 2 parts; Bunsen, *Egypt's Place in Universal History*, 1848-67, 5 vols. 8vo, vol. v. being a hieroglyphical lexicon and grammar by S. Birch; Lepsius, *Chronologie der Ägypter*, etc., Berlin, 1849, imp. 4to; Lepsius, *Denkmäler aus Ägypten und Äthiopien*, Berlin, 1849-59, 12 vols. eleph. fol. and 1 vol. of introductory text, imp. 4to.; Rougé, *Rituel Funéraire de Anciens Égyptiens*, Paris, 1861-66, 5 livraisons. imp. fol.; Pleyte, *Études Égyptologiques*, Leide, 1866-69, 7 parts 4to; Brugsch, *Dictionnaire Hieroglyphique*, Leipzig, 1867, fol.; Ebers, *Ägypten und die Bücher Mose's*, vol. i., Leipzig, 1868, 8vo.; Pleyte, *Les Papyrus Rollin de la Bibliothèque Impériale de Paris*, 1868, atlas 4to; Frith, *Egypt and Palestine Photographed and Described*, 1870, 2 vols. roy. fol.; Wil-

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**E'HI** (*my brother*), a son of Benjamin, Gen. 46: 21; called Ahiram, Num. 26: 38; Aher, 1 Chr. 7: 10; Aharah, 8: 1.

**E'HUD** (*union*). 1. A great-grandson of Benjamin. 1 Chr. 7: 18; 8: 6.

2. A son of Gera, of the tribe of Benjamin, who delivered the Israelites from the oppression which they suffered under Eglon, king of Moab. Jud. 3: 15. The Israelites sent Ehud to pay some tax or tribute to Eglon as a token of their allegiance. Under the pretence that he had some secret message to the king, he obtained a private audience; and while they were together, Ehud drew a dagger which he had made expressly for the purpose, and gave him a mortal wound. The custom of delivering confidential messages in secret appears to have been so common that the attendants of Eglon left his presence as soon as Ehud's wish was known. Such is the custom in Eastern courts at this day; as soon as a confidential message is announced the audience-chamber is cleared of all but the messenger. Ehud fled toward Mount Ephraim; and summoning the oppressed Israelites to his help, they secured the fords of the Jordan, so that the Moabites, by whom their land was garrisoned, might not escape. As soon as he had collected a sufficient force he fell upon the Moabites, and cut them off in every direction. "And the land had rest fourscore years." Jud. 3: 26-30.

**E'KER** (*a rooting up*), a descendant of Judah. 1 Chr. 2: 27.

**EK'RON** (*emigration*), the most northerly of the five cities of the Philistines, Josh. 13: 3; in the lowlands of

Judah, 15: 11; conquered by Judah, 15: 45; allotted to Dan, 19: 43; conquered by Samuel, 1 Sam. 5: 10; 7: 14; again a Philistine city, 1 Sam. 17: 52; 2 Kgs. 1: 2; Jer. 25: 20; Am. 1: 8; Zech. 9: 5; now called *Akir*, on a hill 12 miles south-east of Joppa, a wretched village of about 50 mud hovels. The prophecy has been fulfilled, "Ekron shall be rooted up." Zeph. 2: 4.

**EL**, which often occurs as an element of Hebrew words and names, signifies "strength," and is applied not only to Jehovah, but to heathen gods.

**EL'ADAH**, an Ephraimite. 1 Chr. 7: 20.

**E'LAH** (*terebinth*). 1. An Edomite chieftain. Gen. 36: 41; 1 Chr. 1: 52.

2. The father of one of Solomon's provision officers. 1 Kgs. 4: 18.

3. The son and successor of Baasha, king of Israel. He reigned 2 years, b. c. 930-928, and was assassinated by Zimri, one of his military officers, while revelling at the house of his steward, Arza, at Tirzah. 1 Kgs. 16: 6-10.

4. The father of Hoshea, the last king of Israel. 2 Kgs. 15: 30; 17: 1; 18: 1, 9.

5. A son of Caleb, the son of Jephunneh. 1 Chr. 4: 15.

6. A Benjamite. 1 Chr. 9: 8.

**E'LAH** (*terebinth*), **VALLEY OF**, where David slew Goliath. 1 Sam. 17: 2, 19; 21: 9. It is now called *Wady es-Sunt*, or "Acacia Valley," 14 miles south-west of Jerusalem. The valley is about a quarter of a mile wide, and has steep sides rising to a height of about 500 feet. The torrent or brook has a deep channel in the middle of the valley, and its course is strewn with smooth white stones. Terebinth trees, which gave the original title to the valley, are still found there.

**E'LAM** (*age*). 1. The eldest son of Shem, and ancestor of the Elamites and Persians. Gen. 10: 22; 1 Chr. 1: 17.

2. A Korhite Levite in the time of David. 1 Chr. 26: 3.

3. A chief man of Benjamin. 1 Chr. 8: 24.

4. "Children of Elam" returned from Babylon. Ezr. 2: 7; 8: 7; Neh. 7: 12.

5. Children of "the other Elam" likewise returned. Ezr. 2: 31; Neh. 7: 34. Their representative sealed the cove-



nant. Neh. 10:14. Some had foreign wives. Ezr. 10:26.

6. A priest who helped to dedicate the wall. Neh. 12:42.

**E'LAM**, a country peopled by the descendants of Shem, and called, after his son, Elam. Gen. 10:22. It lay south of Assyria and west of Persia proper, and reached to the Persian Gulf. Herodotus called it Cissia. It was a province of Persia, of which Susa was capital. Ezr. 4:9; Dan. 8:2.

*History.*—Elam was a strong power in Abram's time. Gen. 14:9. Its people aided in the destruction of Babylon, Isa. 21:2; invaded Israel, 22:6. Its destruction was foretold. Jer. 49:34-39; 25:25; Eze. 32:24, 25. A remarkable statement illustrating the truth of the Scriptures in respect to Elam has lately been deciphered from Assyrian cylinders in the British Museum. Assur-banipal records, B. C. 668-626, "In my fifth expedition, to Elam I directed the march. . . . I overwhelmed Elam through its extent. I cut off the head of Te-unman, their wicked king, who devised evil. Beyond number I slew his soldiers. . . . For a month and a day Elam to its utmost extent I swept." There are other records equally remarkable, but there is not space to quote them.

**EL'ASAH** (*whom God made*). 1. The son of Shaphan. Jer. 29:3.

2. A priest who had a foreign wife. Ezr. 10:22.

**E'LATH**, or **E'LOTH** (*trees*), a seaport-town of Edom, at the northern end of the eastern arm of the Red Sea. Deut. 2:8; 2 Chr. 8:17. It is usually associated in Scripture with Ezion-geber. The children of Israel passed by it; it was a part of David's conquest, Deut. 2:8; 2 Sam. 8:14; was a place of importance in Solomon's time, 1 Kgs. 9:26, 28; was recaptured by the Edomites, 2 Kgs. 8:20; was retaken by Uzziah, 2 Kgs. 14:22; 2 Chr. 26:2, who rebuilt it; was afterward taken by the king of Damascus, 2 Kgs. 16:6, and later by Assyria, 2 Kgs. 16:7-9. Stanley thinks that Elath was on the site of modern *Akaba*, and Robinson placed it on a mound near *Akaba*. Palm-groves still exist there.

**EL-BETH'EL** (*the God of Bethel*),

the name given by Jacob to the place where he built an altar, or to the altar itself. Gen. 35:7; comp. 33:20. See **BETHEL**.

**EL'DAAH** (*whom God calls*), the last named son of Midian, and a grandson of Abraham by Keturah. Gen. 25:4; 1 Chr. 1:33.

**EL'DAD** (*whom God loves*), AND **ME'DAD** (*love*), were of the 70 elders of Israel appointed by Moses to assist him in the government of the people. Num. 11:26. When the elders were assembled around the tabernacle to seek wisdom from God on a particular occasion, Eldad and Medad were absent. The Spirit of God was, however, poured out on them in the camp, and they prophesied. Their proceeding was represented to Moses, and he was asked to prohibit them, but he declined, and, so far from wishing them to be silenced, he uttered a prayer that all the people might receive the same spirit which was upon Eldad and Medad.

The passage is important as proving the distribution of the spirit of prophecy, which had been concentrated in Moses. The mode of prophecy of these men was perhaps the extempore production of hymns chanted forth to the people. Compare the case of Saul. 1 Sam. 10:11.

**ELD'ERS**, a comprehensive title, the peculiar force of which must be determined by the connection. Ex. 3:16.

1. *Old Testament Usage.*—During the sojourn of Israel in Egypt the elders, Ex. 4:29-31, were probably either the heads of tribes or the oldest and most judicious of the people. And though their authority was in its nature paternal, they were regarded to a certain extent as the representatives of the nation. In the Hebrew commonwealth every city had its elders. Deut. 19:12; 21:2-9; Josh. 20:4; Jud. 8:14; Ezr. 10:14.

There was a body of elders, however, selected and appointed for special duties, Num. 11:16, 17, 24, 25, and they seem to have been taken from the general class of elders. The expression is, "Gather unto me seventy men of the elders of Israel, whom thou knowest to be elders of the people, and officers over them." The 70 men who were with Moses at Mount



Sinai were also 70 of the elders of Israel. Ex. 24:1, 9. At a subsequent period of Jewish history we find a tribunal of 70 elders, known as the Sanhedrin, which the Rabbins maintain was a continuance of the original appointment of elders by Moses. Elders are mentioned in the Maccabæan times, about B. C. 175, 1 Macc. 7:33; 12:6; and in the N. T. are associated, but not to be confounded, with the chief priests and scribes. Matt. 16:21, etc. See SANHEDRIN.

2. *New Testament Usage.*—The name *elder* or *presbyter* is no doubt of Jewish-Christian origin, a translation of the Hebrew title applied to the rulers of the synagogues, on whom devolved the conduct of religious affairs. Referring originally to age and dignity, it came to apply to office. The term *bishop* (borrowed, in all probability, from the political relations of the Greeks), while applied to the same office of elder or presbyter, refers to the official duty and activity of these rulers of congregations. In Acts 20:28, Paul addresses as "bishops" ("overseers" in our version) the very same rulers of the Ephesian church who had just before (v. 17) been called "elders." In Phil 1:1 he salutes the saints in Philippi, with the "bishops and deacons," without mentioning the elders, which has been explained by supposing the latter to have been identical with the bishops. The plural form is further evidence, since there cannot be more than one diocesan "bishop," in the latter sense, in any one church. Tit. 1:5 and the other appropriate passages in the pastoral Epistles prove the same fact.

As to the time and manner of the introduction of eldership we have no such information as is given respecting the diaconate. Acts 6. But we conjecture that it came early in the Church—perhaps was even co-eval with it; in which case it is no wonder that its introduction is not mentioned. As the office was a Christian imitation of the Jewish "rulers of the synagogues," who conducted the prayer, reading, and exposition which constituted the service, every church had a number of elders. There is in the N. T. no set distinction made between the teaching and the ruling elder; both offices were united in the same person. See BISHOP.

ELDERS, ESTATE OF THE. Acts 22:5. See ESTATE OF THE ELDERS.

**E'LEAD** (*whom God praises*), an Ephraimite. 1 Chr. 7:21.

**ELEA'LEH** (*whither God ascends*), a city east of Jordan; given to the Reubenites, Num. 32:3, 37; afterward possessed by Moab, Isa. 15:4; 16:9; Jer. 48:34; now *el-A'al* ("the high"), 1 mile north-east of Heshbon.

**ELE'ASAH** (*whom God made*). 1. A descendant of Judah. 1 Chr. 2:39.

2. A descendant of Saul. 1 Chr. 8:37; 9:43. The name elsewhere in the A. V. is *Elasah*.

**ELEAZAR** (*God's help*). 1. The third son of Aaron, Ex. 6:23, and his successor in the office of high priest, which he held for upward of 20 years, and his family after him till the time of Eli. Nadab and Abihu, Eleazar and Ithamar, together with their father, Aaron, were consecrated to the sacerdotal office. The first two were struck dead for offering strange fire. See ABIHU. Eleazar, being the eldest surviving son, succeeded his father, and was himself succeeded by his eldest son, Phinehas, according to the covenant. Num. 25:10, 13. The time of Eleazar's death is not given, but Josephus, probably representing Jewish tradition, says it was at the same time as Joshua's, or 25 years after Moses. The office continued in Eleazar's line through seven successions, and then passed into the line of Ithamar in the person of Eli, who was both high priest and judge, but was restored to the family of Eleazar in the person of Zadok. Comp. 1 Sam. 2:35; 1 Kgs. 2:27.

2. The son of Abinadab, to whose care the ark was committed when it was sent back by the Philistines. 1 Sam. 7:1.

3. A warrior of distinguished courage, two of whose exploits are recorded in 1 Chr. 11:11-18 and 2 Sam. 23:9.

4. A Levite, son of Merari, who is mentioned as having no sons: but his daughters were married by their "brethren"—*i. e.* cousins. 1 Chr. 23:21.

5. A priest who took part in Nehemiah's dedicatory feast. Neh. 12:42.

6. One with a foreign wife. Ezr. 10:25.

7. A Levite. Ezr. 8:33.

8. An ancestor of Joseph. Matt. 1:15.

**ELECT', ELEC'TION.** The Greek word (*eklektos*) for "elect" or "chosen" comes from a verb meaning "to choose." It is applied to persons or things. Luke 14:7; John 6:70. The verb is uniformly translated in A. V. "choose," but the adjective both "chosen" and "elect." Luke 23:35; cf. 18:7. Choice implies preference, hence approval, favor, delight, as in Luke 23:35 the Messiah is called "the chosen of God"—*i. e.* the One in whom God takes pleasure.

The elect in N. T. usage are those chosen of God unto salvation, who therefore enjoy his favor and lead a holy life in communion with him. Matt. 24:22; Mark 13:27; Luke 18:7; Rom. 8:33; Tit. 1:1. Paul once speaks of "the election," Rom. 11:7, instead of "the elect," just as he says "the circumcision" instead of "the circumcised." Rom. 2:26. In Matt. 22:14 the calling of God is distinguished from the choosing of God: "Many are called, but few are chosen." All are called who hear the sound of the gospel and are invited to accept its terms of salvation, but those only are chosen who repent and believe and persevere to the end.

**ELECT LADY.** 2 John 1. This title is applied by John to some eminent Christian woman, or else it was a figurative expression denoting a Christian church.

**EL-ELO-HE-IS-RAEL** (*strength of God*), the name which Jacob gave to an altar near Shechem, Gen. 33:18-20; probably the place where Abraham had built an altar. Gen. 12:7. The *el* designates God as the mighty One, able to do whatsoever he pleased. He delivered Jacob, whose other name—"Israel"—denoted his power with God.

**ELEMENTS,** Gal. 4:3, 9, elsewhere rendered **RUDIMENTS**, Col. 2:8, 20, or the first principles of an art or science, is a term applied to the ceremonial ordinances of the Mosaic law, which were weak, and beggarly, inasmuch as they consisted very much in outward observances, Heb. 9:1, and were of temporary and partial service, when compared with the disclosures of grace and mercy which they were designed to shadow forth. In the case of the Colossians, probably, these rudiments of the world embraced the doctrines of some vain and deceitful philosophy.

**E'LEPH** (*the ox*), a city of Benjamin. Josh. 18:28. The Pal. Memoirs suggest *Lijta*, a village about 2 miles north-west of Jerusalem, as its site.

**EL'EPHANT.** See **IVORY.**

**ELHA'NAN** (*whom God bestowed*).

1. One of David's warriors, who slew a Philistinian giant. 2 Sam. 21:19; 1 Chr. 20:5.

2. Another of David's warriors. 2 Sam. 23:24; 1 Chr. 11:26.

**E'LI** (*ascent, elevation*), a descendant of Ithamar, the fourth son of Aaron, and successor of Abdon as high priest and judge of Israel. 1 Sam. 2:11. In consequence of his negligence or injudicious management of his two sons, Hophni and Phinehas, he suffered severe chastisement. Samuel was directed to disclose to Eli the judgments that would come upon his family, 1 Sam. 3:13, 14, chiefly because of his neglect of paternal duty. The old man received the intelligence with remarkable submission, but it was not until 27 years after that God fulfilled his threatenings. Then his two sons were both slain in the same battle with the Philistines, into whose hands the ark of God fell. The aged priest, then in his 98th year, was so overwhelmed when these calamities were made known to him that he fell backward from his seat and broke his neck. He had governed the Hebrews in all their concerns, civil and religious, for the long period of 40 years. 1 Sam. 4:18. See **ELOR.**

**E'LI, E'LI, LA'MA SABACH'THANI** (*my God, my God, why hast thou forsaken me*), our Lord's cry upon the cross. Matt. 27:46. The words are Syro-Chaldaic, but are more correctly given in Mark 15:34.

**ELI'AB** (*to whom God is father*). 1. The name of the prince of Zebulun when the census at Sinai was taken. Num. 1:9; 2:7; 7:24, 29; 10:16.

2. The father of Dathan and Abiram. Num. 16:1, 12; 26:8, 9; Deut. 11:6.

3. The eldest brother of David. 1 Sam. 16:6; 17:13, 28; 1 Chr. 2:13; 2 Chr. 11:18.

4. A Levite, ancestor of Samuel. 1 Chr. 6:27. In 1 Sam. 1:1 he is called Elihu, and in 1 Chr. 6:34, Eliel.

5. A Gadite leader who joined David when in hold. 1 Chr. 12:9.

6. A Levite who was both a porter

and a musician. 1 Chr. 15:18, 20; 16:5.

**ELI'ADA** (*whom God knows*). 1. A son born to David in Jerusalem. 2 Sam. 5:16; 1 Chr. 3:8. In 1 Chr. 14:7 he is called Beeliada—Baal substituted for El, the true God.

2. A Benjamite, one of Jehoshaphat's captains. 2 Chr. 17:17.

**ELI'ADAH** (*whom God knows*), the father of Rezon. 1 Kgs. 11:23-25.

**ELI'AH** (*my God is Jehovah*). 1. A Benjamite chief. 1 Chr. 8:27.

2. One who had a foreign wife. Ezr. 10:26.

**ELI'AHBA** (*whom God hides*), one of David's mighty men. 2 Sam. 23:32; 1 Chr. 11:33.

**ELI'AKIM** (*whom God establishes*). 1. The master of the household of Hezekiah, and one of the commissioners appointed to treat with the king of Assyria. 2 Kgs. 18:18, 26, 37; 19:2; Isa. 22:20; 36:3, 11, 22; 37:2.

2. The son and successor of Josiah, king of Judah. His name was changed to Jehoiakim. 2 Kgs. 23:34; 2 Chr. 36:4.

3. A priest who helped to dedicate the wall. Neh. 12:41.

4, 5. Two persons in Christ's genealogy. Matt. 1:13; Luke 3:30.

**ELI'AM** (*God's people*). 1. The father of Bath-sheba, 2 Sam. 11:3; called Ammiel in 1 Chr. 3:5; the names mean the same.

2. One of David's warriors. 2 Sam. 23:34.

**ELI'AS**, the Greek form of Elijah, used in the N. T. See ELIJAH.

**ELI'ASAPH** (*whom God added*). 1. The chief of Gad when the second census was taken. Num. 1:14; 2:14; 7:42, 47; 10:20.

2. A Levite. Num. 3:24.

**ELI'ASHIB** (*whom God restores*). 1. A priest in the time of David. 1 Chr. 24:12.

2. A descendant of David. 1 Chr. 3:24.

3. The high priest in the time of Nehemiah. Ezr. 10:6; Neh. 3:1, 20, 21; 12:10, 22, 23; 13:4, 7, 28.

4. A Levite who had a strange wife. Ezr. 10:24.

5, 6. Two similar offenders. 10:27, 36.

**ELI'ATHAH** (*to whom God comes*), a Levite musician in the time of David. 1 Chr. 25:4, 27.

**ELI'DAD** (*whom God loves*), the Benjamite representative in the allotment of Canaan. Num. 34:21.

**E'LIEL** (*to whom God is strength*). 1. A chief of cis-Jordanic Manasseh. 1 Chr. 5:24.

2. An ancestor of Samuel. 1 Chr. 6:34.

3, 4. A Benjamite chief. 1 Chr. 8:20, 22.

5, 6. Warriors under David. 1 Chr. 11:46, 47.

7. A Gadite chief who joined David in the hold. 1 Chr. 12:11.

8. A Kohathite Levite in David's time. 1 Chr. 15:9, 11.

9. An overseer of offerings in Hezekiah's reign. 2 Chr. 31:13.

**ELIE'NAI** (*toward Jehovah are my eyes*), a Benjamite chief. 1 Chr. 8:20.

**ELIE'ZER** (*God is help*). 1. Abraham's steward and confidential servant. Gen. 15:2.

2. The second son of Moses and Zipporah. Ex. 18:4; 1 Chr. 23:15, 17; 26:25.

3. A Benjamite chief. 1 Chr. 7:8.

4. A priest in David's reign. 1 Chr. 15:24.

5. A ruler of the Reubenites in David's time. 1 Chr. 27:16.

6. A prophet who rebuked Jehoshaphat. 2 Chr. 20:37.

7. A prominent Jew sent by Ezra to fetch Levites. Ezr. 8:16.

8, 9, 10. Those who had foreign wives. Ezr. 10:18, 23, 31.

11. One of Christ's ancestors. Luke 3:29.

**ELIHO'E'NAI** (*toward Jehovah are my eyes*), one who returned with Ezra. Ezr. 8:4.

**ELIHO'REPH** (*God his recompense*), one of Solomon's scribes. 1 Kgs. 4:3.

**ELI'HU** (*God is he*; i. e. *Jehovah*). 1. An ancestor of Samuel the prophet. 1 Sam. 1:1.

2. The eldest brother of David. 1 Chr. 27:18.

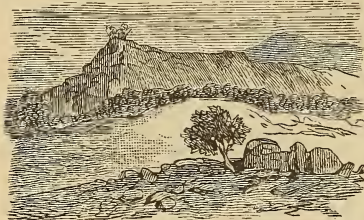
3. A chief of Manasseh who followed David to Ziklag. 1 Chr. 12:20.

4. A Korhite Levite in the time of David. 1 Chr. 26:7.

5. The son of Barachel the Buzite, a friend of Job, and a kind of arbitrator in the controversy between him and three other of his acquaintances, who had come

to sympathize with him in his calamities. Job 32:2. Elihu was the youngest of them all, and therefore diffident about giving his opinion in the presence of such old men, but still, in opposition to the three friends, who accused Job of secret sins, he sets forth in soothing and yet faithful discourse the idea of the disciplinary nature of suffering, and therefore tells Job to submit himself in loving confidence unto Jehovah's chastening hand. See JOB.

**ELIJAH** (*my God is Jehovah*), OR **ELIAS** (which is the Greek form of the name). Matt. 17:3. A native of Gilead, and called the "Tishbite," probably from the name of the town or district in which he lived. 1 Kgs. 17:1. He was one of the greatest of prophets. He is first introduced to our notice as a messenger from God to Ahab, the wicked king of Israel, probably in the tenth year of his reign. He was sent to utter a prophecy of a three years' drought in the land of Israel. After delivering this startling and distressing prophecy, he was directed to flee to the brook Cher-



Place of Elijah's Sacrifice.

ith, where he was miraculously fed by ravens. When the brook had dried up he was sent to a widow-woman of Zarephath, and again the hand of the Lord supplied his wants and those of his friends. He raised the widow's son to life. 1 Kgs. 17. After the famine had lasted the predicted period, Elijah encountered Ahab, and then ensued the magnificent display of divine power and of human trust upon the ridge of Carmel. ch. 18. See AHAB.

The reaction from such a mental strain left the prophet in a weak, nervous condition, and in a fit of despondency he fled from Jezebel into the "wilderness" and desired death. But by angel-food nourished and inspirited,

he journeyed 40 days, until he reached Mount Sinai. There the downcast man of God was witness of Jehovah's strength and experienced Jehovah's tenderness in a very remarkable vision. 1 Kgs. 19:9-18. Encouraged by the assurance that contrary to his supposition he did *not* stand alone as the only worshipper of the Lord in Israel, and, moreover, having a fresh commission granted him, forth from Mount Sinai he was sent with renewed zeal and confidence. He anointed Elisha to be prophet in his room. ch. 19. He then retired into privacy, but after the dastardly murder of Naboth he suddenly appeared before the guilty king and announced the judgment of Jehovah against the royal pair. ch. 21. Several years after occurred the prophecy of Ahaziah's death. 2 Kgs. 1:3. See AHAZIAH. The slaughter by fire of the two companies of troops sent to take Elijah must have greatly increased the popular awe of the prophet.

After executing the prophetic office for probably 15 years Elijah was translated to heaven in a miraculous manner. Elisha had persisted in accompanying him across the Jordan, and it was while they were talking together that with a "chariot of fire" Elijah was carried up. Fifty men of the sons of the prophet were witnesses of the extraordinary scene, although they only beheld it afar off. A fruitless search was made for the body of Elijah, under the impression that the Spirit had deposited it somewhere. 2 Kgs. 2. B. C. 896.

Malachi prophesied, 4:5, that Elijah would reappear as the forerunner of the Messiah. Our Lord explained to his disciples that Elijah did really appear in the person of John the Baptist. Elijah, with Moses, appeared on the Mount of Transfiguration, conversing with Jesus. Luke 9:28-35.

Elijah was the prophet of deeds. He left no writings save the letter to Jehoram, king of Judah, 2 Chr. 21:12-15, delivered after his translation. But he made a profound impression upon his contemporaries as a bold man, faithful, stern, self-denying, and zealous for the honor of God.

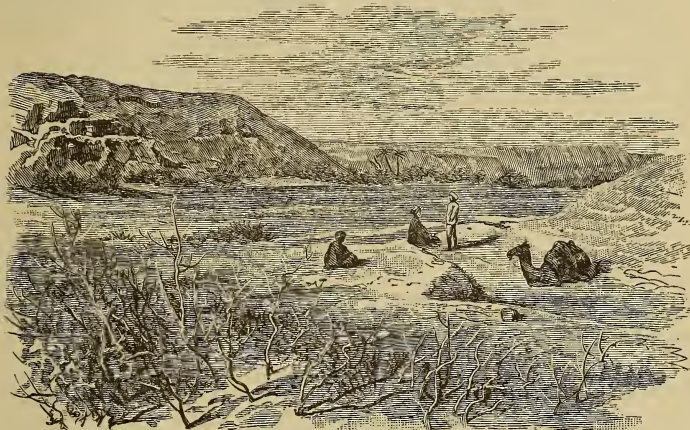
2. A priest who had married a foreign wife. Ezr. 10:21.

**EL'IKA** (*God is rejecter?*), one of David's warriors. 2 Sam. 23:25.



**E'LIM** (*trees*), the second station of Israel after crossing the Red Sea. Ex. 15:27; Num. 33:9. It had 12 wells and 70 palm trees, and has been identified with *Wady Gharandel*, which is the

first pleasant spot in the wilderness after leaving *'Ayûn Mâsa*. The water is the best on the whole route from Cairo to Sinai. A few palm trees still remain. Others locate Elim a little farther south,



Elim, Sinai (*Wady Gharandel*. After a Photograph by Frith.)

in *Wady Useit* or in *Wady Taiyibeh*. It certainly must have been in this neighborhood of running brooks, feathery tamarisks, wild acacias, and stately palm trees.

**ELIM'ELECH** (*God is his king*), a Bethlemite, and the husband of Naomi, Ruth's mother-in-law. Ruth 1:2, 3; 2:1, 3; 4:3, 9.

**ELIOE'NAI** (*toward Jehovah are my eyes*). 1. Head of a Benjamite family. 1 Chr. 7:8.

2. Head of a Simeonite family. 1 Chr. 4:36.

3. A Korhite Levite. 1 Chr. 26:3.

4. One of David's descendants. 1 Chr. 3:23, 24.

5. A priest who had a foreign wife. Ezr. 10:22; Neh. 12:41.

6. Another who had a foreign wife. Ezr. 10:27.

**EL'IPHAL** (*whom God judges*), one of David's warriors, 1 Chr. 11:35; called Eliphelet in 2 Sam. 23:34.

**ELIPH'ALET** (*God his deliverance*), one of David's sons, 2 Sam. 5:16; 1 Chr. 14:7; called Eliphelet in 1 Chr. 3:8.

**EL'IPHAZ, OR ELI'PHAZ** (*God*

*his strength*). 1. The son of Esau and Adah, and father of Teman. Gen. 36:4, 10-16; 1 Chr. 1:35, 36.

2. One of Job's three friends. Job 2:11. He is called the Temanite; hence it has been inferred he was a descendant of the Teman mentioned above. His part in the discussions with Job is marked by dignity and ability. His theme is the unapproachable majesty and purity of God. 4:12-21; 15:12-16. See JOB, BOOK OF.

**ELIPH'ELEH** (*whom God makes distinguished*), a Levite porter and musician. 1 Chr. 15:18, 21.

**ELIPH'ELET** (*God his deliverance*). 1. One of David's warriors, 2 Sam. 23:34; called Eliphal in 1 Chr. 11:35.

2. A son of David, 1 Chr. 3:6; called Elpalet in 1 Chr. 14:5.

3. Another, and apparently the last, of David's sons, 1 Chr. 3:8; called Eliphalet in 2 Sam. 5:16; 1 Chr. 14:7.

4. A descendant of Saul. 1 Chr. 8:39.

5. One who returned with Ezra. Ezr. 8:13.

6. One who had a foreign wife. Ezr. 10:33.

**ELIS'ABETH** (*God her oath*; i. e. *worshipper of God*), the wife of Zacharias, and mother of John Baptist. Luke 1:5.

**ELISE'US**, the Greek form of Elisha; used in Luke 4:27.

**ELI'SHA** (*God is salvation*), the disciple and successor of Elijah. He was the son of Shaphat, and a native of Abel-meholah. 1 Kgs. 19:16. Elijah anointed him, by divine command, at Abel-meholah, where he found Elisha ploughing. He threw his mantle over him as they stood in the field, thus signifying the service to which he was called. Elisha promptly obeyed the call, and leaving his oxen in the field took leave of his father and mother and followed Elijah. He did not perform any independent service until Elijah's translation, which took place some 8 years afterward. He then became the head of the school of the prophets. He was the counsellor and friend of successive kings. He was the opposite to Elijah in most things. He lived in the city or with his students, honored and sought for, a welcome guest in the homes he graced by his presence. And yet he was filled with a "double"—i. e. an elder brother's—portion of Elijah's spirit, both to work miracles and to give counsel for present and future emergencies. He multiplied the widow's oil, and when the son of the good Shunammite—God's reward to her for her kindness to his prophet—died, he raised him to life. He cured Naaman, smote Gehazi with leprosy, misled the Syrians, foretold abundant food, and when dying gave the king the promise of victory. Strangely enough, a year after his burial, during the guerrilla-warfare kept up between the Israelites and the Moabites, when a dead man was accidentally put in his tomb, no sooner had the two dead bodies touched than the later dead revived and lived. But God did not recall his beloved back to earth. 2 Kgs. 13:21.

We find the history of Elisha recorded in 2 Kgs. 2-9 and 13:14-21. He exercised the prophetic office upward of 60 years. B. C. cir. 892-832.

**ELI'SHAH** (*God is salvation*), a son of Javan, who is supposed to have settled upon some islands of the sea. Gen. 10:4; Eze. 27:7.

**ELI'SHAH** (*God is salvation*),

**THE ISLES OF**, from whence Tyre obtained her blue and purple. Eze. 27:7. They are generally identified with Eolis, Lesbos, Tenedos, and other islands of the Grecian Archipelago.

**ELISH'AMA** (*whom God hears*).

1. The prince of Ephraim in the wilderness of Sinai. Num. 1:10; 2:18; 7:48, 53; 10:22; 1 Chr. 7:26.

2, 3. Sons of David. 2 Sam. 5:16; 1 Chr. 3:6, 8; 14:7.

4. A priest in Jehoshaphat's day. 2 Chr. 17:8.

5. A descendant of Judah. 1 Chr. 2:41.

6. The grandfather of Ishmael, who killed Gedaliah. 2 Kgs. 25:25; Jer. 41:1.

7. A scribe to Jehoiakim. Jer. 36:12, 20, 21.

**ELISH'APHAT** (*whom God judges*), a captain employed by Jehoiada at Joash's accession. 2 Chr. 23:1.

**ELISH'EBA** (*God is her oath*), the wife of Aaron. Ex. 6:23. She was the daughter of Amminadab, and sister of Naashon.

**ELISHU'A** (*God his salvation*), a son of David, 2 Sam. 5:15; 1 Chr. 14:5; called Elishama in 1 Chr. 3:6.

**ELI'UD** (*God his praise*), one of Christ's ancestors. Matt. 1:14, 15.

**ELIZ'APHAN** (*whom God protects*). 1. The chief of the Kohathite Levites, Num. 3:30; 1 Chr. 15:8; 2 Chr. 29:13; called Elzaphan in Ex. 6:22; Lev. 10:4.

2. A chief of Zebulun, commissioner in the allotment of Canaan. Num. 34:25.

**ELI'ZUR** (*God his rock*), the prince of Reuben during the census. Num. 1:5; 2:10; 7:30, 35; 10:18.

**EL'KANAH** (*God creates*), the name of several descendants of Korah mentioned in the O. T., for we are expressly told that "the children of Korah died not" in the rebellion of Korah. Num. 26:11.

1. The only one of the name of any interest is the husband of Hannah and father of Samuel. 1 Sam. 1:1 ff.; 2:11, 20; 1 Chr. 6:27, 34. The few words that are spoken of him set him in a very favorable light. He was a kind and faithful husband, a pious Hebrew, and a self-sacrificing father. Although he was a Levite, he did not apparently perform any of the usual offices. Judg-

ing from the sacrifices he offered annually, 1 Sam. 1:4, and from the present he brought to the Lord when Samuel was dedicated, he was a man of wealth.

2. The son of Korah. Ex. 6:24; 1 Chr. 6:23.

3. A Korhite. 1 Chr. 6:26, 35.

4. A Levite. 1 Chr. 9:16.

5. A Korhite. 1 Chr. 12:6.

6. An officer of the household of Ahaz, probably the second in command. 2 Chr. 28:7. He was killed by Zichri the Ephraimite.

**EL'KOSH** (*God my bow*). Nahum is called "the Elkoshite," Nah. 1:1, from which it is inferred that Elkosh was his birthplace. The traditional tomb of that prophet is in Assyria, about 2 miles north of Mosul, at a place called *Alkush*, a town of 300 families. Grove and others, however, place Elkosh in Galilee.

**EL'LASAR** (*oak, or heap*), the country of which Arioch was king, Gen. 14:1-9; probably *Larsa*, in lower Babylonia, on the Euphrates, between Ur and Erech. Its inscriptions indicate an earlier date than Babylon, in which it was afterward absorbed.

**ELM**. Hos. 4:13. The original is elsewhere translated "oak." See **OAK**.

**ELMO'DAM** (*extension?*), one of our Lord's ancestry. Luke 3:28.

**EL'NAAM** (*God his delight*), a man two of whose sons were of David's guard. 1 Chr. 11:46.

**EL'NATHAN** (*whom God hath given*). 1. The maternal grandfather of Jehoiachin. 2 Kgs. 24:8.

2, 3, 4. Three persons in Ezra's time. Ezr. 8:16.

**ELO'I**, a Syro-Chaldaic form of Eli. Mark 15:34, 35.

**E'LOH** (*an oak*). 1. The Hittite, father of one of Esau's wives. Gen. 26:34; 36:2.

2. A son of Zebulun. Gen. 46:14; Num. 26:26.

3. A judge of Israel, who is called the Zebulonite in Jud. 12:11, 12.

**E'LOH** (*oak*), a town in Dan, Josh. 19:43; the Pal. Memoirs propose *Beit Ello* as its site.

**E'LOH-BETH'-HANAN** (*oak of house of grace*), one of Solomon's provision-districts. 1 Kgs. 4:9. Drake places it at *Beit Anan*.

**E'LOTH**. See **ELATH**.

**EL'PAAL** (*God his wages*), a Benjamite whose descendants built some towns. 1 Chr. 8:11, 12, 18.

**EL'PALET** (*God his deliverance*), a son of David, 1 Chr. 14:5; called in 1 Chr. 3:6, Eliphelet.

**EL-PA'LAN**, literally "the oak of Paran." Gen. 14:6. See **PARAN**.

**EL'-TEKEH** (*God its fear*), a place in Dan; given to the Levites. Josh. 19:44; 21:23. Whitney identifies it with "*el-Mansurah*, between Ramleh and Akir." There is an *el-Mansurah* between Akir and 'Ain Shems, which may be the one intended, as there is no place of this name between Ramleh and Akir. Conder places El-tekeh at *Beit Likia*, north-east of Latrum.

**EL'-TEKON** (*God its foundation*), a town in the hills of Judah. Josh. 15:59. Grove places it 3 or 4 miles north of Hebron.

**EL-TO'LAD**, OR **EL'-TOLAD** (*God's kindred*), a town in the south of Judah; given to Simeon, Josh. 15:30; 19:4; called Tolad in 1 Chr. 4:29. Wilton and Grove think it was about 40 miles south of Beer-sheba, in the *Wady el-Thoula*.

**E'LUL** (*naught*). Neh. 6:15. See **MONTHS**.

**ELU'ZAI** (*God is my praises*), a Beniamite warrior. 1 Chr. 12:5.

**EL'YMAS**. See **BAR-JESUS**, **SERGIVUS PAULUS**.

**EL'ZABAD** (*whom God hath given*). 1. A Gadite warrior who joined David. 1 Chr. 12:12.

2. A Levite. 1 Chr. 26:7.

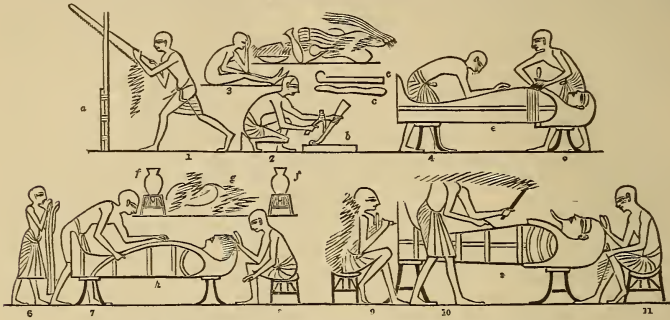
**EL'ZAPHAN** (*whom God protects*), a Levite, chief of the Kohathites, Ex. 6:22; Lev. 10:4; called Elizaphan, Num. 3:30; 1 Chr. 15:8; 2 Chr. 29:13.

**EMBALM'**. Gen. 50:2. The practice of embalming prevailed at a very early period. The Hebrews learned it from the Egyptians, by whom it was understood very perfectly, for embalming entered into their religious life, inasmuch as they maintained it preserved the body for the dwelling-place of the soul after it had completed its various transmigrations. The embalmers or physicians were regarded as sacred officers.

"The process of embalming was carried on in various ways. In the most



expensive method the brain and viscera | with bitumen and aromatic substances ; were removed, their place being filled | the body was washed in oil or the tar



Bandaging Mummies and making the Cases. (After Wilkinson.)

Fig. 1, sawing wood ; a, timber fastened to a stand, 2, cutting the leg of a chair, on a stand, b, indicating the trade of a carpenter. 3, a man fallen asleep. c, c, wood ready for cutting. d, onions and other provisions, which occur again at g, with vases, f, f. 4, 5, and 7, binding mummies. 6, brings the bandages. 9, using the drill. 8, 10, and 11, painting and polishing the cases. e, h, i, mummy-cases.

of cedar, bound up in linen smeared | with spices, asphalt, and various gums ;

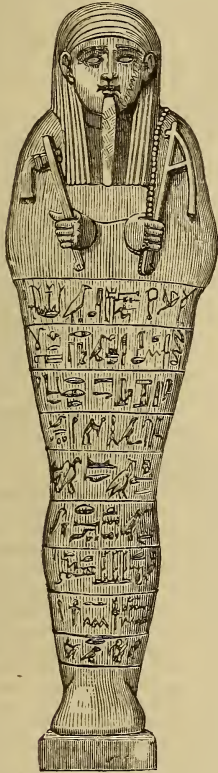
cheap method dispensed with the evis- | ceration, but all methods contained the

steeping in natron. It ap- | pears also that salt was freely | used ; and some authors be- | lieve that heat was employ- | ed.”—JOHNSON’S *Encyclopæ- | dia*. After this process the | body was swathed in linen | bandages, with a profusion | of aromatics. The price of | embalming a single body was | sometimes upward of \$1500, | and from that down to \$200 | or \$300. The process lasted | in earlier times 40, Gen. 50 : | 3, but in later times 70, days, | and afterward the body was | placed in a coffin of sycam- | ore-wood or of stone, and | then placed upright against | the walls of the house, where | it often remained for years, if | the family did not wish to go | to the expense of burial. Fi- | nally, the bodies were placed | in subterraneous vaults in | the ground or in the rock, | where they were often found, | after the lapse of 2000 or | 3000 years, in a state of per- | fect preservation.

Different Forms of Mummy-Cases. (After Wilkinson.)  
1, 2, 4, 9. Of wood. 3, 5, 6, 7, 8. Of stone. 10. Of burnt earthenware.  
and the whole was placed in a solution | the Hebrews, except in the cases of | of natron (saltpetre) for 70 days. The | Jacob and Joseph, and then it was



for the purpose of preserving their remains till they could be carried into the Land of Promise. It is true Asa was laid in a "bed which was filled with



Stone Mummy-Case. (After Wilkinson.)

sweet odors and divers kinds of spices prepared by the apothecaries' art," 2 Chr. 16 : 14, and that mention is made of spices in the preparation for our Lord's formal burial, John 19 : 39, 40, but we cannot interpret these sentences as indicating any proper species of embalming. See BURY.

**EMBROID'ER, EMBROID'ERER, EMBROID'ERY.** These words occur in A. V. in Ex. 28 : 39; 35 : 35; 38 : 23, but it is doubtful if they are used correctly. It seems

probable that the production called "cunning work," Ex. 26 : 1, was more like embroidery than the needlework which the embroiderer is said to have made. But neither kind answers exactly to the notion of modern embroidery.

**EM'ERALD** (perhaps *the glowing*), a very precious gem of a pure green color, to which it owes its chief value, as the deepest colors are the most esteemed. Ex. 28 : 18; Eze. 27 : 16; 28 : 13. The emerald was anciently obtained from Egypt. There is little question that the original word should have been translated "carbuncle." This gem is "a garnet cut with a convex face." See STONES, PRECIOUS.

**EM'ERODS.** 1 Sam. 5 : 6, 9. The name of a painful disease sent upon the Philistines; probably it resembled the modern disease of the piles. It was customary with the heathens to offer to their gods figures of wax or metal representing the parts which had been cured of disease, whence it is inferred, in connection with 1 Sam. 6 : 5, that the priests and diviners of the Philistines recommended a similar course.

**E'MIMS** (*terrors*), a race of giants living east of the Dead Sea; related to the Anakim. Gen. 14 : 5; Deut. 2 : 10, 11.

**EMMANUEL.** See IMMANUEL.

**EM'MAUS** (*hot springs*), a village near Jerusalem. Luke 24 : 13. Its site has been disputed; among the places suggested are, 1. A little hamlet called *'Amcâs*, and known as Nicopolis in the third century. It is on the plain of Philistia, 22 miles from Jerusalem and 10 miles from Lydda. This appears too far from Jerusalem, as Luke says it was only "threescore furlongs" distant, or less than 7 miles. 2. Robinson places Emmaus near *Kuryet el 'Enab*, 3 hours from Jerusalem, on the road to Jaffa. 3. Lange and Grove find Emmaus at *Kûlûnieh*, 2 leagues or  $4\frac{1}{2}$  miles west of Jerusalem. 4. Others have lately proposed *Urtâs*, a poor village about 2 miles south-west of Bethlehem, as the site of Emmaus. 5. In the fourteenth century Emmaus was placed at *Kubeibeh*, a little over 7 miles north-west of Jerusalem. This view is sustained by Dr. H. Zschokke of Jerusalem, who has made Emmaus a special study, but

*Urtas* seems to have the strongest arguments in its favor.

**EM'MOR** (*an ass*). Acts 7:16. See HAMOR.

**ENA'BLD**, in 1 Tim. 1:12, means "qualified."

**ENA'JIM** (*gate of two eyes*), a marginal reading in Gen. 38:14, 21, which some scholars understand to mean a place identical with Enam. Tayler Lewis regards the idea that it refers to a city as absurd.

**E'NAM** (*double spring*), a town in the low country of Judah. Josh. 15:34. Warren suggests *Bier-en-Nahl* for Enam; Conder suggests a ruin called 'Ain, near *Thannah*, now *Tibneh*, as the ancient Enam.

**E'NAN** (*having eyes*), the father of a prince of Naphtali. Num. 1:15; 2:29; 7:78, 83; 10:27.

**ENCAMPMENT**. See CAMP.

**ENCHANTMENTS**. This word is the translation of several Hebrew terms. It comprehends the tricks of the Egyptian magicians, Ex. 7:11, 22; 8:7; the omens Balaam used, Num. 24:1; the charming of serpents, Eccl. 10:11; and also magical spells, Isa. 47:9, 12. In Jer. 27:9 the "enchanters" were rather seers or augurs. Every species of enchantment fell under the ban of the Mosaic Law. Lev. 19:26; Dent. 18:10-12. See DIVINATION.

**EN'-DOR** (*spring of Dor*), a place in Issachar, possessed by Manasseh, Josh. 17:11, where Sisera and Jabin were slain, Ps. 83:9, 10, and where Saul consulted the witch, 1 Sam. 28:7. It is now a miserable village called *Endôr*, about 6½ miles from Jezreel.

**ENDOW**. See DOWRY.

**EN-EG'LAIM**, or **EN-EGLA'IM** (*fountain of two heifers*), apparently a place near the Dead Sea, and possibly 'Ain-Ajlâh, as suggested by De Sanley. Eze. 47:10.

**EN-GAN'NIM** (*fountain of gardens*). 1. A place in the lowlands of Judah, between Zanoah and Tappuah. Josh. 15:34; now *Umm Jinn*.

2. A place in Issachar; given to the Levites, Josh. 19:21; 21:29; probably identical with "garden-house" of 2 Kgs. 9:27. In the list of Levitical cities in 1 Chr. 6:73. Anem seems to have taken the place of En-gannim. The latter has been identified with modern *Jenin*, a

flourishing village of 3000 inhabitants, on the south side of the great plain of Esdraelon. Near by is a large fountain, a source of the ancient river Kishon, and gardens and orchards surround the town. The people, mostly Moslems, are fanatical, rude, and rebellious, given to fighting among themselves or with their neighbors. En-gannim was also the same as Beth-haggan.

**EN-GE'DI** (*fountain of the kid*), a place in Judah, on the west side of the Dead Sea, Josh. 15:62; Eze. 47:10, about midway between its northern and southern ends.

*History*.—En-gedi was first called Hazezon-tamar, Gen. 14:7; 2 Chr. 20:2; it was David's hiding-place from Saul, 1 Sam. 23:29; 24:1, and where David cut off the skirt of Saul's robe, 24:4; its vineyards are mentioned, Song Sol. 1:14; now called 'Ain Jidy, near which there is a thermal spring, about 1 mile from the seashore and from 330 to 500 feet above the sea, and about 1200 below the top of the cliffs. The ancient city was probably on the slope below the spring, where there are a few ruins.

**EN'GINES**. See WAR.

**ENGRAVE'**. Engraved seals are spoken of at a very early period of the world. The names of the children of Israel were directed to be engraved on two stones, and the words "HOLINESS TO THE LORD" were also to be engraved on the high priest's breastplate, both to be like the engravings of a signet. Ex. 28:11, 36. The signet is mentioned before Joseph was sold into Egypt. Job also speaks of engraving with an iron pen upon a rock. Job 19:24. The ten commandments were engraved, Ex. 32:16, and graven images were undoubtedly among the earliest objects of idolatrous worship. Ex. 20:4; 32:4. Allusion is also made to the engraver's art in Eze. 23:14. The engraved lines were probably filled in with coloring-matter. See also Acts 17:29. See SEAL.

**EN-HAD'DAH** (*swift fountain*), a place in Issachar. Josh. 19:21. Van de Velde and Thomson suggest as its site 'Ain Haud, on the western slope of Mount Carmel, 2 miles from the sea. Grove questions this view. Conder proposes *Kefr 'Adan*.

**EN-HAK'KORE** (*fountain of the crier*), a spring opened for Samson.

Jud. 15 : 19. Milton refers to it in *Samson Agonistes* :

"God, who caused a fountain at thy prayer  
From the dry ground to spring, thy thirst to  
allay,  
After the brunt of battle, can as easy  
Cause light again within thine eyes to spring."

"Samson's Spring" was pointed out on the way from Sochoh to Eleutheropolis from the time of Jerome to the fourteenth century, but Robinson rejects this site; Van de Velde suggests a large spring near *Tell el-Lekiyeh*, 4 miles from Beer-sheba. This, however, is 30 miles from Gaza, while Samson's exploit was probably much nearer that city. Conder found near Zoreah a spring called '*Ayân Kara*, which name seemed to resemble En-hakkore.

**EN-HA'ZOR** (*spring of the village*), a city of Naphtali, near Kedesh, Josh. 19 : 37; now, perhaps, *Hazireh*, a ruin near *Dibl*.

**EN-MISH'PAT** (*fountain of judgment*). Gen. 14 : 7. See **KADESH**.

**E'NOCH** (*initiating*). 1. A son of Cain, after whom he named a "city," the first-mentioned city in the Bible. Gen. 4 : 17; Heb. 11 : 5.

2. The son of Jared, and father of Methusaleh. Gen. 5 : 18, 21-24. He is called "the seventh from Adam," Jude 14, to distinguish him from the son of Cain, third from Adam. We are told that he "walked with God"—an expressive figure to denote the closest communion with the divine Being and entire conformity to his will. And concerning his departure from the world, we are told that "he was not, for God took him"—a phrase which imports a mere change of residence, without suffering the ordinary dissolution of the body. In this case, as well as in Elijah's, the body was clothed with immortality, or endued with the immortal principle by the immediate power of God. 1 Cor. 15 : 50.

Enoch, Book or. There is only one reference in the Bible, Jude 14, to Enoch as a prophet, but an Apocryphal book called after him was well known to the early fathers. It was then lost to the knowledge of Europe, except in fragments, until Bruce, in 1773, brought from Abyssinia three manuscript copies containing the complete Æthiopic translation. Archbishop Lawrence made an

English translation of the book, which was the basis of various subsequent editions, which were rendered comparatively worthless when, in 1851, Dr. Dillmann published a new edition of the Æthiopic text, and in 1853 a German translation. "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 complete vindication of the action of Providence." It was never received by the Jews nor by the fathers as inspired. The authorship and date are unknown.

**E'NOCH**, a city built by Cain. Gen. 4 : 17.

**E'NON**, or **Æ'NON** (*springs*), a place near Salim where John was baptizing. John 3 : 23. Three sites have been proposed for it: 1. The traditional one, by Jerome, about 8 miles south of Beisan; not confirmed by later authorities. 2. In *Wady Fârah*, 5 miles north-east of Jerusalem; suggested by Dr. Barclay. 3. The more probable site, pointed out by Robinson, Stanley, and Conder. This is east of *Nablûs*, near the village *S'lim*, and north of the latter, in *Wady Fârah* (but not the same valley as in No. 2), where there are copious springs; and 3 or 4 miles north of the springs is a village called '*Ânûn* or *Ænon*. The site may therefore be regarded as settled with some degree of certainty.

**E'NOS** (*man*), the first-born of Seth. Gen. 4 : 26; 5 : 6, 7, 9-11; Luke 3 : 38.

**E'NOSH** (*man*), a form of Enos. 1 Chr. 1 : 1.

**EN-RIM'MON** (*fountain of the pomegranate*), perhaps the same as Ain and Rimmon, Josh. 15 : 32, and Ain Remmon, Josh. 19 : 7, and Ain Rimmon. 1 Chr. 4 : 32; Neh. 11 : 29. Van de Velde and Wilton place it at *Um er-Rumâmîn*, between Eleutheropolis and Beer-sheba, where there is a large spring.

**EN-RO'GEL** (*fountain of the fuller*), a spring not far from Jerusalem. Josh. 15 : 7; 18 : 16; 2 Sam. 17 : 17, 21; 1 Kgs. 1 : 9. Some place it at the "well of Job," in the valley of Hinnom. M. Ganneau would identify it with the Fountain of the Virgin. See **JERUSALEM**.

**EN-SHE'MESH** (*fountain of the Sun*), a spring between Judah and Benjamin, Josh. 15 : 7; 18 : 17; probably the same as that now called the "Apos-

tle's Spring," about 1½ miles east of Bethany, and the first halting-place for travellers from Jerusalem to Jericho.

**EN'SIGN.** See **BANNERS**.

**ENSUE'** means, in 1 Pet. 3:11, "to follow after and overtake."

**EN-TAP'PUAH** (*apple, or citron spring*), a place in Manasseh. Josh. 17:7. See **TAPPUAH**.

**ENTREAT'**, when spoken of conduct, means "to treat;" as, "to entreat well."

**EPÆN'ETUS** (*praised*), one whom Paul in Rom. 16:5 called his "well-beloved," and "the first fruits of Achaia"—better, "of Asia"—unto Christ.

**EP'APHRAS** (*lovely*, a contraction of "Epaphroditus"), a distinguished disciple of Colossæ, and a faithful minister of the gospel. Col. 1:7. His character is described by the apostle Paul, Col. 1:7, 8; 4:12, whose fellow-prisoner he was at Rome. Phil. 23.

**EPAPHRODI'TUS** (*lovely*), an eminent disciple who resided at Philippi, and was commissioned by the church in that city to visit the apostle Paul during his imprisonment at Rome; to which circumstance, and the procuring cause of it, the apostle alludes with strong commendation. Phil. 2:25; 4:18.

**E'PHAH** (*darkness*). 1. A son of Midian, and grandson of Abraham, Gen. 25:4; 1 Chr. 1:33; descendants mentioned in Isa. 60:6.

2. A concubine of Caleb, the son of Hezron. 1 Chr. 2:46.

3. One of Judah's descendants. 1 Chr. 2:47.

**E'PHAH** (from the Egyptian, a *measure*, especially of corn). See **MEASURES**.

**E'PHAI** (*weary*), a Netophathite whose sons repaired unto Gedaliah. Jer. 40:8.

**E'PHER** (*a calf*). 1. A son of Midian. Gen. 25:4; 1 Chr. 1:33.

2. A descendant of Judah. 1 Chr. 4:17.

3. A chief of the trans-Jordanic Manasseh. 1 Chr. 5:24.

**E'PHES-DAM'MIM** (*boundary of bloodshed*), called also **PAS-DAM'MIM**. 1 Sam. 17:1; 1 Chr. 11:13. Van de Velde locates it at a ruin in *Wady Sant* called *Damim*, but Conder thinks we have a trace of the ancient Ephes-dammim in the modern *Beit*

*Fased*, or "House of Bleeding," near Shochoh. (*Tent-Life*, ii. p. 160.)

**EPHE'SIANS**, the citizens of Ephesus. Acts 19:28.

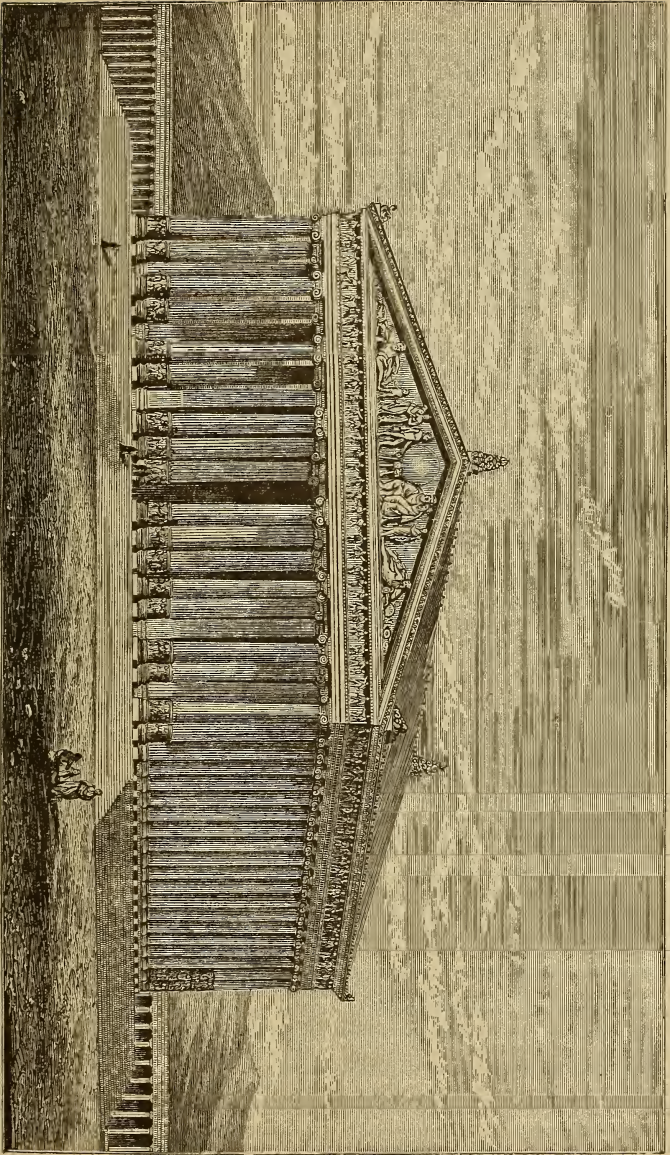
**EPISTLE TO**, was written by Paul to the Christians at Ephesus. The church in that renowned city was established and built up under Paul's ministry, Acts 18:19, 21; 19, during the years 54-57. This letter was written by the apostle about A. D. 62, while he was in prison at Rome, and forwarded by Tychicus, a beloved brother and faithful minister. Eph. 6:21. While other Epistles of Paul were evidently called forth by the circumstances of the church to which they were addressed, this Epistle is of a general character, and was intended for a number of congregations in Asia Minor. He expatiates with great fervor and eloquence upon the doctrine of election, upon the richness of the Christian inheritance, upon the new relationship between God and us—that in Christ Jesus we become "fellow-citizens with the saints, and of the household of God." The succeeding prayer is surely one of the most marvellous outbursts of the apostle's piety, under the guidance of the Holy Spirit. The main doctrinal thought of the Epistle is *the Church in Christ Jesus*, the eternal principles of her life, her unity of many members, her warfare and her victory, her steady growth, and her glorious end. Hence, in the hortatory portion, or last three chapters, he urges the duty of preserving unity, and makes the relation of Christ to his Church and of the Church to Christ the ideal standard of the domestic relation between man and wife and parents and children.

The Epistle to the Colossians was written at the same time. Hence there is great similarity between them. See **COLOSSIANS**, **EPISTLE TO**.

**EPHESUS**, the most important commercial city of Asia Minor, "one of the eyes of Asia," Smyrna, 40 miles to the north, being the other. Ephesus stood upon the south side of a plain, with mountains on three sides and the Icarian Sea on the west. The river *Caÿster* ran across the plain.

*Scripture History*.—Paul visited Ephesus on his second tour, Acts 18:19-21; Apollos was instructed there by Aquila





*The Ephesian Temple of Diana. (Restored according to J. T. Wood.)*

and Priscilla, 18:24-26; Paul dwelt there 3 years, Acts 19; charged the elders of the church, 20:16-28; the angel of the church of Ephesus is named in Rev. 2:1-7. The city is a complete desolation; the ruins of the Stadium and theatre remain, but wild beasts haunt them. On the plain is a little Turkish village called *Ayasalouk*, from St. John, who is supposed to have ended his days at Ephesus. The ancient city often changed its name and its site. In the time of the Trojan war it was called Alopes, then Orthygia, next Morges, then Smyrna, Trachæ, and Samornion, then Ptelæ, then Ephesus, and now *Ayasalouk*.

*Buildings*.—In apostolic times Ephesus contained three remarkable buildings: 1. *The Temple of Diana*, one of the Seven Wonders of the world. It was erected at the joint cost of all Asia, and was 220 years in building. Its length was 425 feet, and its breadth 220 feet. Built of purest marble, it is said to have gleamed like a meteor. Columns of Parian marble, 60 feet high and 127 in number, supported the roof. Its doors were of carved cypress. The jambs were of marble, and the transom above was a single block of vast dimensions, reputed to have been put in place by the goddess herself. The hall contained famous pieces of sculpture by Praxiteles, Phidias, and other masters; in the gallery, hung with master-pieces of paintings, one by Apelles is estimated to have cost upward of \$190,000. In the centre of the court was an image of the goddess, which the superstitious people believed fell down from heaven. Acts 19:35. See DIANA. Ephesus fell a prey to the Goths, A. D. 262, and the remains of its magnificent temple were hidden from the world until brought to light, in 1869, by Mr. J. T. Wood, who spent eleven years, from 1863 to 1874, in exploration about the ancient city. He found two large stones containing inscriptions in Greek and Latin recording that certain walls were built by order of Augustus, B. C. 6. Twenty feet below the surface was found a pavement belonging to the most ancient of the three temples which rose successively to Diana. The first temple, enlarged and beautified and called the second temple, was set on fire B. C. 356, on the night Alexander the

Great was born. Some 2000 mediæval coins were discovered in 1871, which are now in the British Museum.

2. *The Theatre*, Acts 19:29, the largest structure of its kind built by the Greeks, and claimed to be capable of seating 50,000 spectators. Mr. Wood estimated its seating capacity at 24,500 persons.

3. *The Stadium*, or *Circus*, 685 feet long by 200 feet wide, an arena in which the Ephesian people witnessed foot-racings, wrestlings, and fights with wild beasts. The combatants were usually condemned criminals, who were sent naked into the arena to be torn in pieces by the wild beasts. 1 Cor. 15:32. The victims were sometimes exposed at the end of the combat, which gives great vividness to the apostle's figure in 1 Cor. 4:9. Some of these games were held in honor of Diana, and the silver shrines or images of the goddess made by Demetrius and his fellow-craftsmen were eagerly purchased for household idols by visitors. Acts 19:24. A railroad has been built from Ephesus to Smyrna by an English company.

**EPH'LAL** (*judgment*), a descendant of Judah. 1 Chr. 2:37.

**E'PHOD** (*ephod*, or *image*), the father of one who helped in apportioning the land under Joshua and Eleazar. Num. 34:23.

**E'PH'OD**, one of the articles of the priest's official dress. Ex. 28:6. It was made of plain linen, 1 Sam. 2:18; 2 Sam. 6:14, except the ephod of the high priest, which was embroidered with various colors. It consisted of two parts, one covering the back and the other the breast, clasped together upon each shoulder with a large onyx stone, upon which were engraved the names of the twelve tribes, six on each stone; and upon the place where it crossed the breast was the breastplate. See BREAST-PLATE. It was further fastened by a "curious girdle of gold, blue, purple, scarlet, and fine twined linen." The ephod, or something resembling it and called by the same name, was worn by others besides the priests. 1 Chr. 15:27 and passages before cited. See HIGH PRIEST.

**E'PHRAIM** (*double fruitfulness*), the second son of Joseph. Gen. 41:52. Though younger than Manasseh, he was the object of peculiar favor, and the pre-

diction of their grandfather, Jacob, was literally fulfilled. Comp. Gen. 48: 8-20; Num. 2: 18-21.

**E'PHRAIM** (*double fruitfulness*), a territory named after Joseph's second son, Gen. 41: 50-52; its boundaries are given in Josh. 16: 1-10. It lay in the centre of Canaan, south of Manasseh and north of Benjamin and Dan, extending from the Jordan to the Mediterranean Sea. It was about 55 miles long, and about 30 miles in its greatest breadth.

*Physical Features.*—It may be divided into three groups: 1. The valley of the Jordan; 2. The hill-country; 3. The plain of Sharon, on the sea-coast. All these were well watered and fertile, fulfilling the blessing of Moses in Deut. 33: 13-16.

*History.*—For the early history of this territory, see CANAAN. For more than 400 years Ephraim, with Manasseh and Benjamin, exercised undisputed pre-eminence. Joshua and Samuel were Ephraimites. In its territory, at Shiloh, the tabernacle was set up. Josh. 18: 1. The territory was prominent during the reigns of David and Solomon; but after the revolt of the ten tribes from Rehoboam, Jeroboam selected Shechem in Ephraim as his capital, 1 Kgs. 12: 25, when this territory became the chief portion of the northern kingdom of Israel. See ISRAEL, KINGDOM OF. It was desolated by the Assyrians at the time of the Babylonish Captivity, and the country was repopled by colonists, and later its name was changed to Samaria. See SAMARIA.

**EPHRAIM, GATE OF**, one of the gates of ancient Jerusalem, 2 Kgs. 14: 13; 2 Chr. 25: 23; Neh. 8: 16; 12: 39; probably on the north side, as the present Damascus gate is.

**EPHRAIM, MOUNT**, a name applied to the hill-country of Ephraim, extending from Bethel to the plain of Jezreel; called also the "mountains of Israel," Josh. 11: 21, and "mountains of Samaria." Jer. 31: 5, 6; Am. 3: 9.

**EPHRAIM, WOOD OF**, a forest in which the great battle was fought when Absalom was killed. 2 Sam. 18: 6. It lay east of the Jordan, in Gilead, near Mahanaim. Thick woods of oaks and terebinths still exist in that region.

**E'PHRAIM** (Hebrew, *Ephron*, two

*fawns*), one of the places taken from Israel by Judah, 2 Chr. 13: 19; perhaps Ophrah is meant, though some think it is the same as the "city called Ephraim" to which Jesus retired. John 11: 54. This was in the wilderness, perhaps at *el-Taiyibeh*, about 5 miles north-east of Bethel.

**EPH'RATAH** (*fruitful*), Caleb's wife, 1 Chr. 2: 50; 4: 4; called Ephrath in 1 Chr. 2: 19.

**EPH'RATAH, AND EPH'RATH** (*fruitful*), the original name of Bethlehem. Ruth 4: 11; Ps. 132: 6; Gen. 35: 16, 19; 48: 7. See BETHLEHEM.

**EPH'RATH.** See EPHRATAH.

**E'PHRON** (*fawn-like*), the son of Zohar the Hittite, of whom Abraham bought the field and cave of Machpelah. Gen. 23: 8.

**E'PHRON, MOUNT** (*fawn-like*), on the northern boundary of Judah, Josh. 15: 19; probably the range of hills west of *Wady Beit-Hanina*.

**EPICURE'ANS, OR EPICURE'ANS.** This was a sect of Gentile philosophers founded by Epicurus, b. c. 342-271, who was born on the island of Samos, but taught his philosophy at Athens. They were in high repute at Athens in Paul's days. Acts 17: 18. Among their doctrines were these—that the world came into being and will be dissolved by chance, or by the effect of mechanical causes moved by chance; that all events happen by chance or are occasioned by mechanical causes; that the soul dies with the body; that there is no future retribution; and that man's chief happiness lies in pleasure or bodily ease. This philosophy obtained a wide popularity in Asia Minor and in Rome as well as in the city and land of its originator. It derided the mythology of the ancients, but proposed nothing better. It created a frame of mind hostile to all religion, and particularly to the serious doctrines of the gospel.

**EPIS'TLES**, the word applied to the apostolic letters in the N. T. The existence of letters among the Hebrews and the mode of their composition will be discussed under LETTER, WRITING.

The Epistles of the N. T. arose from the necessity of correspondence as a substitute for the personal instruction



of the apostles with the widening of their field of labor. They may be divided into three classes: *congregational*, those addressed to a particular church and dealing with doctrinal or practical questions; *private*, those directed to individuals, but still containing exhortation and advice fitted for many; and *general*, those intended for universal use. Paul contributes thirteen or fourteen: John, three; Peter, two; James and Jude, one each.

In their outward form the Epistles are such as would be expected from Jews situated in the midst of a Greek civilization. They begin (the Epistle to the Hebrews and 1 John excepted) with the writer's name and the person or church to whom the letter is addressed; in the case of 1 and 2 Peter and Jude, with a more general address. The usual Greek and Hebrew salutation ("grace" and "peace") follows. In the letter the first person, singular or plural, is used indiscriminately. The individual messages are reserved to the close.

Since the Epistles of Paul are the most numerous and important, their form and method demand fuller treatment. His opening salutation combines the Greek "grace" with the Hebrew "peace," and transforms the prevailing ideas of physical health and temporal comfort into the deep meaning of the saving grace of God and peace in Christ. Paul employed an amanuensis. This fact explains many of his peculiarities; his sentences are sometimes involved and have the vehemence of a speaker, and not the calmness and control of a writer. In order, however, to authenticate his letters, Paul added a few words, a salutation, or a sentence in his own hand, probably employing larger letters than those in ordinary use, perhaps because of his defective eyesight. Ye see with *how large* letters I have written unto you with my own hand, he writes unto the Galatians, 6:11. Every one of his Epistles was written to meet some emergency; hence they bear the imprint of a historical occasion. Each Epistle has a clearly-defined fundamental idea which governs every part of it. They are tracts for his time, and yet tracts for all times and all congregations.

The earlier Epistles antedate the Gospels. They arose out of the necessities of the young Church. Questions would constantly be submitted to the apostles for their decision. Then, too, there were Christians to be encouraged and dangers to be pointed out, and so there were multiform occasions for these letters. It is quite manifest that our N. T. contains only a portion of this correspondence. But every letter which was in its nature adapted for the universal Church has been preserved as part of her canon. See CANON.

EPISTLE.	PLACE.	DATE ( <i>approximate</i> ).
Thessalonians I.	Corinth }	53
Thessalonians II.	Corinth } .....	
Galatians.....	Ephesus .....	56 or 57
Corinthians I....	Ephesus }	58
Corinthians II....	Macedonia } ..	
Romans.....	Corinth .....	59
James.....	Jerusalem ....	62 (?)
Colossians.....	Rome }	61-63
Ephesians.....	Rome }	
Philemon.....	Rome }	
Philippians.....	Rome }	64 (?)
Hebrews.....	Italy.....	
Peter I.....	{ Babylon } ..	64 (?)
	{ or Rome } ..	
Timothy I.....	Macedonia ....	bet. 64 and 66 (?)
Titus.....	Macedonia ....	bet. 64 and 66 (?)
Timothy II.....	Rome .....	67 or 68 (?)
Peter II.....	Rome .....	67 or 68
Jude.....	Unknown.....	bet. 80 and 90
John I., II., III.	Ephesus .....	bet. 96 and 100

**ER** (*watchful*), Judah's first-born, slain for his wickedness. Gen. 38:3, 6, 7; Num. 26:19; 1 Chr. 2:3.

2. A son of Shelah. 1 Chr. 4:21.

3. A name in the genealogical list of Christ. Luke 3:28.

**E'РАН** (*watchful*), an Ephraimite. Num. 26:36.

**ERAS'TUS** (*beloved*). 1. One of Paul's attendants, whom he sent with Timothy into Macedonia, Acts 19:22, and whom he salutes in his letter to Timothy. 2 Tim. 4:20.

2. The "chamberlain" or treasurer of Corinth, and one of Paul's converts. Rom. 16:23. Some identify him with the preceding, but upon insufficient grounds; for in this case we should expect the mention of his office in the Acts and in Timothy, as in Romans—unless, indeed, he received the office after his conversion, which is very unlikely.

**E'RECH** (*enduring*), a city of Nimrod. Gen. 10:10. Its people are called Achevites and noticed in connection with the Babylonians. Ezr. 4:9. Jerome iden-



tifies Erech with Edessa, in Mesopotamia; others identify it with Orchoë or Orech of the Greek and Roman geographers. It corresponded to modern *Warka*, about 120 miles south-east of Babylon, where there are ruins of ancient buildings, and a rampart of earth nearly 6 miles in circumference and some places 40 feet high. There are ruins of three considerable buildings, the most important one being 200 feet square and about 100 feet high. Many of the bricks bear the name of Uruk, a king who is said to have lived about B. C. 2250. *Warka* is desolate—a city of tombs which even the jackal and hyena appear to shun.

**E'RI** (*watching*, i. e. *worshipping*, *Jehovah*), one of the sons of Gad. Gen. 46 : 16 ; Num. 26 : 16.

**ESA'IAS**, the same with Isaiah. Matt. 3 : 3, etc.

**E'SAR-HAD'DON**, son and successor of Sennacherib, king of Assyria, and one of the greatest of her kings. 2 Kgs. 19 : 37. He is the only Assyrian monarch who actually ruled in Babylon. He was the builder of magnificent structures, including 3 palaces and 30 temples. His reign extended from B. C. 680 to 667, and during it Manasseh, the king of Judah, was taken prisoner by his captains and carried before him at Babylon, and kept a captive for some time. 2 Chr. 33 : 11.

**E'SAU**, or **E'DOM**, son of Isaac and Rebecca, and twin brother of Jacob. Gen. 25 : 25 ; Gen. 36 : 1. The most important events of his life are so intimately connected with the life of Jacob that they will be considered under **JACOB**. His family settled on Mount Seir, east of Jordan, which was hence called Edom, and his descendants were the Edomites, one of the most powerful and formidable nations of that age. See **EDOM**.

**ESCHEW'** (from the old French *eschever*) means "to flee from." Job 1 : 1, 8 ; 2 : 3 ; 1 Pet. 3 : 11.

**ESDRA'ELON**, the great plain in Samaria. See **JEZREEL**.

**ESDRAS, THE BOOKS OF.** These two Apocryphal books are not of any historical value. First Esdras is little more than a compilation, after the Septuagint, of the canonical Ezra, prefixed by the last two chapters of 2 Chron-

icles, with a piece of Nehemiah at the end. It contains a history of the temple and its services from Josiah to Ezra. But chs. 3 and 4 are original, and contain a legend of a contest in wisdom between Zerubbabel and two others, held before Darius. The question in debate was, "Which is the strongest power?" The king was so much pleased with Zerubbabel's answer that he promised to give him anything he might ask, and, further, a seat next him and the name of "cousin." Zerubbabel took this occasion to ask that the Jews might have permission to rebuild their city and temple. The book breaks off abruptly; indeed, the present First Esdras seems to be only a fragment of a much larger work. We do not know the name of the compiler. It was probably written in Egypt, some time in the second century B. C. Its object was to present a picture of the liberality of Cyrus and Darius toward the Jews as a pattern to the heathen rulers of Judæa in the author's time.

Second Esdras is of less value than First. It exists in a Latin translation. The Greek original has not been found. It is, however, curious as a revelation of the Jewish mind of the day upon their future. It purports to contain a series of visions vouchsafed to Ezra. They are upon certain mysteries in the moral world and the final triumph of the righteous. The book was written in Egypt, probably before Christ, but interpolated by Christians.

**E'SEK** (*strife*), a well in the valley of Gerar, dug by Isaac's herdsmen. Gen. 26 : 20.

**ESH'-BA'AL** (*Baal's man*), the same with Ishbosheth. 1 Chr. 8 : 33 ; 9 : 39. See **ISHBOSHETH**.

**ESH'-BAN** (*wise man*), a descendant of Seir the Horite. Gen. 36 : 26 ; 1 Chr. 1 : 41.

**ESH'COL** (*cluster*), one of Abraham's allies. Gen. 14 : 13, 24.

**ESH'COL** (*bunch, or cluster*), **THE VALLEY OF**, a valley in the land of Canaan. Num. 13 : 23, 24 ; 32 : 9 ; Deut. 1 : 24. It has been placed at *Ain el-Khashkali*, north of Hebron, but Palmer and Drake would place it at *Telilat el-'Anab*, or "grape-mounds," near Beer-sheba. Van Lennep has found clusters of grapes 18 inches in length,

and it is said that bunches weighing from 12 to 20 pounds are still found in southern Palestine.

**E'SHEAN**, a place in the mountains of Judah. Josh. 15 : 52. Van de Velde suggests the ruins of *Khursa*, near Hebron, as its site; Knöbel would identify it with *Shema*, 1 Chr. 2 : 43; Conder identifies it with *es-Simia*.

**E'SHEK** (*oppression*), a descendant of Saul. 1 Chr. 8 : 39.

**ESH'TAOL** (*recess, or hollow way*), a town in the lowlands of Judah, Josh. 15 : 33; given to Dan. 19 : 41. It was the region of Samson's boyhood and burial. Jud. 13 : 25; 16 : 31. The Danites went out from thence. 18 : 2-11. Robinson and others suggest *Yeshua* as its site; Black proposes *Eshu'a*, 1 mile east of *Sura* (*Zoreah*); and Grove proposes *Kustul*, east of *Kuriet-el-Enab*.

**ESHTEMO'A** (*obedience*), a descendant of Judah. 1 Chr. 4 : 19.

**ESHTEMO'A, OR ESHTEM'OA** (*woman of renown?*), a town in the hill-country of Judah; given to the priests, Josh. 21 : 14; 1 Chr. 6 : 57; visited by David, 1 Sam. 30 : 31; now called *Semá'a* a village of about 200 inhabitants. Among its houses are ruins and ancient hewn stones. It was also called *Eshtemoh*. Josh. 15 : 50.

**ESH'TEMOH**. See **ESHTEMOA**.

**ESH'TON** (*effeminate*). It is usually taken as the name of a descendant of Judah, but Grove thinks it was probably a place in Judah. 1 Chr. 4 : 11, 12.

**ES'LI** (*reserved by Jehovah*), a person in Christ's genealogy. Luke 3 : 25.

**ESPOUSE**? See **BETROTH**.

**ES'ROM**. Matt. 1 : 3; Luke 3 : 33. The same with *Hezron*. Gen. 46 : 12.

**ESSE'NES**. This Jewish sect is not mentioned in the N. T., because they lived in retired communities, and hence Christ and his apostles did not encounter them. They represent the mystic and ascetic forms of Judaism, while the Pharisees represented the orthodox, and the Sadducees the rationalistic and latitudinarian, forms. Their origin is unknown. Some think they started in the time of the Maccabees, about B. C. 150, while others trace them back to the Rechabites. Their name has never been satisfactorily explained. Some think it means "the retiring" or "the puritan;" others, "the healers." Bishop

Lightfoot prefers the meaning "pious;" Philo makes it mean "holy;" Josephus considers it equivalent to "oracle."

From the two last-mentioned authors we derive our information, which, though not extensive, is sufficient to give us a vivid picture of their mode of life. In Josephus's day most of the Essenes lived in small colonies or villages at long distances from the towns, principally in the neighborhood of the Dead Sea, although some lived in the cities. They differed likewise in regard to marriage, the laxer practising it, but the stricter being celibates. Inasmuch as the latter were really the majority, our attention will be limited to them.

"*Ascetic communism* expresses the peculiarity of the Essenic movement." They had all things common. Philo says: "There is no one who has a house so absolutely his own private property that it does not in some sense also belong to every one; for besides that they all dwell together in companies, the house is open to all those of the same notions who come to them from other quarters. There is one storehouse among them all; their expenses are all in common, as are their garments and food. They do not retain their wages as their own, but bring it into the common stock. They take care of their sick and honor their elders." Each settlement had near it a room in which the members assembled at regular hours. Each Essene rose before sunrise, and said his morning prayer with his face turned toward the East. At daybreak they went to work: farming, cattle-raising, bee-keeping, and such-like peaceful operations, were their occupations. They shunned commerce, war, and trade. They dressed simply—not for show, but for decency and comfort; in the winter in a hairy mantle, and in the warm season in an undergarment without sleeves. Besides, at all times, they wore a leathern apron and carried little spades. They worked until 11 A. M.—the fifth hour—then bathed, dressed themselves in white linen (the dress of the sect), and then assembled for the meal. A priest said grace before and after the meal, which was always extremely simple, since they abstained from meat and wine. Then, having sung a hymn, they resumed their work, and worked until sunset. The seventh

day of the week was kept as an absolute rest, the time passed in the reading and exposition of the Law and their own peculiar books. While observing the Law in many points, they broke it in one important particular: they did not go to the feasts to sacrifice in Jerusalem, though they regularly sent gifts. This anomaly has been explained by their circumstances: their asceticism prevented them from partaking of the feasts, their mode of worship prevented them from entering the temple.

Since they abjured marriage, they recruited their ranks by adopting children, whom they took great pains in teaching. But they were never numerous. Philo states that in his time they did not number more than 4000. He who would join them had to endure a three years' novitiate, during which he was excluded from their society, but was compelled all this while to live on their spare diet and observe their rules. In the first year the novice wore the apron and the white linen garment and carried the spade. At the end of the year he was made a "partaker of the waters of purification." At the end of the third, after he had bound himself with tremendous oaths—though at other times oaths were absolutely forbidden—to be worthy of the order and obedient to its rulers, and especially "to keep the books of the order and the names of the angels," he was admitted into full membership. The "books" contained probably speculations in regard to the future, inasmuch as the Essenes enjoyed distinction from the number of their prophets. The "names of the angels" may have been magic formulæ, since the Essenes practised magic. Banishment from the order was equivalent to starvation if the banished man desired reinstatement, since their peculiar notions would prevent him receiving food from any one not an Essene.

In regard to theology, the Essenes believed in unconditional Providence, the immortality of the soul, but not in the resurrection of the body, in future rewards to the righteous, and in future punishment to the wicked, who are "banished to a cold and dark corner, where they suffer unspeakable torments." They believed they had among them prophets, and indeed this was the

popular opinion. Their celibacy, sun-homage, and abstinence from sacrifice were their non-Jewish qualities, derived from the Zoroastrian religion; to these must be added their magical rites and intense striving after purity.

In their life the Essenes were noted for their kindness to the sick and the poor. They opposed slavery. They made medicines from herbs which were healing. Modest and retiring, they shrank from participation in public affairs. According to Philo, their conduct generally was directed by three rules—"the love of God, the love of virtue, and the love of man."

It was the notion of some rationalists that Jesus derived his theology from them. But this opinion, which never had any foundation, is now given up by the rationalists themselves.

Bishop Lightfoot (*Com. on Colossians*, "Intro." p. 98) maintains, with many German commentators, that the Colossian heresy which Paul combats in his Epistle was a form of Essene Judaism which was Gnostic in its character. The Essenes disappear from history after the destruction of Jerusalem. See De Quincy's *Essays on the Essenes*.

**ESTATE'** is the general name for an order or class of men in society or government, Mark 6:21, as in Great Britain the lords and commons are called the "estates" of the realm.

**ESTATE' OF THE ELDERS**, Acts 22:5, means the eldership, the elders of the Jews, a distinct body from the Sanhedrin, but co-operating with it.

**ES'THER** (*star*), called also in Hebrew **HADAS'SAH** (*the myrtle*), an eminent Jewess, wife of Xerxes. She was an orphan child of the tribe of Benjamin, and cousin to Mordecai, who adopted her and brought her up very tenderly. When Ahasuerus—who was Xerxes—put away Queen Vashti, he chose Esther, who had already been selected, on account of her beauty and her worth, to fill the vacant place, B. C. 479. Having learned through her cousin, Mordecai, who held some office in the palace of Shushan, or Susa, the winter and favorite palace of the Persian kings, that Haman, the prime minister, had procured the royal permission to kill all the Jews in the kingdom, Esther had the

faith and the courage to carry out the plan suggested by Mordecai, and succeeded not only in executing the author of the infamous plot, but in getting permission for the Jews, upon the appointed day of slaughter, to defend themselves and take vengeance upon all who dared molest them, and for the Jews in Shushan to repeat the slaughter on the next day.

ESTHER, BOOK OF, a narrative of the startling deliverance of the Jews through the agency of Esther and her cousin, Mordecai, and of the origin of the Purim festival. Haman, prime minister of Ahasuerus, had formed the wicked design to extirpate the Jews in the empire in revenge upon Mordecai, who refused to pay him the customary homage, and whom he had been compelled by the king to lead through the streets in recognition of Mordecai's services in saving the king's life. But his design was frustrated by the bravery of Esther, and the day fixed for the Jews' slaughter was for them a day of revenge. In memory of this deliverance the festival of Purim ("lots") was instituted, and so called in remembrance of Haman's casting of lots. Esth. 3:7; 9:24, 26. It is annually observed on the 14th and 15th Adar, which month begins with the new moon of February and lasts till the new moon in March. At this festival the book is read, and it is the custom, in "some synagogues, whenever the name of Haman is pronounced, to hiss and stamp and clench the fist and cry, 'Let his name be blotted out! May the name of the wicked rot!' It is said also that the names of Haman's sons are all read in one breath, to signify that they all expired at the same instant of time."

The book is written upon a single roll. It is greatly admired by the Jews. This saying is attributed to one of their greatest men: "In the days of the Messiah the prophetic books and the Hagiographa will be done away with, excepting only Esther, which will endure together with the Pentateuch." Its literary character is fully equal to the best of the other historical books of the canon. The style is lively, and almost dramatic. But the peculiarity of the book is that the name of God does not occur in any form. The omission was probably intentional, and in order to permit the reading of Esther at

the joyous, even hilarious, festival of Purim, without irreverence. It is worthy of notice, in this connection, that in Solomon's Song the name of God occurs only once in the Hebrew, 8:6, where the A. V. translates "a most vehement flame." The book of Esther is full of a most intense Judaism, and incidentally exhibits great familiarity with Persian manners and customs. Its incidents are thoroughly in keeping with the known character of Xerxes.

The book furnishes a striking illustration of an all-ruling Providence in controlling human passions, frustrating wicked designs, punishing sinners, and delivering God's people from their enemies even in a foreign land. This is the chief practical value of the book. It is likewise a divine sanction to the virtue of patriotism.

The language of the book contains several Persian words, translated "satrap," "post," "edict," "royal" (not "camel;" 8:10 and 14 read: "coursers of the royal stud"), "cotton," "crown," "nobles," "a copy," and "lot."

The circumstantial minuteness of detail, the vividness of the portraits, the Persian words, and the whole tone of the book indicate that the author was a Jew who lived about the time of the events recorded, at the court of Persia, where he had access to the official documents of the kingdom. Professor Rawlinson assigns the book to a period from 20 to 30 years after Xerxes's death, B. C. 444-434.

**E'TAM.** 1. A place in Simeon, 1 Chr. 4:32; perhaps the modern 'Aitun.

2. A place in Judah, 2 Chr. 11:6; the source of the water for Solomon's gardens and the temple, according to Josephus. It has been identified with *Urtas*, near Bethlehem; but Drake suggests the spring 'Ain 'Atân, a few hundred yards south-east of Solomon's pools.

**E'TAM, THE ROCK,** Samson's retreat after the slaughter of the Philistines. Jud. 15:8, 11. Conder locates it at *Beit 'Atâb*, a little north of *Eshu'a* (Eshtaol), which he thinks fully meets all the requisites of the case. It has clefts, caves, and a rock-tunnel which would so effectually conceal one that those not acquainted with the place might not find him, nor even the en-



trance to the tunnel except by accident. (*Tent-Life*, vol. i. p. 275.)

### ETERNAL, ETERNITY.

The word translated "eternity" is in Hebrew *olam*, which means "hidden;" in Greek, *aion*, which has primary reference to a period as "a lifetime." The difference between them consists in the fact that *olam* usually means the world in time, although the only place where it is so rendered in our version is Eccl. 3:11. But Ps. 90:1 is literally "from world to world," Ps. 145:13, "kingdom of all worlds," Deut. 33:27; "the arms of the world" (English Version, "everlasting arms"). The underlying thought in these passages is that of immense time-movements exhibiting God's great work.

The Hebrew and Greek words both had plurals, which proves that they did not in themselves denote absolute endlessness. They are likewise applied to finite things. Gen. 17:8; 49:26; Ex. 12:14. When they are applied to God and spiritual things they indicate the endless succession of ages, which is the popular and necessary conception of eternity. The idea of absolute eternity is impressed in the Bible by language which implies finality. It is this which renders Matt. 25:46 so impressive. The verse sets forth the last act of the great drama of human life, and the rewards and penalties are awarded irreversibly. Here the curtain falls.

**E'THAM** (*boundary of the sea*), a station of the Israelites "in the edge of the wilderness." Ex. 13:20; Num. 33:6, 7. Canon Cook would identify it with *Pithom* or ancient Hierapolis; others with *Seba Beer*, "seven wells," about 3 miles west of the Red Sea; Trumbull, with a "wall" from the Red to the Great Sea.

**E'THAN** (*firm, strong*). 1. The "Ezrahite," Ps. 89, title, was of the tribe of Levi, and was remarkable for his wisdom. 1 Kgs. 4:31; 1 Chr. 2:6. He is supposed to have written Ps. 89.

2. Son of Kishi, a Merarite Levite, head of that family in the time of David, and spoken of as a "singer." 1 Chr. 6:44; 15:17, 19.

3. A Gershonite Levite, ancestor of Asaph, the Psalmist. 1 Chr. 6:42.

**ETH'ANIM**. See **MOXIMS**.

**ETH'BAAL** (*with Baal*; i. e. favored by him), king of the Zidonians

and father of Jezebel. 1 Kgs. 16:31. In secular history he is known as Ithobalus, a priest of Astarte, as well as king. He usurped the throne of Tyre after having murdered the reigning king. He reigned 32 years, B. C. 940-908.

**ETHER** (*abundance*), a town in the lowlands of Judah, Josh. 15:42; given to Simeon, 19:7. In 1 Chr. 4:32, Tochen is put in the place of Ether. Van de Velde suggested *Tell Athar*, and Wilton, *Attarah*. Conder proposes, as the corresponding name, *Atr*.

**ETHIOPIA** (*burnt-faces*), called **CUSH** by the Hebrews, a country south of Egypt, Ezr. 29:10, which embraced in its more extended sense modern Nubia, Sennaar, Kordofan, and northern Abyssinia. Sometimes it represented the whole of Africa beyond Egypt. In the Scriptures "Ethiopia" usually refers to the region extending from Egypt southward beyond the junction of the White and Blue Nile. This was Seba, Isa. 43:3, and known to the Romans as the kingdom of Meroe. The country is rolling and mountainous, the elevation increasing toward the south, until it reaches a height of about 8000 feet in Abyssinia.

*Scripture History*.—Frequent notices of this country and its people are found in the Bible. It was settled by the children of Ham, Gen. 10:6, dark-skinned men of stature. Jer. 13:23; Isa. 45:14. They were selected as members of royal households. Jer. 38:7-13. The treasurer of its queen, Candace, was baptized by Philip. Acts 8:27-38. It is noticed in connection with Egypt. Isa. 20:4; 43:3; 45:14; with Libya (Phut), Jer. 46:9; Lydia and Chub (Lub and Lud), Eze. 30:5, and the Sukkiim. 2 Chr. 12:3. Moses married an Ethiopian, Num. 12:1; Ethiopians were in Shishak's army, 2 Chr. 12:3; Zerah, an Ethiopian king, had an army of a million soldiers, 2 Chr. 14:9-12; Job mentioned the precious stones of Ethiopia, Job 28:19; the Israelites were familiar with the merchandise of that country, Isa. 45:14; and Isaiah foretold the subjugation of Ethiopia by the Assyrians. Isa. 20:4, 5. Among the Assyrian inscriptions of Assurbanipal, now in the British Museum, George Smith deciphered several which

especially illustrate and confirm the fulfillment of this prophecy. Among other prophecies in respect to Ethiopia are Ps. 68:31; 87:4; Isa. 45:14; Eze. 30:4-9; Dan. 11:43; Hab. 3:7; Zeph. 2:12; Nah. 3:8-10.

*Secular History.*—Ethiopia became one of the most powerful and civilized nations of the world as early as B. C. 1000. The ruling class was of the priests. In the eighth century B. C. an Ethiopian dynasty reigned in Lower Egypt. Its first king was Sabaco, whose son was So of the Bible, 2 Kgs. 17:4, an ally of Hoshea, king of Israel. It is said that in the reign of the Egyptian king Psammetichus, B. C. 630, 240,000 of the military class migrated into Ethiopia. In B. C. 530, Cambyses, king of Persia, invaded Egypt, and, according to Josephus, conquered Meroe or Ethiopia. The Romans, in the reign of Augustus Cæsar, B. C. 22, defeated Candace, queen of Ethiopia, and made the country tributary to Rome.

**ETHIOPIAN EU'NUCH**, **THE**, the Jewish proselyte who, returning from some feast in Jerusalem, was met by Philip the evangelist and baptized. Acts 8:26 ff. He was a eunuch in the strict sense, not in its official sense of "courtier," and the treasurer of Candace, queen of the Ethiopians. Candace was the name of a dynasty, and not of individual monarchs.

**ETHIOPIAN WOMAN**, the name by which the wife of Moses is called in Num. 12:1. She was probably his second wife, married after the death of Zipporah, who was a Midianite.

**ETH'NAN** (*hire*; e. g. of a harlot), a descendant of Judah. 1 Chr. 4:7.

**ETH'NI** (*mmificent*), a Gershonite Levite. 1 Chr. 6:41.

**EUBULUS** (*prudent*), a Roman Christian who greeted Timothy. 2 Tim. 4:21.

**EUNI'CE**, or **EU'NICE** (*happily victorious*), the mother of the evangelist Timothy. She was by birth a Jewess, but married a Gentile. Acts 16:1; 2 Tim. 1:5.

**EU'NUCH** (*bed-keeper, chamberlain*). Such persons have long been, and are still, employed about Eastern courts as guards and attendants in harems. 2 Kgs. 9:32; Esth. 2:3; and

others of this class hold oftentimes the principal offices. They are often cowardly, jealous, intriguing, the tool of despots and libertines, ready for any evil work, being shameless and remorseless. They are also peculiarly liable to be melancholy, and, as the only way of ridding themselves of the burden of life, to commit suicide. Eunuchs are the natural consequence of polygamy, and they are numerous in the Eastern cities. In ancient Rome there were many; so in Greece during the Byzantine period. There are even to-day in Rome a few who sing soprano in the Sistine chapel—the only instance in Christian lands.

According to the law of Moses, no eunuch could enter into the congregation of the Lord, Deut. 23:1; nor could a mutilated animal be offered in sacrifice. Lev. 22:24. Eunuchs existed in the various foreign courts of which we read in the Bible. Herod had them, and so Queen Candace. Acts 8:27.

The word "eunuch" is employed by Christ, Matt. 19:12, in various senses to designate: 1. Those who are naturally incapacitated; 2. Those who have been mutilated; 3. Those who voluntarily abstain from marriage in order to devote themselves more exclusively to the interests of the kingdom of God.

**EUODIAS** (*fragrant*), a Christian woman of Philippi. Phil. 4:2.

**EUPHRA'TES** (*the abounding*), a noted river, the largest in western Asia, rises in Armenia in two sources. One, on the northern side of the mountain of Ararat, runs in a south-easterly course, receives many tributaries in its winding course along the borders of Syria, and skirting the Arabian desert passes through the middle of Babylon to the sea. Its whole length is 1780 miles. It is navigable for large ships to Bassora, 70 miles above its mouth; a steamer drawing 4 feet of water has ascended to Bir, 1197 miles. It flows in a broad, deep current, filled to the level of its banks, and at Babylon is considerably less than a mile in width. For the last 800 miles of its course it does not receive a single tributary. The quantity of water discharged by the river at Hit is estimated at 72,804 cubic feet per second. The Tigris flows in a narrower channel, with deeper banks and a less rapid current. The country

between the two rivers slopes toward the Tigris, and thus greatly favors the draining off of the superfluous waters of the Euphrates.

The Euphrates overflows its banks in the spring of every year, when the snow of the Armenian mountains dissolves, and it sometimes rises 12 feet. It swells in March, and sinks in July. Dykes, lakes, and canals constructed at vast expense preserved the water for irrigation during the dry season, and prevented its carrying away the soil.

*History.*—Euphrates is named as one of the rivers of Eden, Gen. 2:13; called "the great river," Gen. 15:18; Deut. 1:7; noted as the eastern boundary of the Promised Land, Deut. 11:24; Josh. 1:4; 1 Chr. 5:9; and of David's conquests, 2 Sam. 8:3; 1 Chr. 18:3; of those of Babylon from Egypt, 2 Kgs. 24:7; is referred to in prophecy, Jer. 13:4-7; 46:2-10; 51:63, and in Revelation, 9:14; 16:12. In upward of 26 other passages it is spoken of as "the river." By this stream the captive Jews wept. Ps. 137:1. It is now called the *Frat* by the natives. For a sketch-map of the course of the Euphrates see **AS-SYRIA**.

The *Murad-chai*, a branch of the Euphrates, was crossed by Xenophon, B. c. 410. After this unites with the other chief stream, forming the Euphrates, the river is 120 yards wide. It was used to irrigate the valley around Babylon by means of numerous canals, dykes, and aqueducts, making the plain one of the most fertile spots in the world. It was announced in 1879 that a railroad had been projected along the Euphrates from Damascus to Bagdad. See **BABYLON** and **CHALDEA**.

**EUROCLYDON.** Acts 27:14. A very tempestuous wind on the Mediterranean; now known under the name of a "Levanter." It blows from all points, and its danger results from its violence and the uncertainty of its course.

**EU'TYCHUS** (*fortunate*), the name of a young man who fell from the third story of a house where Paul was preaching in Troas, and was restored by him to life. Acts 20:9.

**EVANGELIST** (*a messenger of good tidings*). In the N. T. the word means a preacher of the gospel who

was not fixed in any place, but who travelled as a missionary to preach the gospel and establish churches. Acts 21:8; Eph. 4:11; 2 Tim. 4:5. The evangelists seem to have been an order of ministers standing between the apostles and the pastors and teachers. They could not impart the Holy Ghost. Acts 8:15. They were liable to be sent upon sudden errands. Acts 8:26. They might be officers in a particular church, yet evangelists, as was the case with Philip, who is the best known of the class. Acts 6:5. We find the evangelists commonly in the service of the apostles as their "helpers" and "fellow-laborers." Paul made most use of them, as was to be expected; on his last journey to Jerusalem he was accompanied by no less than seven of them. Acts 20:4, 5. They were the "vicegerents" of the apostles. Thus, Timothy was sent by Paul to report the condition of the Philippian church, Phil. 2:19-23, completed the organization of the Ephesian church, and repressed the growth of errors during the absence of Paul. 1 Tim. 1:3; 3:14, 15; 4:13. The discourses of the evangelists were historical in their matter and turned chiefly upon the main facts of Christ's life.

This fact gave rise to the later application of the term to the authors of our written Gospels, who are commonly called "the four Evangelists." To Matthew is assigned as symbol the face of a man (because he traces the human descent of Christ, the Son of man); to Mark the lion, (because he sketches Christ as the conquering Lion of the tribe of Judah); to Luke the ox (with reference to Christ as the Victim slain for the sins of the world); and to John the eagle (because of his bold flight and steady gaze at the eternal Son of God).

**EVE** (*life*). The name was applied by Adam to his wife because "she was the mother of all living." Gen. 3:20. She was formed out of a rib of Adam, taken while he slept—a fact which teaches the identity of nature and the oneness of the origin of man and woman, and stamps the divine disapproval upon any degradation of women. In the language of Matthew Henry, "the woman was made of a rib out of the side of Adam; not made out of his head to top

him, not out of his feet to be trampled upon by him, but out of his side to be equal with him, from under his arm to be protected, and from near his heart to be beloved."

Eve was Adam's helpmeet and his equal in sinless purity. But her weaker nature afforded Satan's opportunity. Overcome by his sophistry, she ate of the forbidden fruit, and then in turn became a tempter, by her persuasion inducing Adam to share her sin, and thus brought death into the world and all our woe. For her prominent part in the Fall, God said to her, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and, he shall rule over thee." Gen. 3:16. But it was the seed of Eve which was to bruise the serpent's head, and thus the unhappy author of human sin was to be the blessed mother of sin's destroyer. The remarkable sayings of Eve's at the birth of her three known sons have been preserved, and make up all that is known of her. She welcomed the first, Cain (Heb. *possession*), as the promised one: "I have gotten a man, even the Lord." But, soon undeceived, she said of Abel (*vanity*), "Vanity;" and while her heart was made heavy by the experience of crime, she said of Seth (*compensation*): "God hath appointed me another seed instead of Abel, whom Cain slew." The Scripture account of Eve closes with the birth of Seth. She is twice mentioned by Paul, once as the subject of the serpent's guile, 2 Cor. 11:3, and once as the second created, in an argument for the silence of women. 1 Tim. 2:13.

**E'VENING**, Ps. 55:17, **E'VEN-TIDE**. Gen. 24:63. The Hebrews reckoned two evenings, one commencing at sunset and embracing the period of twilight, and the other commencing at dark. Some suppose that the first evening commenced as early as 3 o'clock in the afternoon, and the second at sunset. It was in the interval between the two evenings, at whichever of these periods it occurred, that the passover was to be killed and the daily sacrifice offered. See marginal reading of Ex. 12:6; Num. 9:3; 28:4. "Eventide" is the same with "evening-time."

**E'VI** (*desire*), a king of Midian slain by the Israelites. Num. 31:8; Josh. 13:21.

**E'VIL-MERO'DACH**, son and successor of Nebuchadnezzar, king of Babylon. 2 Kgs. 25:27. Soon after his accession to the throne he released Jehoiachin, king of Judah, from prison, and treated him with great regard through life. Jer. 52:31-34. He began his reign B. C. 561, but in B. C. 559 he fell a victim to a conspiracy formed among his own kindred, headed by his brother-in-law, Neriglissar—probably the Nergal-sharezar of Jer. 39:3, 13—who succeeded him.

**EXCHAN'GERS**. See **CHANGERS OF MONEY**.

**EXCOMMUNICA'TION**. The writings of the Rabbins mention the various offences for which men were cut off from the privileges of the synagogue, and even from social life. Our Lord is supposed to refer to the excommunications practised—"the simple separation, the additional malediction, and the final exclusion"—when he said, "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." Luke 6:22. Another and yet more evident reference to these Jewish ceremonies is that in John's story of the man born blind. John 9:22, 23, 34, 35. Rabbinical excommunication does not rest upon the Law of Moses. It is the natural outgrowth of a well-organized society, which keeps itself clear of all obnoxious persons. In its mildest form it was a prohibition from "the use of the razor, the bath, or the convivial table, and all who had to do with the offender were commanded to keep him at four cubits' distance." It lasted 30 days, but might be renewed for an equal period. In case of continued rebellion, the second step was taken. In a solemn manner the offender was cursed, and prohibited from teaching or being taught, hiring or being hired, and from "performing any commercial transactions beyond purchasing the necessaries of life." The third and last step was entire exclusion from the congregation.

It was to be expected that in the Christian Church the practice of excommuni-



cation would be continued. Its institution by our Lord is recorded in Matt. 18 : 15, 18, and the practice and commands of Paul are given in 1 Tim. 1 : 20 ; 1 Cor. 5 : 11 ; 2 Cor. 2 : 5-10 ; Tit. 3 : 10. Christian excommunication, as we gather from these Pauline Epistles, was a purely spiritual penalty, inflicted for the good of the sufferer and in order that the church might be protected. The sentence might be increased or lightened according to circumstances. Repentance was the condition of restoration ; and as the exclusion of the offender from the temporal body of Christ was a public and congregational act, so the reception of the excommunicated member was of the same character.

**EXECUTIONER.** In O. T. times the post was honorable. The executioner of Mark 6 : 27 belonged to the king's body-guard.

**EX'ODUS**, the second book of the Pentateuch. The word is Greek for "going out" or "departing," and is an appropriate title to the book, which contains an account of the going out of the Israelites from the land of Egypt. It may be divided into two parts: 1. The historical, chs. 1-18 : 27 ; 2. The legislative, ch. 19 to the end.

In the historical portion we have an account of the depressed condition of the people under the king "who knew not Joseph" (Rameses II.), the birth, education, flight, and return of Moses, the attempts, at first disastrous to the Hebrews, to secure the king's permission to their temporary exodus, the plagues wrought by the Lord's power, culminating in the death of the first-born, the journey of the Israelites from Goshen to Sinai, with all the important incidents and miracles. This portion closes with the Israelites before Mount Sinai, encamped upon the ground they were to occupy for a year.

2. In the legislative part are related the giving of the Law, and the sin of the golden calf; then follow the text of the ten commandments, the various laws for the governance of the people, the full directions for the priesthood and all their appointments. And lastly there are described the erection of the tabernacle and the inauguration of the service. In this book the Bible is brought into contact with Egyptology

and much light has been thrown upon it from modern discoveries and researches confirming the Mosaic narrative. See **PENTATEUCH**.

**EX'ODUS, THE.** The date, the geography, and the history of this "great turning-point in biblical history" will be considered.

1. *Date.*—There is a difference of opinion among biblical scholars as to the name of the two kings who oppressed the Israelites and are mentioned in the book of Exodus under the generic name of Pharaoh.

(1) Some hold that Amosis or Aahmes I. was the Pharaoh of the Oppression, and that Thothmes or Tutmes II. was the Pharaoh of the Exodus, who perished in the Red Sea. The latter reigned about a century later, B. C. 1485. His reign is known to have been short and inglorious. But the difficulties in the way of this view are numerous.

(2) According to the other theory, now held by the majority of Egyptologists and biblical scholars, Rameses II., the Great—the Sesostris of the Greeks—was the Pharaoh who "knew not Joseph," Ex. 1 : 11 (B. C. 1388 to 1325), and his son, Menephtah II., was the Pharaoh of the Exodus. Menephtah was the thirteenth son of Rameses, and began to rule probably B. C. 1325 or 1322. He marks a period of decline in which—the conquests of his two great predecessors were gradually lost. Few monuments were erected in his reign, and even his father's tomb was left unfinished. This is just what we would expect after the catastrophe in the Red Sea. Herodotus tells us that the son of Sesostris (Rameses, whom he calls Pheron) undertook no warlike expeditions, and was smitten with blindness for 10 years because "he impiously hurled his spear into the overflowing waves of the river, which a sudden wind caused to rise to an extraordinary height." This reads like a confused reminiscence of the overthrow in the Red Sea. Taking this view, we may, with Lepsius and Ebers, set the Exodus in B. C. 1317, on the fifteenth day of the first month, Abib or Nisan, our April.

2. *Geography.*—The Scripture data about the Exodus are as follows: The children of Israel proceeded from Rameses to Succoth, Ex. 12 : 37 ; thence to

Etham, "in the edge of the wilderness," 13 : 20 ; here they were to "turn and encamp, before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon." 14 : 2. With these notices must be compared the list of camping-stations which Moses gives. Num. 33 : 2-10. When the Egyptians came upon the track of the Israelites they said, "They are entangled in the land; the wilderness is closed against them," Ex. 14 : 3—*i. e.* "They cannot get out of Egypt; they must either return or cross the sea." Moses intended to go by the way of the wilderness, but when he turned southward, by divine command, he was shut in by the waters of the Red Sea, which then probably extended farther north, to the Bitter Lakes. We may thus identify the places mentioned in the itinerary. Rameses, the place of general rendezvous, is Zoan (*Tanis*). Succoth, which Ebers considers an Egyptian word (*fields*), must have been half-way between Rameses and Etham. Etham was probably Pithom (*Pitum*) ; Pi-hahirothis *Ajrud* or *Agrud*, a fortress on the way from Etham to Suez ; Migdol is *Bir Suweis*, about 2 miles from Suez ; Baal-zephon is perhaps identical with *Mount Atakah*. Baal was the chief deity of the Phœnicians, who had at a very early period a settlement in Lower Egypt.

There are two prominent theories about the locality and mode of the miraculous passage of the Israelites through the Red Sea : (1) The usual theory, which locates the passage several miles south of Suez, where the sea is about 10 miles broad. This theory fits in best with the literal meaning of the narrative, for in this case the waters must have been actually divided for several miles, and have stood like walls on either hand. But the difficulties the view raises are more numerous than those it solves. Could the host of Israel, encumbered as they were, have crossed in one night through such a channel? Would the Egyptians have followed them through the deep sea, and in view of such an amazing interposition of God? Could any wind have had such an effect upon so wide a sea? And if not, why is it mentioned at all as an agent? An accumulation of miracles is called for by

this theory. (2) The second theory puts the crossing at the head of the gulf, near or some distance north of Suez. In Moses's time the gulf may have extended as a reedy marsh as far as the Bitter Lakes. The crossing was made possible by a special providence and a miraculous adaptation of the laws of nature. The east, or rather north-east, wind drove off the waters from the small arm of the sea which runs up by Suez ; this would leave the water on the more northern part of the arm, so that there would be waters on both sides to serve as an entrenchment. This would meet the exi-



Sketch-map of the Route of the Exodus.

genes of the narrative, Ex. 14 : 22. But even in this case the passage of two millions of people, with all their cattle, was an astounding miracle. It has its counterpart in the crossing of the river Jordan at the end of the journey through the wilderness. For a third theory advocated by Brugsch Bey, and more recently by Prof. A. H. Sayce, see RED SEA.

3. *History.*—The Exodus was the execution of a divine plan. God sent ten

plagues upon the land in punishment. The last was the severest: the first-born in every house lay dead. But while the destroying angel went through the midst of Egypt the Israelites were gathered in their respective houses, ready at any moment to hear the command, "Go! begone!" their loins girded, their shoes on their feet, their staves in their hands, eating hastily the lamb which they had roasted. Thus they observed the Passover. "Dimly we see and hear in the darkness and confusion of that night the stroke which at last broke the heart of the king and made him let Israel go." "And Pharaoh in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead." Then followed in quick succession the midnight call of Pharaoh for Moses and Aaron, the command to depart, the urgent co-operation of the nation to hasten their departure, and the actual leaving of the house of bondage and start upon the momentous journey.

4. *Practical Lesson.*—The history of the exodus of the Israelites from the land of bondage—their wanderings through the dreary wilderness under the guidance of the Law of God, the pillar of cloud by day and fire by night, with many resting-places in delightful oases, and the constant services of the tabernacle, and their final entrance into the Promised Land—has always been regarded as a most instructive type and illustration of the history of the Christian Church and of the individual believer, his deliverance from the bondage of sin, and his passage to the heavenly land of rest and peace.

**EXOR'CISTS**, those who, by the use of the name of God, attempted to expel evil spirits from places or persons of whom they had possession. It was not an uncommon profession among the Jews, as we may infer from Matt. 12: 27; Mark 9: 38; Acts 19: 13. They were popularly believed to have gotten their power by their study of magic formulæ written out by Solomon, of drugs and charms, by the use of spells and incantations, but they were impostors.

### EXPIA'TION, FEAST OF.

See FEASTS; ATONEMENT, DAY OF.

**EYES.** It was part of the cruelty which distinguished ancient warfare to put out the eyes of prisoners, particularly those who were prominent or dangerous. This custom is referred to in Jud. 16: 21; 1 Sam. 11: 2; 2 Kgs. 25: 7.



The custom of adorning the eyelids in any way for effect is not known among us, but is often alluded to in the O. T., 2 Kgs. 9: 30; Jer. 4: 30; Eze. 23: 40, and prevails extensively now among Eastern women, especially among Mohammedans. The hair and edges of the eyelids are tinged with a fine black powder moistened with oil or vinegar, which causes a small black line to appear around the edge, and at a distance (and especially by candlelight) gives a heavy, dark shade to the eyes. A smooth cylindrical piece of silver or ivory, shaped like a quill and about 2 inches long, is dipped into the composition and placed within the eyelashes, which are closed over it.

The figurative use of the word "eye" to indicate alacrity and vigilance occurs Eze. 1: 18; 10: 12; Rev. 4: 6, 8.

**EYE'-SERVICE**, in Col. 3: 22; Eph. 6: 6, means "service performed only as it were under the master's eye—i. e. reluctant and mercenary."

**E'ZAR** (*treasure*). 1 Chr. 1: 38. See EZER.

**EZ'BAI** (*shining*), the father of one of David's warriors. 1 Chr. 11: 37.

**EZ'BON** (*splendor*). 1. One of the

sons of Gad, Gen. 46:16; called Ozni. Num. 26:16.

2. A Benjamite. 1 Chr. 7:7.

**EZEKI'AS**, the Greek form of Hezekiah, used in Matt. 1:9, 10.

**EZE'KIEL** (*God will strengthen, or the strength of God*), the son of a priest named Buzi, was born and spent his earlier years in Judæa. He was carefully educated, but carried by Nebuchadnezzar into captivity with Jehoiachin, king of Judah, B. C. 598, 11 years before the destruction of Jerusalem, and placed with a Jewish community by the river Chebar, in Chaldæa. See CHEBAR. He prophesied over 22 years, B. C. 595-573, till the fourteenth year after the final captivity of Jerusalem. From incidental allusions we learn that he had a house, 8:1, and had lost his wife very suddenly, 24:16-18. He was held in great esteem and frequently consulted by the elders, 8:1; 11:25; 14:1; 20:1. It is said that he kept up an intimate friendship with Jeremiah, and even that they exchanged prophecies. At all events, they echo one another's grief and lament over the ruined city, and both pierce through the gloom of the present distress and see the light of a new dispensation when the Law shall be written in the heart. Eze. 11:19; 18:31; cf. Jer. 31:33. We do not know how or when his death occurred. Tradition states he was murdered. His reputed tomb is shown near Bagdad.

Ezekiel was stern, inflexible, an earnest Jewish patriot, devoted to the rites and ceremonies of his religion, and uncompromisingly opposed to all forms of evil. He no doubt contributed much to the formation of the intense nationality of the Jews during that period. Prof. J. T. Hyde says: "He is not so much of a counsellor and seer as Isaiah, nor so much of a reformer and intercessor as Jeremiah, nor so much of a prince and statesman as Daniel, but more of a priest in his general spirit and bearing. More than a hundred times is he called 'son of man,' a title given to no other prophet except Daniel, and to him only once, Dan. 8:17, signifying, doubtless, that 'to them of the captivity' he was not only a living witness for God, but a priestly mediator, with somewhat of the distant dignity of the great 'Son of man' himself."

**PROPHECY OF.** The book of Ezekiel is arranged in regular chronological order, and presents a great variety of visions, symbolical actions, parables, proverbs, allegories, and direct prophecies. Many of the symbolic acts were probably not literally performed by the prophet, but described in this manner for rhetorical effect. He is especially familiar with architecture, from which he often draws his illustrations. He is somewhat obscure by reason of the strange things he describes—"wheels within wheels, with living creatures wedded." The Jews reckoned his prophetic writings among those portions of Scripture which were not allowed to be read till the age of 30. His imagery and symbolism derive much light from the recently-discovered Assyrian monuments. We there find reproduced the strange forms he brings to our view—the eagle-winged lion and the human-headed bull. His visions give us "the last glimpse of these gigantic emblems, which vanished in the prophet's lifetime, only to reappear in our own age from the long-lost Nineveh." (*Stanley.*)

The book is divided into two parts, of which the destruction of Jerusalem by Nebuchadnezzar is the turning-point. (1) Chs. 1-24 contain predictions before that event; these are arranged in chronological order from the fifth year of the Captivity to the ninth. (2) Chs. 25-48 contain prophecies and visions after Jerusalem's fall, including denunciations against Ammon, Moab, Edom, the Philistines, Tyre, Zidon, and Egypt, 30-32; predictions of the re-establishment of the theocracy, 35-48. Ch. 35 is the judgment of Seir. The second part is also arranged chronologically. Ezekiel himself is the apparent editor of his book.

There are no direct quotations of Ezekiel in the N. T., but many parallels and obvious allusions to the later chapters in the book of Revelation.

*The Vision of the Temple.*—This section, the last nine chapters, 40-48, is so remarkable that it arrests the attention of every reader and constitutes the unique feature of Ezekiel's book. It is a magnificent vision and description of the new temple which Ezekiel saw from a high mountain in the twenty-fifth year of the Captivity and the



fourteenth after the destruction of the holy city. Although a few commentators maintain it was but a description from memory of Solomon's temple, the majority hold that it has to do with future events. These latter differ according as they see in it a mere prophetic picture of Zerubbabel's temple, or a vague announcement of some future blessing, or, as is altogether the best view, a Messianic prophecy. It is most probably a grand symbol of the future Church of God. Its historical foundation is undoubtedly the first temple and the hidden springs of the sacred mount, but upon this foundation the inspired prophet builds a glorious superstructure of allegory which sets forth the whole scheme of redemption.

**E'ZEL** (*departure*), **THESTONE**, near Saul's residence, and noted as the place where Jonathan and David parted. 1 Sam. 20 : 19.

**E'ZEM** (*bone*), a city of Simeon, 1 Chr. 4 : 29; also called Azem. Josh. 19 : 3.

**E'ZER** (*treasure*), a "duke" of the Horites. Gen. 36 : 21, 27, 30; 1 Chr. 1 : 42.

**E'ZER** (*help*). 1. A descendant of Judah. 1 Chr. 4 : 4.

2. A son of Ephraim. 1 Chr. 7 : 21.

3. A Gadite chief who joined David. 1 Chr. 12 : 9.

4. A Levite who assisted in repairing the wall. Neh. 3 : 19.

5. A priest who took part in its dedication. Neh. 12 : 42.

**E'ZION-GA'BER**, or **GE'BER** (*giant's backbone*), a city on the Red Sea, the last station of the Israelites before they came to the wilderness of Zin, Num. 33 : 35; Deut. 2 : 8; the station of Solomon's navy, 1 Kgs. 9 : 26; 2 Chr. 8 : 17, and of Jehoshaphat's navy. 1 Kgs. 22 : 48. Probably it was at *Ain el-Ghudyân*, about 10 miles up what is now the dry bed of the Arabah. Kiepert and Robinson suppose that the northern end of the gulf anciently flowed up to this point.

**EZ'RA** (*help*). 1. A descendant of Judah. 1 Chr. 4 : 17.

2. A Jewish priest and scholar who lived in Babylon during the reign of Artaxerxes Longimanus, over whom he had such influence that in his seventh year he obtained permission to head a large company of persons and

go to Jerusalem, B. C. 457. Ezr. 7. The journey was completed in four months. In addition to the treasure brought, Ezra had other supplies, for he had permission to draw on the king's treasures. In Jerusalem he carried through the reforms he had intended, particularly the separation of the "strange wives." Ezr. 10. With an account of this important measure the book of Ezra ends. The next notice is in Nehemiah, 8 : 1, thirteen years after this. It is in every way likely that his first residence in Jerusalem was temporary, and that after effecting the various reforms and appointing proper persons to maintain them he returned to Babylon. Nehemiah was governor when Ezra entered Jerusalem the second time; accordingly, he attended only to priestly duties, such as teaching. Neh. 8 : 1. It is unknown when he died.

Jewish tradition elevates him to a level with Moses and Elijah, and makes him the founder of the great synagogue, the collector of the books of the Bible, the introducer of the Chaldee character instead of the old Hebrew, the author of Chronicles, Ezra, and Nehemiah, and lastly, the originator of synagogue-worship. And it is very likely that he was the author of these changes, or at all events that they occurred in his time.

**EZRA, THE BOOK OF**, covers about 79 years, and should be read in connection with the prophecies of Haggai and Zechariah. It contains, (1) chs. 1-6, an account of the return of 50,000 Jews under Zerubbabel in the first year of Cyrus, the rebuilding of the temple, and the interference of the Samaritans; (2) chs. 7-10, the history of Ezra's immigration and his reforms, particularly in regard to the strange wives.

The book of Ezra is written in Chaldee from ch. 4 : 8 to 6 : 19, narrating the attempt of the Samaritans to hinder the building of the temple, and from the beginning of ch. 7 to the twenty-seventh verse. The people recently returned from the Captivity were more conversant with the Chaldee than even with the Hebrew tongue. Ezra is the author of at least the greater part of the book. The date may be given as B. C. 456.

**EZ'RI** (*help of Jehovah*), David's superintendent of those who "did the work of the field." 1 Chr. 27 : 26.

## F.

**FA'BLE** is a form of narrative in which plants and animals, or even lifeless objects, are represented as endowed with some of the attributes of man, as the gift of speech and rational action. Sometimes the fable is designed to teach moral and practical truths, and sometimes only to interest and entertain. It differs from the parable in this: what the fable relates is not real and cannot occur, as trees speaking, Jud. 9:8; while that which the parable relates may and does take place, as the sower sowing seed in soil of various degrees of productiveness, Matt. 13:3. The fable was often used in ancient heathen as in modern Christian literature. In the Bible there is only one fable, Jud. 9:7-15, where Jotham represents the trees as seeking a king and asking, one by one, the olive and others to reign over them, till the bramble finally consents. This is often erroneously called a parable.

Fables are referred to in the N. T., 1 Tim. 1:4, etc., as "cunningly devised," etc. Here "fables" mean false stories or foolish systems and opinions.

**FACE.** Gen. 3:19. See BLACKNESS. Whatever of a thing is most exposed to view is called its *face*; hence we read of the *face* of the country, field, gate, house, wilderness, water, sky, etc.

"Face," when applied to God, denotes, (1) His omniscience, 1 Sam. 26:20, and to "provoke him to the face" is to act very openly and impudently. Isa. 65:3. (2) The brighter displays of his glory, which cannot be enjoyed in this world. Ex. 33:20; 1 Tim. 6:16. (3) His favor and love, and the gracious displays thereof: this is always meant when his face is said to "shine," or it is represented as a mercy to behold and enjoy it or a misery to be deprived of it. 2 Chr. 30:9; Ps. 31:16; 80:7; Dan. 9:17. (4) His wrath, and the providential displays thereof. Ps. 34:16. Christ's "face" denotes, (1) His person and office as the image of the invisible God. 2 Cor. 4:6. (2) His gracious, glorious, or terrible appearances. Rev. 20:11.

**FAIR HA'VENS**, a harbor on the southern shore of the island of Crete. Acts 27:8-10, 21. It is about midway between the eastern and western ends of the island, and is still known as *Kalous Limionas*, or "Fair Havens." It is a fair winter harbor, though not as good as Phoenice, 40 miles westward.

**FAIRS.** The word occurs in Eze. 27:12, 14, 16, 22, 27, 33. In v. 33 the Hebrew word is translated "wares," and this is probably the true meaning in all the passages.

**FAITH.** The word in the N. T. denotes (1) the truth of the gospel of Christ and the kingdom of God. Acts 6:7; Rom. 1:5; Gal. 1:23; 1 Tim. 3:9; Jude, ver. 3 ("the faith which was once delivered to the saints").

(2) The act by which we lay hold of and appropriate the truths of the gospel and Jesus Christ, and rely for salvation upon the work done by him in our stead. This is the prevailing sense of the word. Matt. 8:10; John 3:16; Rom. 1:16, etc., and all through John and the Pauline Epistles.

The verb corresponding to the noun "faith" is "believe." Acts 16:31. The word occurs only a few times in the O. T., but the principle is there designated by other terms, such as to "look" to God, Isa. 45:22, to "wait on" him, Ps. 27:14, and to "trust" in him, Nah. 1:7. Abraham is "the father of the faithful," because unbounded trust in God was the very essence of his piety. Comp. Rom. 4:1. Paul derives the theme of his Epistle to the Romans from the passage of Habakkuk: "The just shall live by faith." Rom. 1:17; comp. Hab. 2:4. The Epistle to the Hebrews gives a bright catalogue of the heroes of faith under the old dispensation. 11:1 ff.

The nature of saving faith is threefold. It includes a *conviction* of the understanding, *assent* of the will, and *trust* of the heart. The principal element of faith is *trust* when its object is Christ. But it is impossible for us to trust in him without first being con-

vinced of the genuineness of his claims. We believe a thing when we are assured of its reality; in a person when we add to this assurance trust. Faith apprehends Christ, and takes actual hold of him and all his benefits. Hence he who believes in Christ has already eternal life. John 3:36. Faith is opposed to doubt, Matt. 21:21, and to sight, 2 Cor. 5:7. Things which are the objects of faith we do not see. Heb. 11:1.

The importance of faith consists in this—that without faith we cannot become partakers of the merits and righteousness of Christ. As by the hand we lay hold of a treasure, and as by the eye we perceive the beauties of scenery, so by faith we lay hold of Christ. We who come within hearing of the gospel must exercise faith in order to become heirs of salvation. By faith we “put on” Christ. It is by faith that we are

justified, and not by works. The work of salvation was all accomplished when the Saviour uttered the words, “It is finished.” But a living faith will be accompanied by works, as much as a rose must diffuse perfume, and a good tree bring forth good fruit. As our Lord said, “Thy faith hath made thee whole,” so Paul says, “By grace are ye saved through faith; and that not of yourselves: it is the gift of God,” Eph. 2:8. But “faith without works is dead.” Jas. 2:26. Faith is operative in love. Gal. 5:6.

The “faith of God,” Rom. 3:3, means his faithfulness.

**FAITHFULNESS** is a divine attribute, and denotes the certainty of the accomplishment of all that the divine Being has declared. Num. 23:19; Ps. 89:1, 33, 34; Heb. 10:23.

**FALLOW-DEER.** “Deer” is



The Bubale, or Fallow-Deer of Scripture. (After Wood.)

a general name of a class of quadrupeds, etc., but the animal is never mentioned as the stag, fallow-deer, reindeer, elk, by this generic name in the Bible.



The deer mentioned in 1 Kgs. 4: 23 was, by the Levitical law, a clean animal. Deut. 14: 5. It was formerly supposed to be the European red deer, called *fallow* from its pale-red or yellow color. Tristram and other late authorities make it the bubale (*Alcephalus bubalis*) or "wild cow" of the Arabs. This deer, from its heavy, calf-like build, was classed by Orientals among cattle. It was valued for its venison, is still found in northern Africa and Arabia, and probably once dwelt in Palestine.

Lieut. Conder has recently found a kind of deer in the vicinity of Mount Carmel which is called by the Arabs *yahmâr*—precisely the Hebrew word translated "fallow-deer." Naturalists who have examined the skin which Lieut. Conder brought to England state that this animal does not differ perceptibly from the European roebuck, which is therefore seemingly the animal that furnished Solomon's table with choice venison. See ROE.

**FAL'LOW-GROUND**, a field ploughed, but unsowed (figuratively, Jer. 4: 3; Hos. 10: 12; literally, "tillage." Prov. 13: 23). See AGRICULTURE.

**FAL'LOW-YEAR**. See SAB-BATICAL YEAR.

**FAMILIAR SPIRITS** (from the Latin *familiaris*, "a household servant"). The phrase expressed the idea that necromancers had spirits at their command to wait upon them as servants. See DIVINATION.

**FAMINE**. We have an account of at least 8 famines in Palestine and the neighboring countries. They were among the judgments of God for national sins, and were often prophetically announced. Two famines occurred in the lifetimes of Abraham and Isaac, Gen. 12: 10; 26: 1; another in Jacob's time,

Gen. 41: 56; and the most remarkable one was that of 7 years while Joseph was governor in Egypt. But in severity it was surpassed by the famine of 2 Kgs. 7, when people resorted to the dunghills for food.

Two very severe and prolonged seasons of famine in Egypt have been noted by Arabian historians—one in A. D. 1200, the other lasting from A. D. 1064–1071.

Famine was produced by a variety of causes, as when the Nile did not overflow in Egypt, or rains did not fall in Judæa, at the customary season, or when caterpillars, locusts, or other insects destroyed the fruits.

**FAN**. This was probably a broad shovel used to toss the threshed grain against the breeze for the purpose of separating the chaff from the grain. Isa. 30: 24. The "shovel" mentioned in the same passage seems to have been a



Winnowing-Fans.

narrower implement, or, as some think, a fork or bread-basket used in a similar way. Jer. 15: 7; Matt. 3: 12. See THRESH, WINNOW.

**FAR'THING**. Two Greek words are translated "farthing" in the N. T.: (1) the *kodvantes*, worth about three-eighths of a cent; (2) the *assarion*,





A Farthing.

worth about a cent and a half. See MONEY.

**FASTS.** There was only one day appointed as a fast by the Mosaic code, the day of atonement, Lev. 16:29, *sq.*, where the expression "Ye shall afflict your souls" probably refers to fasting. During and after the Babylonian captivity four special fast-days were observed. Zech. 7:5. Subsequent tradition relates that fasts commemorated the breaking of the tables of the Law by Moses, Ex. 32, and the siege of Jerusalem, Jer. 52:4, *sq.*; the return of the spies, Num. 13:25; the burning of the temple by Nebuchadnezzar; the sack of Jerusalem and the death of Gedaliah, 2 Kgs. 25:13, *sq.*; and the reception by Ezekiel and others in Babylon of the intelligence of the destruction of Jerusalem.

Public fasts were proclaimed at special seasons by Nehemiah, 9:1, Jehoshaphat, 2 Chr. 20:3, the Jews at Shushan, Esth. 4:16, and others. The appointment of fasts by individuals for themselves was not uncommon, Neh. 1:4; 2 Sam. 1:12, and also, in the N. T., Luke 2:37, etc.

Fasts indicate humility and a sense of dependence on the Almighty, and were observed on solemn occasions, such as the death of a prominent personage (Saul, 1 Sam. 31:13; 2 Sam. 1:12), an impending calamity, Jon. 3:5; Esth. 4:3, before a war, 2 Chr. 20:3; Jud. 20:26, and before a journey. Ezr. 8:21.

The Jewish fasts were kept with great strictness, and generally from evening to evening. The body was clothed with sackcloth, ashes were sprinkled on the head, the hands were left unwashed, the head was unanointed, and the air was filled with the voice of supplication and the sobs of grief and penitence. Isa. 22:12; Joel 2:15-17.

At the time of our Lord fasting was a very prominent religious observance and the occasion of much hypocrisy and pa-

rade. Matt. 6:16. The fast spoken of in Acts 27:9 was the day of atonement. The weekly fasts were upon the second and fifth days of the week. Fasts were not observed upon the Sabbath, the new moons, the great festivals, or the feasts of Purim and dedication. John the Baptist and his disciples fasted, but we have no account that our Lord observed periodic fasts, although that he fasted is proved by Matt. 4:2; cf. Matt. 9:14. After the Lord's ascension Christians fasted, 2 Cor. 6:5, and the N. T. recommends fasting as a means of Christian growth. Mark 9:29; 1 Cor. 7:5, etc.

The N. T. leaves the times of fasting to the full choice and appointment of the individual. In Matt. 9:15 our Saviour teaches that fasting follows and springs from affliction, rather as a consequence than a cause, and then may be a means of grace.

**FAT.** The Hebrews distinguished between the suet or pure fat of an animal and the fat which was intermixed with the lean. Neh. 8:10. Some parts of the former were forbidden to be eaten in the case of animals sacrificed, Lev. 3:3, 9, 17; 7:3, 23, on the ground that the richest part of the animal belonged to Jehovah. Lev. 3:16. The Hebrews had, however, their stalled oxen, appreciating the luxury of fat meat. 1 Kgs. 4:23; Luke 15:23.

**FAT** (*i. e.* "vat"). See WINE-PRESS. The word is used in the A. V. only in Joel 2:24; 3:13.

**FATHER.** This word is used in the Bible in several senses besides its usual one.

1. It is applied to any ancestor, and in the plural to ancestors in general. Dan. 5:2; Deut. 1:11; Matt. 23:30.

2. As a title of respect, especially to kings, prophets, and priests. Jud. 17:10; 1 Sam. 10:12; 2 Kgs. 2:12; Acts 7:2; 1 Cor. 4:15. Also of protector or guardian. Ps. 68:5.

3. The author, source, or beginning of anything. Gen. 4:21; Rom. 4:12.

4. God is called "Father." Deut. 32:6; Ps. 89:26; Matt. 6:4, 9; Rom. 1:7.

The position of father was one of great dignity and authority. Laws were enacted to secure this. Ex. 22:17; Lev. 20:9. The father had, however, no power over the life of his child. Deut. 21:18-21. Both his blessing and his

course were especially efficacious. Gen. 9:25, 26; 27:27-40. The fifth commandment was the only one to whose obedience a blessing was especially promised. Ex. 20:12; Eph. 6:2. Disrespect toward parents was one of the worst of crimes. Ex. 21:15-17; 1 Tim. 1:9. The father, as the head of the family, was, in patriarchal times, the priest. Gen. 8:20; Job 1:5. "It is a beautiful circumstance in the law of Moses that this filial respect is exacted for the mother as well as for the father." See CHILDREN.

**FATH'OM.** See MEASURES.

**FEAR.** "The fear of the Lord" is a common expression in the O. T. Job 28:28; comp. Acts 9:31. It refers to awe and reverence for piety rather than to dread of God. The love of God is not so plainly revealed in the O. T. as in the New. The attributes of God's holiness and power are most strongly emphasized. Hence the frequent exhortation to fear God.

Fear has its fit place also under the gospel dispensation. Paul exhorts Christians, Phil. 2:12, "work out your own salvation with fear and trembling." If it is a "fearful thing to fall into the hands of the living God," Heb. 10:31, and "if the righteous scarcely be saved," 1 Pet. 4:18, we ought ever to remember the punishment due to us for sin and God's abhorrence of it, and in view of the punishment pass our time in a proper state of godly fear, which, however, is not slavish, but consistent with assurance of faith and with love for God as our Father. Comp. Rom. 8:15; 1 John 4:18.

**FEAST,** Luke 14:13, **FEASTS.** Lev. 23:2. We often read in the Bible of feasts or sumptuous entertainments, and of the customs pertaining to them. They were generally given to celebrate or commemorate some important or joyful event. Gen. 21:8; 29:22; 40:20; Eccl. 10:19. On such occasions the guests amused themselves with stories or sallies of humor, and sometimes with enigmatical questions, Jud. 14:12, or dancing, Mark 6:22, and music, Isa. 5:12; 24:7-9.

As among the Romans, so among the Jews at the time of our Lord, the guests at feasts reclined upon couches, and did not sit upright, as we do.

The most honorable place or seat, or "uppermost room," as it is called, Matt. 23:6, or "highest" or "chief room," Luke 14:7, 8, was the middle couch, and the middle of that: and lying below one at table is to lie as it were in or upon his bosom. John 13:23. See EATING.

The "ruler" or "governor of the feast," John 2:8, was the superintendent of the servants, and at the same time the one who controlled all the arrangements for the festivity. It was his office to test the meats and drinks that were offered to the guests. John 2:9.

**FEASTS, RELIGIOUS.** The stated religious festivals among the Jews may be divided into the following classes: (1) The Sabbath, the feast of new moons, the sabbatical year, and the year of jubilee. (2) The Passover, Pentecost, and the feast of tabernacles. (3) The feasts of Purim and of the dedication. The first two classes of feasts were established by the Law of Moses; the last did not come into existence till after the Babylonish captivity. At each of the feasts of the first two classes the males were to "appear before the Lord" and to make their offerings with rejoicing. Deut. 27:7.

There was a suspension of labor on the principal feast-days. Ex. 12:16; Lev. 23:21, 24, etc. But inasmuch as the festival of the Passover lasted through a whole week, only the first and the seventh days were included under this restriction. Ex. 12:16. A particular description of each feast is given in its proper place.

**FEASTS OF CHARITY OR LOVE.** These are mentioned in Jude 12, and are supposed to refer to the social interviews established among the early Christians, in imitation, perhaps, of the Jewish, Deut. 12:18; 23:12, or Gentile observances of like character. They were held in the assembly or church, either after or before the celebration of the Lord's Supper. Similar observances are customary at the present day among some Christian denominations.

**FEET.** To remove the shoes from the feet was regarded as a token of reverence, and also of mourning. Ex. 3:5; Eze. 24:17. It is supposed that the priests officiated with naked feet,

and in modern times, among heathen nations and some nominal Christians, it is customary to enter the place of worship with the shoes off and the feet washed. To wash the feet was a common mark of hospitality, Gen. 18:4, and was usually done by a servant, 1 Sam. 25:41; John 13:5, 6. This custom still prevails in the East. At Smyrna the washing of the priests' feet by the bishop is a distinct and very imposing ceremony, and is designed to be an exact imitation of Christ's example. See CLOTHES, DUST, FOOT.

FOOT-CHAINS are supposed to be meant by the word "chains" in Num. 31:50 and Isa. 3:19. They were worn around the ankles, and caused the wearer to observe a certain measured pace. The same ornaments are now worn by the women of Syria and Arabia. Little rings are hung upon them, which tinkle when the foot is in motion, and they are often richly ornamented.

**FE'LIX** (*happy*), the Roman governor of Judæa, A. D. 52-60, was a profligate and cruel man. Acts 23:26. He was married three times. His third wife was Drusilla, whom he persuaded to leave her husband and marry him, and they were residing at Cæsarea when Paul was brought there in custody.

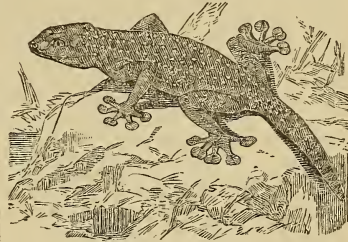
He is specially known for the manner in which he treated the exhortations and warnings of Paul, Acts 24:26, who preached before him a most practical sermon, arraigning his crimes and urging upon him the duty of repentance in view of future judgment.

The sermon made an impression, for "Felix trembled," but it was transient. He kept the apostle imprisoned for 2 years, and postponed the inquiry respecting his own salvation until a "convenient season," which, so far as we know, never came. Felix was superseded by Porcius Festus 2 years after this event, and tried at Rome before Nero for malversation of office, but escaped punishment through the intervention of Pallas, the freedman of Claudius and his successor, Nero.

**FENCED CITY.** See CITIES.

**FER'RET**, an animal of the weasel family tamed in Europe and used for catching rats. It has long been agreed that "the creature which sighs or groans" (Heb. *anâkah*, "to groan") is not the fer-

ret. Lev. 11:30. Older writers considered it the shrew-mouse or the hedgehog, both of which abound in Palestine. The belief is now almost universal that it is some animal of the lizard



The Gecko, or Ferret.

tribe. Several of these reptiles make a mournful cry or wail, especially the *gecko*, which is very common in Palestine and Egypt among ruins, and is remarkable not only for the clucking note which its name imitates, but for its fan-like toes, whereby it is able to run up the smoothest wall, and even on ceilings. Of these small lizards there are several species.

**FES'TIVALS, RELIG'IOUS.** See FEASTS.

**FES'TUS, POR'CIUS**, succeeded Felix, A. D. 60, in the government of Judæa, and died in 62. Acts 24:27. Paul had a hearing before him on sundry charges, and Festus would have released him if Paul had not appealed to the emperor. Acts 26:32. Josephus gives him a good character as an efficient ruler, especially because he did his best to rid the country of robbers.

**FETTERS.** See CHAINS.

**FIELD.** The Hebrew word translated "field" conveys a contrary idea to ours, inasmuch as it implies the absence of enclosure. Thus the "field" is often contrasted with portions of land that are enclosed, such as a vineyard, Ex. 22:5; Lev. 25:3, 4; a garden or a walled town, Deut. 28:3, 16; "unwalled villages or scattered houses ranked in the eye of the law as fields." Lev. 25:31. "Field" means the open country apart from habitations, in Gen. 25:27; 37:15. Stones were used to separate one plot of ground from another; curses were threatened for removing these landmarks. Deut. 19:14; 27:1; Job 24:2; Prov. 22:28.

If such unfenced fields were pasture-grounds, the herd or flock would require constant watching. Ex. 22:5. A piece of ground of any size, from the mere land around a cave, Gen. 23:13, 17, to an entire inheritance, Ruth 4:5, was called a "field." In the N. T. the Greek for "fields" occasionally means farm-houses or hamlets, in distinction from villages and towns, but in the A. V. it is rendered "country." Mark 5:14; 6:36, 56. The knowledge of these unenclosed fields throws light upon the parable of the Sower. Some of the seed scattered as he draws near the end of his lot is certain to fall beyond the ploughed portion, and the birds will devour it. Again, the custom of running footpaths between, and not over, fields explains the Sabbath-walk of our Lord and his disciples. Luke 6:1. The little band did not trample down the ripened grain. They merely walked between the fields and plucked the wheat on either hand. The complaint was not brought against them because they took the wheat, but because they broke the Sabbath.

**FI'ERY SER'PENTS.** See SERPENTS.

**FIG, FIG' TREE.** The fig tree (*Ficus carica*) has been cultivated in Palestine from remote times, Deut. 8:8; Isa. 34:4, and is also found in a wild state. It does not grow to a great height, but throws out a profusion of very spreading branches, and the trunk is often 3 feet in diameter. Five-lobed leaves luxuriantly clothe these limbs, and often convert this tree into a beautiful natural arbor. 1 Kgs. 4:25; 2 Kgs. 18:31; Isa. 36:16; Mic. 4:4; Zech. 3:10; John 1:48.

The fruit is pear-shaped, and the small green figs appear before the leaves. When these figs have attained some size, their interior will be found filled with minute white flowers. This curious provision leads to the common impression that this tree never blossoms. When the leaves have appeared, if there be no fruit among them, the fig tree will be barren for the present season. Matt. 21:19.

Figs are much used as food in all Eastern lands. Two kinds of this fruit are mentioned in the Bible. 1. The early fig, or *boocbe*, of which a few

ripen and are gathered in June, Isa. 28:4; Hos. 9:10; Mic. 7:1, while the most of this early fruit falls off before it is perfected. Rev. 6:13. 2. The main crop, or *kermouse*, ordinarily does



Figs and Fig-Leaves.

not ripen till August. These are the "green figs" of Song Sol. 2:13. "Bethphage" means "house of green figs." A long dark-colored kermouse sometimes hangs upon the trees all winter.

These various kinds of figs are eaten as they come from the tree, and are also dried in masses or cakes. 1 Sam. 25:18. They seem to have been an ordinary article of food, and to have possessed medicinal properties. 2 Kgs. 20:7; 1 Chr. 12:40.

The putting forth of the fig tree was one of the earliest indications of summer, Song Sol. 2:13; Matt. 24:32; Luke 21:29; and a failure of its fruit was a great calamity. Jer. 5:17; 8:13; Joel 1:7, 12; Hab. 3:17, 18.

The cursing of the fig tree by our Saviour, Mark 11:13, 21, has occasioned great perplexity. This incident occurred about the beginning of April, when, as the evangelist states, the time for figs had not come. Why, then, should Christ seek figs upon the tree and, as it were, blame its barrenness? The best reply seems to be, Because the tree was in leaf; and when the tree was in this state, abnormal though it were, fruit might be expected. Dr. Thomson, as the result of his observation, considers it not at all impossible that the early



variety of this tree might have ripe fruit in the warm, sheltered ravines of Olivet at Easter: "If there was no fruit on this leafy tree, it might justly be condemned as barren: and hence the propriety of the lesson it was made to teach—that those who put forth in profusion only the leaves of empty profession are nigh unto cursing."

**FILE.** The word occurs only once in the A. V. 1 Sam. 13: 21. The preceding verse is connected with it, and they are best rendered: "But all the Israelites went down to the Philistines to sharpen [their tools] whenever there was bluntness of edge to their shares and coulters and prong-forks and axes, and to point their goads."

**FIRE** was of course used for cooking and for warmth. We find reference to the latter use in Jer. 36: 22; Luke 22: 55; John 18: 18. See **FUEL**. A hearth with lighted wood or a pan with burning charcoal is mentioned in the passages specified as the sources of the heat. Fire was used in the service of God to consume the sacrifices partially or entirely. There may be a question whether Abel offered a burnt-sacrifice, Gen. 4: 4, but surely, from the time of Noah, fire was used with the sacrifices. The Mosaic law prescribes its use, Lev. 1: 7, and this burnt-altar fire was to be kept ever burning. Lev. 6: 9, 13.

Fire was the sign of the divine presence and acceptance. Thus, the heavenly fire which came down upon the altar of burnt-offering on the occasion of the first sacrifice after the giving of the Law, Lev. 9: 24, indicated Jehovah's gracious pleasure in the service. To the same end fire was sent in other instances, Jud. 6: 21; 1 Kgs. 18: 38; 1 Chr. 21: 26. Fire was used as a purifier. Num. 31: 22, 23; cf. Zech. 13: 8, 9. The victims slain for sin-offerings were afterward consumed by fire. Lev. 4: 12, 21; 6: 30; 16: 27. The Nazarite marked the conclusion of his vow by shaving his head and casting the hair into the fire on the altar of burnt-offering. Num. 6: 18. It was forbidden by the Law to kindle a fire on the Sabbath, Ex. 35: 3; Num. 15: 32; but some maintain that the prohibition applies to the preparation, and not to the heating, of food. Consequently, by having the principal meal, which was always eaten in the

evening, a little earlier on Friday and a little later on Saturday, the Jew could have a hot meal every day in the week.

The law held him who wilfully or carelessly set fire to ripe or harvested fields on which the grain yet stood peculiarly liable for damages. Ex. 22: 6. The punishment of death by fire was inflicted in early times. Jer. 29: 22; Dan. 3: 20, 21. See **FURNACE**. It is enjoined by the Law in the case of incest with a mother-in-law, and of unchastity on the part of the daughter of a priest. Lev. 20: 14; 21: 9. But it is reasonable to suppose that in both these cases the condemned were first killed by stoning or strangling, and then their bodies burnt. To fire the gates was one way of ending a siege. Jud. 9: 49, 52.

Fire is the comparison of intense love, Song Sol. 8: 6; of the injuring tongue, Ps. 120: 4; Prov. 16: 27; Jas. 3: 5, and of godlessness, Isa. 9: 18. The anger of God burns as fire, Ps. 79: 5; 89: 46; Nah. 1: 6. His word is like fire, Jer. 23: 29. Yea, he himself is a consuming fire, Deut. 4: 24; Heb. 12: 29. The word is frequently used metaphorically. The "strange fire," Lev. 10: 1, is generally explained as common fire, not taken from the holy fire of the altar. But inasmuch as no express law forbade the burning of incense by ordinary fire, it is very probable that the offence consisted in presenting an incense-offering not commanded in the law in an improper, merely vainglorious spirit. The time and manner of the offering were "strange," not the fire.

**FIRE/-PAN**, one of the vessels of the temple-service. Ex. 27: 3; 38: 3; 2 Kgs. 25: 15; Jer. 52: 19. The same word is elsewhere rendered "snuff-dish," Ex. 25: 38; 37: 23; Num. 4: 9, and "censer." Lev. 10: 1; 16: 12; Num. 16: 6 ff. These utensils were probably shallow metal vessels which served either to catch the snuff of the lamps when they were trimmed or to burn small quantities of incense.

**FIR'KIN.** See **MEASURES**.

**FIR'MAMENT.** The word "expansion" would more perfectly convey the meaning of the original word. Gen. 1: 17. A similar idea is suggested Ps. 104: 2; Isa. 40: 22, and the same word is used to denote a "covering," Num. 16: 38, 39, or a "spreading over," Isa.

40: 19, or "spread forth." Isa. 42: 5. The Jews probably understood the word "firmament" to denote an immense arch or canopy sprung from one side of the horizon to the other, studded with stars and forming a sort of separating wall between the upper and lower waters. See Ps. 19: 1; Dan. 12: 3. The stars are represented as dropping from their settings in it. Isa. 34: 4; Matt. 24: 29.

**FIRST'-BORN.** The first-born male of every Jewish family and of all beasts was consecrated to God in commemoration of the judgment which God brought upon the first-born of Egypt. Ex. 13: 2. Several provisions of the Jewish law relate to the first-born. He received a double portion of the estate, Deut. 21: 17, and officiated as priest of the family in the father's absence or death. The privileges of the first-born were obviously great in the cases of Esau and Reuben, Gen. 27: 29, 36; 1 Chr. 5: 1, 2, but might be forfeited, as these two cases show. The religious pre-eminence of the first-born ceased when the priesthood was committed exclusively to the tribe of Levi. Num. 3: 12, 13. It was then required that a certain piece of money (5 shekels, about \$2.50) should be paid for the redemption of all the first-born of succeeding generations; and this redemption-money became part of the sacred revenue. Num. 8: 17; 13: 16. The first-born of all beasts used in sacrifice were devoted to the Lord, Ex. 13: 2, but the first-born of unclean animals might be redeemed with the addition of one-fifth of the value, Lev. 27: 13; otherwise, they were sold, exchanged, or destroyed. Ex. 13: 13; Lev. 27: 27. It is supposed that dogs were never redeemed, Deut. 23: 18.

The titles "the first-born of every creature," Col. 1: 15, and "the first-begotten" of God, Heb. 1: 6, belong exclusively to Christ. The first of the two might be translated the "first-born" or begotten (not created) "before every creature," and both expressions denote a dignity superior to men and angels and the whole creation.

**FIRST'-FRUITS.** The first-fruits of harvest, of the vintage, the threshing-floor, the wine-press, the oil-press, the first baked bread of the new crop, and the first fleeces of the flock, were required by God to be given for the

use of his ministers, the priests. Ex. 23: 19; Num. 15: 19-21; 18: 12, 13. These offerings were brought to the temple. By making this consecration of the first-fruits the entire produce was consecrated, as the nation had been by the consecration of the first-born. No particular quantity was designated, but it is supposed a sixtieth part of the whole was the least measure.

The manner of offering the first-fruits is prescribed Lev. 23: 10-14. A sheaf of the first ripe barley was brought on the morrow after the Passover Sabbath, and waved by the priest before the Lord; and after being threshed in a court of the temple, a handful of it was cleansed and roasted and pounded in a mortar. Oil was mingled with it, and it was then waved before the Lord in the name and behalf of the nation, as an acknowledgment of dependence and gratitude. Until this was done the harvest remained untouched.

During the times of apostasy after Solomon this ordinance was neglected, but Hezekiah awakened the national conscience on this subject, 2 Chr. 31: 5-12. After the Captivity, Nehemiah appointed places for the reception of the first-fruits of both kinds (raw produce and prepared produce). Neh. 10: 35, 37; 12: 44. The prophets insist on the duty of offering them. Eze. 20: 40; 44: 30; 48: 14; comp. Rev. 14: 4. Fruit trees were unplucked for three years. The fourth year's yield was given to God as the first-fruits, but from the fifth year the fruit was the owner's, Lev. 19: 23-25.

The first-fruits were emblematical of abundance and excellence, Rom. 8: 23, and also the earnest or sample of a full harvest at hand. 1 Cor. 15: 20.

**FIR' TREE,** probably the Aleppo pine (*Pinus halepensis*), which is almost as large as the cedar, is now found on Lebanon, and was formerly doubtless abundant through Palestine, Hos. 14: 8. Sometimes the cypress and juniper may have been included under this name, as well as other pines found here.

The fir was used for shipbuilding, Eze. 27: 5, musical instruments, 2 Sam. 6: 5, and in the frame-, and ornamental, work of costly edifices, 1 Kgs. 5: 8, 10; 6: 15, 34; 9: 11; 2 Chr. 2: 8; 3: 5; Song Sol. 1: 17. The fir is still

used in the manufacture of harps, lutes, guitars, etc. It was a tall, straight tree, of fine appearance, in the tops of which the storks built their nests, Ps. 104: 17. Hence it is used to illustrate power or grandeur, 2 Kgs. 19: 23; Isa. 14: 8; 37: 24; and in Nah. 2: 3 the brandishing of weapons of war is compared to the shaking of the tops of fir trees by a violent wind. The springing up of the fir is emblematical of verdure and plenty, Isa. 41: 19; 55: 13; 60: 13.

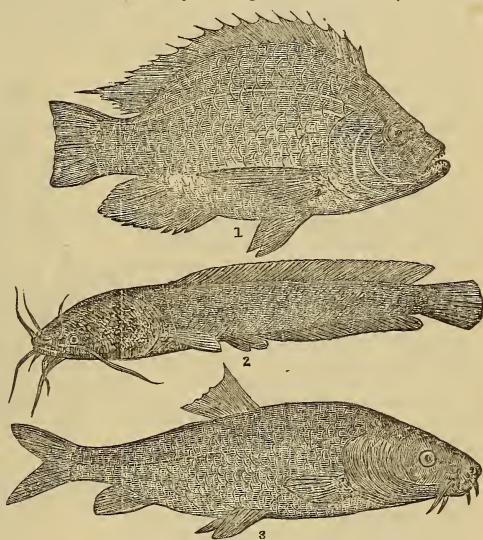
**FISH.** The rapid multiplication of fish finds recognition in the root-meaning of their Hebrew name, "to increase." See also Gen. 48: 16, margin. They are mentioned in the first chapter of Genesis (vs. 20, 26, 28) and in Ps. 8: 8 as one of the chief classes of living creatures, and as placed under the dominion of man. In the Law, Lev. 11: 9-12, distinction of them is made into clean and unclean, according as they have fins and scales or are without them. Of the numerous species of fish which inhabit the lakes and rivers of Palestine and the adjacent sea, Solomon possessed some knowledge, 1 Kgs. 4: 33, but not a single variety has its name recorded in the Bible. (The whale is not a fish!)

An aggravation of the first plague of Egypt was the destruction of fish—an important part of the food of the people. In the wilderness the Israelites murmured for the fish of their old home. Num. 11: 5. It was a sad prophecy for Egypt that by the failing of her waters the fishermen should mourn, and that they should be disappointed who make ponds and sluices for fish. Isa. 19: 5-10; comp. Eze. 29: 4-10.

Most of the still and running waters of Palestine swarm with fish. Josephus first called attention to the similarity of the fish of the Sea of Galilee and those of the Nile. Of those in the former water Tristram says: the density

of the shoals "can scarcely be conceived by those who have not witnessed them. Frequently these shoals cover an acre or more of the surface, and the fish, as they slowly move along in masses, are so crowded, with their back-fins, just appearing on the level of the water, that the appearance at a little distance is that of a violent shower of rain pattering on the surface. We obtained 14 species of fishes in the lake, and probably the number inhabiting it is at least three times as great."

But not all of these fish of Galilee are savory eating. Matt. 13: 47, 48. On



Fishes of the Sea of Galilee. (After Tristram.)

1. *Chromis Nilotica*. 2. *Clarias Macracanthus*. 3. *Labeobarbus Canis*.

this lake four of the disciples toiled as fishermen. Matt. 4: 18-21. References to the "fish-gate," 2 Chr. 33: 14, etc., of Jerusalem show that the city was probably supplied with a market for this kind of food. The product of the Mediterranean was doubtless then, as now, brought from Joppa, the port of Jerusalem. The Phœnicians were especially engaged in the capture and sale of fish, Eze. 26: 5, 14; Neh. 13: 16, and the Hebrew name, Zidon, signifies "fishing."



The fish was frequently worshipped from Egypt to Assyria and India. Deut. 4:18. Dagon, the Philistine idol, 1 Sam. 5:4, was half fish, half man. On early Christian monuments, especially in the Catacombs of Rome, the fish itself or its Greek name was often carved, because that name, *ichthus*, is formed of the first letters of the confession: "Jesus Christ, Son of God, Saviour."

Fish are often carried by the Jordan and smaller streams into the Dead Sea, but soon perish in its acrid element. In the mystical vision of Ezekiel waters were seen issuing from under the house of God, carrying fertility along the Kedron valley, and pouring into this sea of death, whose waters were healed: "And it shall come to pass, that the fishers shall stand upon it from En-ge-di even unto En-eglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds as the fish of the great sea, exceeding many." Eze. 47:1-10.

"Fish is an article of diet of which the Orientals are passionately fond. It brings a high price, unless some extraordinary haul has exceptionally cheapened the market. The government derives a considerable revenue from the tax on fish sold in the market. Every beach on the sea-coast of Syria is enlivened with trawling-nets and cast-nets and fishing-boats, and fishermen, standing often knee-deep or waist-deep, casting their pole-lines into the surf. Fish swarm in the warm water of this latitude, and every variety, even to dog-fish and octopods, are greedily eaten. The word 'smack' or 'boat' would better express the kind of craft in which the great draught of fishes was caught, Luke 5:2."—*Dr. Post, of Beirut.*

**FISH'-GATE**, a gate in Jerusalem. 2 Chr. 33:14, etc. Dr. Barclay thinks it was near the "Fish-Pool." See JERUSALEM.

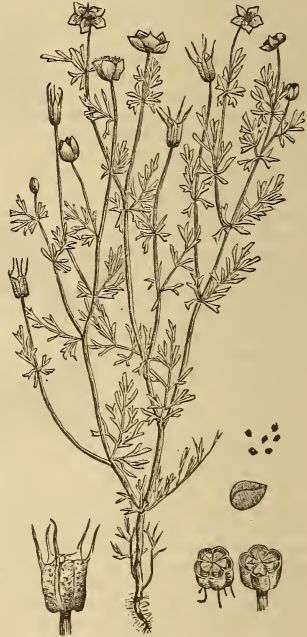
**FISH'-HOOKS**. Am. 4:2; comp. Jer. 16:16. The method of taking fish with hooks was doubtless known in the early ages of the world. Job 41:1. The spear was also used. Job 41:7.

The usual way, however, was by a net—either a casting-net, Eze. 26:5; 47:10; Hab. 1:15; Matt. 4:20, 21; Mark 1:18, 19; Luke 5:2; John 21:6 ff., or a drag-net. Isa. 19:8; Hab. 1:15; Matt. 13:47. In the latter case a

boat was necessarily used. Such fishing was done, by preference, at night. Luke 5:5. Angling was a favorite recreation in ancient Egypt. The reference in Job 41:2 is to the custom of putting a ring through the gill of a fish, and then by a line attaching it to a stake, the object being to keep it alive in the water until required for use. Besides amateur there were professional fishermen. Such were many of the apostles.

**FISH'-POOLS OF HESH'-BON**, a mistranslation for "pools" simply. Song Sol. 7:4. There is no reference to fish. See HESH'BON.

**FITCHES**, a plant (*Nigella sativa*) of the buttercup family. Isa. 28:25. Some species are cultivated in our



Fennel Flower, or Fitches. (*Nigella Sativa*.  
After Carruthers.)

flower-gardens under such names as "love-in-a-mist." Fitches are grown for their small black, hot-tasting seeds, which are sprinkled over the flat cakes of the Syrians before they are baked.



These tender seeds are still beaten out with a stout staff, as described in Isa. 28 : 27. "Fitches," in Eze. 4 : 9, should read, as in the margin, "spelt." See RYE.

**FLAG.** Probably used, as by us, somewhat indefinitely. Ex. 2 : 3. If any special plant was intended, it may have been the edible rush or the flowering rush, both of which abound in Egypt, and the latter in Palestine.

**FLAG'ON.** The Hebrew word so translated in 2 Sam. 6 : 19; 1 Chr. 16 : 3; Song Sol. 2 : 5; Hos. 3 : 1 (cf. margin) means a "cake," ordinarily of compressed raisins. The last-quoted text shows that such cakes were offered to idols. But in Isa. 22 : 24 the word "flagon" is the correct translation of the Hebrew.

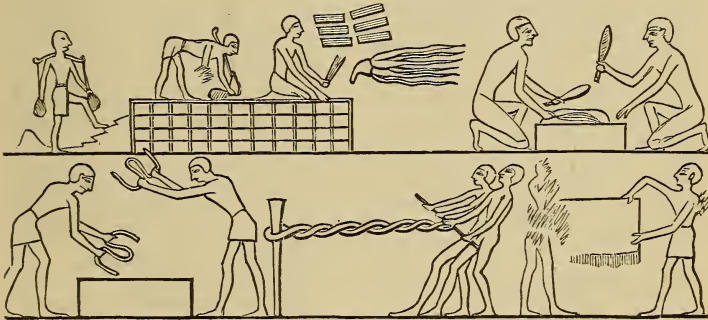
**FLAX,** a well-known plant, which furnishes the material of linen stuffs of every variety, Ex. 9 : 31. It was produced of the best quality in Egypt, Isa. 19 : 9, and was an article of extensive commerce.

At the present day, as in ancient times, flax is laid upon the housetop in the heat of the sun to dry, Josh. 2 : 6.



Flax. (After Tristram.)

Lamp-wicks were made of this material, Isa. 42 : 3. The spinning of flax was



Preparation of Flax. (From the Egyptian Monuments. After Wilkinson.)

anciently the labor of the most noble ladies. Prov. 31 : 13, 19, 24. See LINEN and DISTAFF.

**FLEA,** a small insect mentioned as the most insignificant of creatures. 1 Sam. 24 : 14; 26 : 20. Residents and travellers in warm climates are too well acquainted with it.

**FLESH** is used figuratively for everything living. Gen. 6 : 13, 17, 19; sometimes mankind, 6 : 12; sometimes the body as distinguished from the soul or

spirit. Col. 2 : 5; 1 Pet. 4 : 6. In a theological sense, "the flesh" is the natural man, including the unrenewed will and mind, moving in the world of self and sense only. Rom. 7 : 5; 8 : 1, 5, 9; Gal. 5 : 17, 19; Eph. 2 : 3. Self-imposed ordinances gratify the flesh—*i. e.* self—whilst seemingly mortifying it.

**FLINT,** a hard and well-known stone very abundant in Palestine and adjacent districts, Ps. 114 : 8. The figurative use of the word in Deut. 32 : 13

represents the great abundance of oil, and in Isa. 50:7 and Eze. 3:9 it is used to denote firmness and constancy.

**FLOATS**, rafts by which the timbers already fitted for the building might be floated to Joppa, and then carried overland to Jerusalem. 1 Kgs. 5:9; 2 Chr. 2:16.

**FLOCK**. See SHEEP.

**FLOOD**, one of the most remarkable events in the history of our world. It occurred 2500 years before the birth of Christ, and was a judgment upon the world for the great wickedness of its inhabitants, only 8 of whom were saved—Noah and his family. Gen. 6:17 ff. Noah obeyed the divine injunction to build the ark and put into it pairs of all the land-animals. The waters of the flood increased for 150 days, until the mountains were covered and the waters attained the depth of 15 cubits, or 22½ feet. In consequence, "all flesh died that moved upon the earth," and only those animals were saved which were confined in the ark. At the end of this period the waters began to assuage, and the ark rested on Mount Ararat. Noah sent out in turn a raven and, on two occasions, a dove. The second time the dove returned with an olive-leaf, Gen. 8:11, which was the best evidence of the abatement of the waters. The biblical narrative is given in Gen. 6-8.

The description of a vast flood is not confined to the Old Testament. Many peoples have preserved a tradition of the event. And not only do we find traditions to this effect on the tablets of Assyria and in the literature of Greece, but also among the Chinese and among the aborigines of North and South America and Mexico. The prevalence of a belief in the occurrence of a great deluge confirms the account of Genesis.

It is not necessary to assume that the Flood extended over all the earth, although it did most likely destroy all human life except the family of Noah. Such expressions as "all the high hills . . . were covered," Gen. 7:19, do not oblige us to go beyond those portions of the earth which were then inhabited by men. Similar expressions are used where the event referred to was only partial in extent. See, for example, Gen. 41:57; Luke 2:1. Opinions still differ as to

whether the Flood was universal or only partial.

The Deluge is referred to in the N. T. Matt. 24:37; 2 Pet. 2:5; 3:6.

The account of the Flood upon the Assyrian tablets has been deciphered by Mr. George Smith and published in his work, *The Chaldean Account of Genesis* (London and New York, 1876). We quote a portion of the interesting story, pp. 270, 271:

"On the seventh day in the course of it I sent forth a dove and it left. The dove went and turned, and a resting-place it did not find, and it returned.

I sent forth a swallow and it left. The swallow went and turned, and a resting-place it did not find, and it returned.

I sent forth a raven and it left. The raven went, and the decrease of the water it saw, and it did eat, it swam, and wandered away, and did not return.

I sent the animals forth to the four winds, I poured out a libation, I built an altar on the peak of the mountain, by seven herbs I cut,

at the bottom of them I placed reeds, pines, and simgar. The gods collected at its savor, the gods collected at its good savor; the gods like flies over the sacrifice gathered

From of old also Rubat in her course The great brightness of Anu had created. When the glory of those gods on the charm round my neck I would not leave."

**FLOOR**. See THRESHING.

**FLUTE**. See PIPE.

**FLUX, BLOOD'Y**, or dysentery, Acts 28:8.

**FLY**, the name of a large tribe of insects, some of which are exceedingly annoying and destructive, Isa. 7:18. They abound in Egypt and Palestine. One species, which is found by modern travellers in the vicinity of the Nile, and called the Abyssinian fly, is as large as a bee, and is such an annoyance to cattle and other large animals as to oblige them to forsake their pastures and ranges, and to flee to some place where they can roll themselves in the mud or sand. Hence we may judge of the ter-

rible nature of the judgments mentioned in Ex. 8:24; Isa. 7:18; in which last passage we are informed that the fly shall be found in the very places to which the cattle resort to rid themselves of its presence.

**FOLD.** See SHEEP.

**FOLLY**, Gen. 34:7, **FOOL**, Prov. 15:5. These terms are used by the sacred writers sometimes to denote weakness of understanding, Ps. 14:1; 1 Cor. 1:27; 4:10, and sometimes sin or wickedness. Ps. 38:5; Josh. 7:15. The transgression and disobedience of Adam were the height of folly, as is the sin of humanity generally. Foolish talking, jesting, foolish and unlearned questions, etc., 2 Tim. 2:23, are such as are vain, frivolous, or have no useful tendency.

The phrase "Thou fool," Matt. 5:22, implies not only an angry temper, but probably also impiety and wickedness, in allusion to Ps. 14:1, where the atheist is called a fool.

**FOOD.** Gen. 3:6. We may form some judgment of the ancient diet from what we know of that of the modern Orientals. Vegetable food is much more common than animal. Instead of butter, lard, and suet, they use olive-oil. A soup, or rather pottage, of beans and lentiles, seasoned with garlic and oil, is still, as it was of old, a favorite dish. The "red pottage of lentiles" for which Esau sold his birthright was something of this kind. Eggs, honey, milk (especially sour milk), and garden-productions of every kind afford the principal materials of Eastern diet. The most common dish at this day in the East is the *pilan*, which consists of rice cooked with meat so as to make a sort of broth, seasoned variously and colored blue, red, or yellow.

We do not find the use of animal food often occurring, except upon the occasion of entertainments, or the exhibition of hospitality to a friend, Gen. 18:7; Luke 15:23, or upon the tables of the rich. The animals used for this purpose, especially neat cattle, were often "stalled" and "fattened." 1 Sam. 16:20; 28:24; 1 Kgs. 4:23; Neh. 5:18; Isa. 1:11; 11:6; Jer. 46:21; Eze. 39:18; Am. 6:4; Mal. 4:2.

Wild game, lambs, and kids constituted the favorite viands in the East.

At this day beef is not much used, though from some texts above and other similar authorities we learn that the flesh of young bullocks and stall-fed oxen was highly prized. Prov. 15:17; Matt. 22:4.

In very ancient times it was always the master of the house, whether he were rich or poor, who slew the animal. Jud. 6:19. Grecian and Roman writers mention a like custom of later times. The preparation of the food by cooking was the business of the mistress. The shoulder was probably the choicest part. 1 Sam. 9:24.

It is customary for the Arabs to serve up at one meal the whole of any animal which they have killed. This is occasioned in some measure by the difficulty of preserving fresh meat in the Eastern climate. Gen. 18:7; Luke 15:23.

The people of the East are particularly fond of fish, and in Egypt this constitutes a very important part of their subsistence. Num. 11:5. See FISH.

**FOOT/MAN.** The term sometimes means soldiers on foot or infantry. At other times it has special reference to the king's guard. 1 Sam. 22:17. The word there translated "footman" is rendered "guard" in other passages. 1 Kgs. 14:28; 2 Kgs. 11:4, etc.

**FOOT/STOOL.** 2 Chr. 9:18. Kings and other rulers sitting in state required a stool upon which to rest their feet. The divine glory, which resided symbolically in the holy place between the cherubim above the ark, is supposed to use the ark as a footstool. 1 Chr. 28:2; Ps. 99:5. So the earth is called God's footstool by the same expressive figure which represents heaven as his throne.

**FOOT, WATERING WITH THE,** a phrase used of Egypt in Deut. 11:10, because the "Egyptians watered with the foot in two ways—by the tread-wheel working sets of pumps, and by means of artificial channels connected with reservoirs, and opened, turned, or closed by the feet."—*Bible Commentary*.

**FORD**, a word frequently used to designate the crossing of any stream, but especially of the Jordan, as Josh. 2:7; Jud. 3:28; 12:5, 6; of the Jabbok, Gen. 32:22; of the Arnon, Isa. 16:2; of the Euphrates. Jer. 51:32. Until recently

the fords of the Jordan were supposed to be only 8 or 10 in number, but the British Palestine Survey has noted about 50.

**FORE/HEAD.** Inasmuch as modest women kept the forehead covered with a veil, not to do so was indicative of shamelessness. Jer. 3 : 3. Jewels for the forehead, Eze. 16 : 12, were nose-jewels, although at the present day in the East women wear jewels and strings of coins across their foreheads. To mark the forehead with the device of a god denoted the consecration of the intellect unto it. Thus, the mark of the beast was upon the forehead. Rev. 13 : 16. So God's name is upon the saint's forehead. Rev. 22 : 4.

**FOR'EIGNER,** any one not of the genuine Hebrew stock. Ex. 12 : 45; comp. Eph. 2 : 12.

**FOREKNOWL'EDGE,** a peculiar and essential attribute of God, referring to his knowledge of the future and of future events. Acts 2 : 23; 15 : 18. Believers are said to be "elect according to the foreknowledge of God." 1 Pet. 1 : 2.

**FORERUN'NER.** Heb. 6 : 20. The term, as used of the entrance of our Saviour within the veil, refers to one who not only goes before to a particular place to make arrangements for his successors, but who leads or prepares the way.

**FOREST.** 1 Sam. 22 : 5. Several tracts of country were designated in this way; as, "the forest of Hareth," that of "Ephraim," "the wood of Ziph," etc. It is known that in the tenth century A. D. there was a fir-wood between Jerusalem and Bethlehem. Not a trace of these forests remains. One of the chief causes of the present desolation of the Holy Land is the disappearance of forests. The "house of the forest of Lebanon," which was built by Solomon, and which was magnificent in size and style, 1 Kgs. 7 : 2, was so called probably from the great quantity of cedar which was used in the construction of it.

**FORGIVE/NESS** is an act of God toward man, and of man toward his fellow. To forgive sin is the exclusive prerogative of God, of whose law sin is the transgression. Ps. 130 : 4. Our Lord, by virtue of his divine nature, assumed the prerogative and exer-

cised the power of forgiving sins, which the scribes and Pharisees, viewing him merely as a man, made the occasion of a charge of blasphemy, Mark 2 : 5. The gospel makes known not only that there is forgiveness with God, but also how such forgiveness is made compatible with the divine justice.

Forgiveness, full, free, and everlasting, is offered to all who will believe and obey the gospel. Acts 13 : 38, 39; 1 John 2 : 12. The duty of mutual forgiveness is urged upon man with the most solemn sanctions. Matt. 6 : 14, 15; 18 : 22; Luke 17 : 3, 4.

**FORKS,** mentioned in 1 Sam. 13 : 21, were used, not in eating (for the Orientals eat without forks), but in taking the meat out of the vessels in which it was cooked, or else in husbandry. See EAT, EATING.

**FORNICA'TION.** This word, as used by the sacred writers, denotes various acts of lewdness and incontinency; and it is also figuratively applied to idolatry, or the mingling of the pure worship of God with the impure rites of heathenism. Matt. 5 : 32, etc.

**FORSWEAR'.** See OATH.

**FORTUNAT'US,** one of the three Corinthians, the others being Stephanas and Achaicus, who were at Ephesus when Paul wrote his first Epistle to the Corinthians, and who are mentioned in the postscript as the bearers of the Epistles. 1 Cor. 16 : 17.

**FOUNT'AIN.** Springs of water are often mentioned in the Bible. Palestine, in contrast with Egypt, was a land of brooks of water, of fountains and depths, Deut. 8 : 7. Hundreds of fountains may be counted with ease on either side of the Jordan. Some have peculiar properties. There are intermittent, thermal, brackish, sulphur, and hot springs. Perpetual fountains or springs of living water were greatly valued. Ps. 36 : 8, 9; Isa. 49 : 10; Jer. 2 : 13; Joel 3 : 18; Zech. 13 : 1; John 4 : 10; Rev. 7 : 17.

In the expressive language of the Hebrews and the modern Arabs, a fountain is the "eye" of the locality. The importance of water is attested by the numerous names of localities into which enters the Hebrew *en* or the Arabic *ain*, "fountain," such as "En-rogel," "En-gedi" (Arabic *'Ain-jidy*), "En-had-



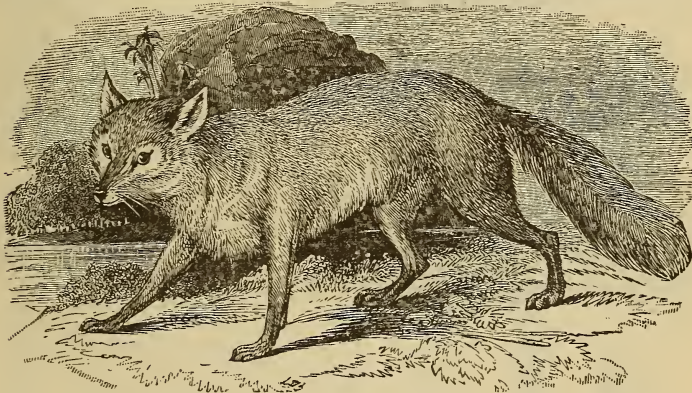
dah." Damascus is the best supplied with water of all the Eastern cities; Jerusalem also had so abundant a supply that during its numerous sieges there was never a complaint on this score. Public fountains are frequent in the towns. The "fountain sealed" of Song Sol. 4:12 is a well-spring covered with a stone and sealed with the king's own signet. The word "fountain" was used figuratively; thus, Deut. 33:28 and Ps. 68:26, it is applied to Israel as the ancestor of the chosen people of God, and in Prov. 5:18 to a beloved wife.

**FOWL.** See BIRD.

**FOX.** Neh. 4:3. Under this term the jackal is included—indeed, most of the references seem to be to that animal. The Orientals at the present time do not distinguish in common language between the two creatures. Both are common in Palestine. The fox (*Vulpes vulgaris*) is smaller than the jackal

(*Canis aureus*), and is of a reddish hue, while the latter is yellowish; hence its scientific name, meaning "the golden dog." It is the latter also, and not the fox, which devours the dead and follows armies that he may feed on human bodies left behind. Ps. 63:10. Both animals are omnivorous, but the jackal, which goes in packs, is even more destructive to the vineyards than the other. Song Sol. 2:15. The crafty, artful nature of the fox is proverbial. Eze. 13:4; Luke 13:32. He prowls singly for his prey of birds or small quadrupeds, which he takes by stratagem. Jackals are concealed by hundreds among the ruins, caves, and gardens of Syria. Lam. 5:18. At sunset they come forth, and both then and at intervals through the night the traveller hears their cry, resembling the confused wailing of many infants.

Evidently, the "foxes" which Sam-



The Syrian Fox.

son caught (Jud. 15:4) were jackals. On this Tristram judiciously remarks: while Samson could not have caught so many foxes, "he might easily have 'snared,' as the Hebrew expresses it, 300 jackals, which hunt in large packs, and which are still most numerous in southern Palestine. It is not necessary to assume that the whole 300 were caught at once or turned loose in the same place, but rather that Samson, having taken them, turned them loose in many different places, so as to make

150 incendiary fires, and to cause the widest possible injury to the standing crops of the Philistines. The brands would be attached at some distance from the tails of the animals, and jackals, accustomed to run together, would not, unless very tightly fastened, pull in opposite directions, as foxes or dogs would; but the terrified animals would, so soon as ever they were let go, rush as fast as possible from their captor, and carry the devastation far and wide before the brand was extinguished."

**FRANKIN'CENSE** (*white*), a dry, resinous, aromatic substance of a white or yellowish color, bitter and acrid to the taste, burning for a long time with a clear, steady, and very odoriferous flame. Several trees (of the genus *Boswellia*) which grow in India, Arabia, and Africa yield this gum from incisions in the bark. Along the coast of Hadramaut, a district of Arabia, as Carter has shown, frankincense (the *olibanum* of commerce) is produced, as was affirmed by Herodotus, Celsius, other ancient writers, and the Bible. Isa. 60:6; Jer. 6:20. The Arabian species (*B. Carterii*) somewhat resembles, especially in its



*Boswellia Thurifera.* (Colebrooke. *Supposed Frankincense.* Moses. After Dr. Birdwood.)

pinnate leaves when young, the mountain-ash. This gum, in the above and other passages, is mentioned simply as "incense." It is called *frank* because of the freeness with which it burns and gives forth its odors; and the pure incense is that which is first obtained, and is freest from foreign admixture.

"Sweet incense," Ex. 30:7, might as

well be rendered "incense of spices," and is the composition mentioned in Ex. 30:34.

The use of incense in the Jewish worship may be learned from Ex. 30:7 and Lev. 16:12, 13, and it is figuratively employed to represent lovely and agreeable qualities, Song Sol. 3:6; 4:6, 14, and devotional fervor. Ps. 141:2; Mal. 1:11; Rev. 8:3.

**FRANK'LY** is used in Luke 7:42 in the sense of "freely."

**FRIEND.** Abraham is called "the friend of God." Isa. 41:8; Jas. 2:23. Jesus called his disciples his friends. John 15:15. He used a different word in the Greek to Judas, Matt. 26:50, and one used more like our conventional "my good friend," implying kindly feeling, though no especial regard.

**FRINGES**, a part of the outer garment, and the same as the hem or border of the garment. Deut. 22:12; Matt. 9:20; 14:36. See CLOTHES.

The children of Israel were enjoined to wear them by Moses, Num. 15:38, and to place them on the four borders or edges of their outer garment, which was usually rectangular in shape. They were of a blue color.

The object of the fringes was to remind the children of Israel of the commandments of God. Num. 15:39. In the time of our Lord they had become objects of parade and show, so that he finds an evidence of the hypocrisy of the Pharisees in their practice of "enlarging the borders of their garments." The "hem of the garment" which the woman with the issue of blood touched, Matt. 9:20, was the ancient fringe enjoined by

They became with time, as did the rolls containing the Scriptures, phylacteries, and other things, objects of superstitious regard, and a Jewish commentator on Num. 15 says that any man clothed with this fringe is safe, and shall be delivered from all hurt and destruction.

**FROG**, a well-known amphibious reptile which lives on insects, worms, etc.

Ex. 8:2. But one species is found in the waters of Egypt (*Rana esculenta*). In Rev. 16:13 this creature is the symbol of uncleanness. Ex. 8:2 records the miraculous multiplication of frogs among the Egyptians in such numbers as to fill their beds, ovens, and kneading-troughs; and when they died, as they did in immense masses, they filled the land with an offensive and pestilential effluvia.

**FRONTLETS.** See PHYLACTERIES.

**FRUIT.** The word is used in both a literal and figurative sense. "The fruit of the ground" is the product of the ground; "the fruit of the body" signifies children. By "fruit" is sometimes meant reward or consequences. Prov. 1:31. "The fruit of the lips" is service or thanksgiving. But used literally it is a comprehensive term. For the regulation in regard to fruit trees, see TREE.

**FUEL** was so scarce in the East that the people resorted to almost every kind of combustible matter, such as the withered stalks of herbs and flowers, Matt. 6:28-30, thorns, Ps. 58:9; Eccl. 7:6, and even excrements. Eze. 4:12-16. See DUNG.

**FULFILLED.** Matt. 2:17. This word is frequently used in reference to the accomplishment of prophecy. The expression, "that it might be fulfilled," Matt. 2:15, 23; 8:17; 12:17, etc., etc., signifies that the events have fallen out in accordance with the prophecies of the O. T. The word in this connection is almost synonymous with "verified."

In other connections, Gen. 25:24; Rev. 15:8, etc., the word means "completed" or "accomplished," as when Christ said, "The time is fulfilled," Mark 1:15.

**FULLER.** The Hebrew word comes from the verb "to tread," because originally the clothing was trodden upon in tubs of water until the soap which had been dissolved had cleansed it. The fuller did not simply full new cloth, but washed clothing that had been worn. Among the primitive Hebrews washing was done at home by the women. Ex. 19:10; Num. 19:7. It was obligatory in the case of the leper's clothing. Lev. 13:54. But in later times among the Hebrews, as among

the Egyptians, as the monuments testify, washing was an especial and important business of the men. 2 Kgs. 18:17; Isa. 7:3; 36:2; Mark 9:3. Mention is made in the Bible of the various substances used in this business, such as nitre, Prov. 25:20; Jer. 2:22; soap, probably the juice of some saponaceous plant, Mal. 3:2. Chalk was rubbed into clothes for the same purpose. Since the fullers occasioned offensive smells, they carried on their work outside the cities. West of Jerusalem was their field; its removed position and the supply of water from the upper Pool of Gihon rendered the place very fit. See FULLERS' FIELD. En-rogel was the fullers' fountain.

**FULLERS' FIELD,** a spot close to the walls of Jerusalem. 2 Kgs. 18:17, 26; Isa. 36:2; 7:3. One resort of the fullers appears to have been En-rogel, below and south-east of Jerusalem, but the place where Rabshakeh stood was probably on the north of the city, or perhaps near the Jaffa gate, at the upper Gihon pool, where fullers now whiten their garments.

**FULNESS.** Gal. 4:4. This expression has a peculiar meaning in some passages of the sacred writings. The "fulness of time," in relation to the Messiah, has the same meaning as the expression "when the measure of time was full"—that is, when the time had elapsed as appointed by God, and all the preparations for his coming were completed. So when the day of Pentecost was fully come. Acts 2:1. The same word is used, John 1:16 and Col. 1:19, to signify the perfect and complete sufficiency of spiritual blessings in Christ Jesus.

"Fulness of the Godhead," Col. 2:9, denotes all the attributes of the divine nature in their entire and complete perfection. The "fulness of Deity" was in Christ.

**FUNERAL.** See BURY.

**FUR/LONG.** See MEASURES.

**FURNACE.** Furnaces were used for melting the precious metals. Prov. 17:3. They were also used to punish criminals. The furnace into which Nebuchadnezzar cast the young Hebrews who refused to worship his image, Dan. 3:22, 23; cf. Jer. 29:22, was probably a large furnace, like a brick-



kiln, with an opening at the top to cast in the materials; a second, for the removal of slag, cinders, etc., or molten



Egyptian Furnace. (*Ayre.*)

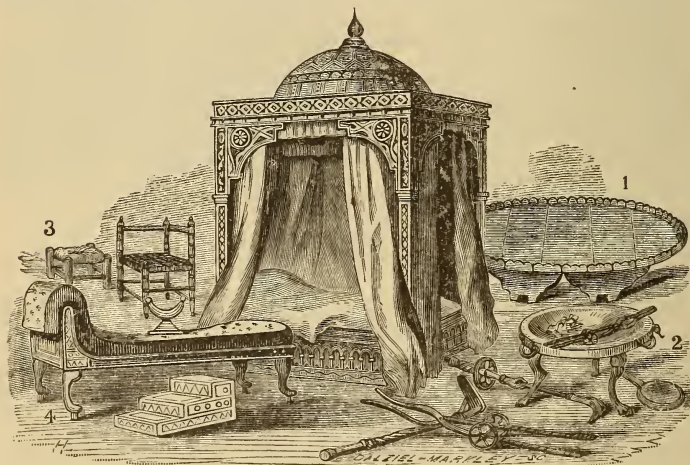
metal, was arranged below, in one of the sides, so that the material in the interior could be observed.

**FUR'NITURE.** To a European eye the best-furnished houses in the East appear empty. On the marble floors are rugs, on the divan are cushions of rich materials. But the great variety of furniture to which we are accustomed is unknown. The poor of course had correspondingly less. A mat or a skin to recline on during the day, a mattress to

sleep on at night, a stool, a little low table, and a brazier,—this would be the extent of the furniture. It is interesting to observe that the rich Shunamite furnished the room of Elisha with simply a bed—perhaps merely a mattress—a table, a stool (chair), and a candlestick. 2 Kgs. 4: 10-13. The word "furniture" is used in Gen. 31: 34 of the camel-trappings.

**FURROW** is the translation of different words in the Hebrew. In Hos. 10: 10 the word is properly "transgressions." The complaining of the furrows, Job 31: 38, is mentioned in Hindoo proverbs.

**FU'RY.** Jer. 10: 25. As the word is generally used, the prophet here attributes to God what is true only of man. We associate haste, impulse, thoughtlessness, and unkindness with fury. But in this sense God cannot have the emotion of fury. He has anger for sin, but this is a righteous and holy feeling, devoid of the bitterness by which men are most often actuated in their fury; and when he is said to pour out his fury on a person or on a people, it is a figurative expression for dispensing afflictive judgments.



Modern Eastern Furniture.

1. A Village Table. 2. A Brazier, Tongs, etc. 3. Chairs, Persian Canopy Bed, a Couch and Wooden Pillow.



## G.

**GA'AL** (*loathing*), the son of Ebed, led a revolt against Abimelech, king of the Shechemites. Jud. 9:26-46. He was defeated and his partisans were scattered.

**GAB'ASH** (*earthquake*), the hill where Joshua was buried. Josh. 24:30; Jud. 2:9. South of *Tibneh*, which is identified as *Timnath-serah*, is a hill, upon the north side of which are tombs; hence it is supposed to be "the hill Gaash."

**GAB'BA.** See **GEBB**.

**GAB'BAI** (*tax-gatherer*), a Benjamite living in Jerusalem. Neh. 11:8.

**GAB'BATHA** (*platform*), the place of Pilate's judgment-seat; called also "the pavement." John 19:13. The judgment-hall was the *Prætorium*, on the western hill of Jerusalem, and the pavement, or *Gabbatha*, was a tessellated pavement outside the hall.

**GAB'RIEL** (*man of God*), an angel specially charged with the message to Zacharias respecting the birth of John, and to Mary respecting the birth of Christ. Luke 1:19-26. At an earlier period he was sent to Daniel to unfold a vision. Dan. 8:16; 9:21. See **ANGELS**.

**GAD** (*good fortune?*). 1. The seventh son of Jacob, and the first-born of Zilpah, Leah's handmaid, Gen. 30:11.

2. A prophet and particular friend of David, the history of whose reign he wrote. 1 Chr. 29:29. He came to David when the latter was in the cave *Adullam*. 1 Sam. 22:5. He then began his career of counsellor, under divine direction, which eventually won him the title of "the king's seer." 2 Sam. 24:11, 13; 1 Chr. 21:9. In Hezekiah's day he was remembered. 2 Chr. 29:25.

**GAD, THE TRIBE OF.** The territory, given to the tribe of Gad lay east of the Jordan, north of that allotted to Reuben, and south of that given to Manasseh on that side of the river. It extended from the Jordan eastward to *Aroer*, Josh. 13:25, including half of Mount *Gilead* and half of *Ammon*. Deut. 3:12; Josh. 13:25. For physical features and history, see **GIL-**

**EAD**. Its chief cities were *Ramoth-gilead*, *Mahanaim*, *Heshbon*, and *Aroer*.

This tribe, in the Wilderness, was placed with Simeon and Reuben on the south of the tabernacle; with Reuben and the half of Manasseh, it occupied the pasture-grounds on the east of the Jordan. It was warlike, as is graphically stated, 1 Chr. 12:8. Two famous men came from Gad—*Barzillai*, 2 Sam. 17:27, and *Elijah*, 1 Kgs. 17:1. The territory was the battle-field for wars between Syria and Israel. 2 Kgs. 10:33.

**GAD'ARA.** See **GADARENES**.

**GAD'ARENES, COUNTRY OF**, possibly the same as that of the *Gergesenes*. Matt. 8:28; Mark 5:1; Luke 8:26. A region about *Gadara*, an important city about 6 miles south-east of the Sea of Galilee, and 16 miles from *Tiberias*; now called *Um Keis*. The town is about 1215 feet above the sea-level, on the western crest of a mountain. The tomb-caverns are very numerous, and some of them are still inhabited by the Arabs, illustrating Matt. 8:28. The ruins of the ancient city cover a circuit of about 2 miles, including a street with basalt pavement—having marks of chariot-wheels. There are rows of columns, two theatres.

The place of the miracle of Matt. 8:28-33 has been in doubt, but it cannot be *Gadara*, which is too far from the lake for the herd of swine to rush into it precipitantly in one short movement. Recent explorations fix it, with some certainty, about midway of the Lake of Galilee, on its eastern side and near *Gerasa*, or modern *Kersa*. Between two wadys, *Semakh* and *Fik*, which are 3 miles apart, the hills come within 40 feet of the lake, and present a steep slope, so that a herd of swine running swiftly down it would be carried on into the water. There are various readings of the name in the original text of the Gospels. The reading of Matt. 8:28 was probably "*Gadarenes*" (as in the revised version), which Origen changed to "*Gergesenes*." In Mark 5:1 the readings are "*Gerasenes*" or "*Gadarenes*;"

in Luke 8 : 26, "Gerasenes," "Gergesenes," or "Gadarenes." The explanation is, Gadara, a chief city, is named, as better known than *Gerasa* or *Kherasa*.

**GAD'DI** (*fortunate*), the spy from the tribe of Manasseh. Num. 13 : 11.

**GAD'DIEL** (*fortune of God*; i. e. *sent from God*), the spy from Zebulun. Num. 13 : 10.

**GAD'I** (*a Gadite*), the father of Menahem, a king of Israel. 2 Kgs. 15 : 14, 17.

**GAD'HAM** (*sunburnt*), a son of Nahor, nephew of Abraham. Gen. 22 : 24.

**GAD'HAR** (*lurking-place*), a Nethinim. Ezr. 2 : 47; Neh. 7 : 49.

**GAD'IUS**. 1. A Macedonian, Acts 19 : 29, Paul's host at Corinth when the Epistle to the Romans was written, Rom. 16 : 23, and baptized with his household by Paul. 1 Cor. 1 : 16. He accompanied Paul to Ephesus, and was seized by the mob. Acts 19 : 29. The association of his name with that of Aristarchus seems to identify him with the Gaius of Derbe. Acts 20 : 4. Opinions differ on this point.

2. To one of this name is addressed the third Epistle of John. 3 John 1.

**GAD'LAL** (*influential*). 1. A Levite. 1 Chr. 9 : 15.

2. A Levite. 1 Chr. 9 : 16; Neh. 11 : 17.

**GALA'TIA**, a central province of Asia Minor, subject to the Roman rule, bounded by Bithynia and Paphlagonia on the north, Pontus on the east, Cappadocia and Lycaonia on the south, and Phrygia on the west. Its boundaries, however, were often changed. In Ptolemy's time it extended to the Euxine or Black Sea, and at one time included Lycaonia on the south. Its capitals were Tavium, Pessinus, and Ankyra. The country is chiefly high tableland between the two rivers Halys and Sangarius.

The Galatians were originally Gauls or Celts who 300 years before Christ moved from the regions of the Rhine back toward the east, and there mingled with Greeks and Jews. Their character resembled that of the modern French, and combined quick temper, prompt action, inconstancy, and changeableness. So they appear in the Epistle of Paul to them.

Galatia was a part of Paul's missionary-field. He visited it once with Silas

and Timothy, Acts 16 : 6; again, on his third tour, he "went over *all* the country of Galatia," 18 : 23, and received a collection for the saints from its churches, 1 Cor. 16 : 1. Crescens also appears to have been sent there near the close of Paul's life. 2 Tim. 4 : 10.

**GALA'TIANS, EPISTLE TO**, written by Paul with his own hand (ch. 6 : 11) between A. D. 55-58. Its design is to diffuse true notions among the Galatian Christians concerning justification, the relation of the Mosaic economy to the Christian, and the authority of Paul as an apostle. The Galatians had received Paul with much enthusiasm when he first preached the gospel to them, ch. 4 : 15. After his departure teachers had disseminated the false idea that the obligation was incumbent upon the followers of Christ to practise the ceremonies and rites of the Mosaic code. With much vehemence and fervor Paul combats their Judaizing teachings, and enforces the doctrine that by faith alone are we justified. Faith constitutes one the child of Abraham, 3 : 9, and circumcision is not only not essential to salvation, but is in itself of no avail. 5 : 6. Chs. 1 and 2 are occupied mainly with a vindication of Paul's apostolic commission as of equal authority with that of the other apostles, and with an account of a debate concerning meats at the council of Jerusalem. Chs. 5 and 6 contain practical exhortations. The main argument, that we become partakers of salvation by faith, 3 : 26, is the same in the Epistle to the Galatians as in that to the Romans. The two Epistles were best understood in the time of the Reformation, and form the *magna charta* of evangelical Protestantism.

**GAL'BANUM**, a resinous gum of dark-yellow color, produced in Syria and neighboring countries. Ex. 30 : 34. It burns with a pungent, disagreeable odor, was an ingredient of the sacred incense, and is still valued for its medicinal properties. There is uncertainty from what plant it is obtained, but that of Palestine is thought to be from one which botanists call *Galbanum officinale*.

**GAL'EED** (*heap of witness*), a place on Mount Gilead; named by Jacob, Gen. 31 : 47, 48; probably near *Tibneh*.

**GALILE'ANS**, the inhabitants of

the province of Galilee. Luke 13 : 1-3; Acts 2 : 7.

**GAL'ILEE** (*circle, circuit*), a name in the O. T. for a small district in the northern mountains of Naphtali, around Kedesh-naphtali, and including 20 towns given by Solomon to Hiram, king of Tyre, Josh. 20 : 7; 21 : 32; 1 Kgs. 9 : 11; 2 Kgs. 15 : 29, and called "Galilee of the nations" in Isa. 9 : 1. Devastated during the wars of the Captivity, it was repopled by strangers. In the time of the Maccabees they probably outnumbered the Jewish population, and gave their new name to a much wider district.

In the time of our Lord, Palestine was divided into three provinces, of which Galilee was the most northern. It included the whole region from the Plain of Jezreel to the Litany (Leontes) River, being about 50 miles long by 20 to 25 miles wide. The northern part was known as Upper and the southern part as Lower Galilee. These included the territories given to Asher, Naphtali, Zebulun, and Issachar. The country was famed for its fertility, rich pastures, and fine forests. The portion west of the lake was the most beautiful. In the Roman period the population was dense, Josephus estimating it at 2,000,000 or 3,000,000, though that is probably an exaggeration. It had a mixed population of heathens, foreigners, and Jews. The latter, having a strong, if not dominant, influence, were less strict and less acquainted with the Law than their southern Judæan neighbors, by whom they were little esteemed.

The noted mountains of Galilee were Carmel, Gilboa, and Tabor; the towns were Nazareth, Cana, Tiberias, Chorazin, Bethsaida, and Capernaum. Jesus spent the greater portion of his life and ministry in Galilee. Many of his most remarkable miracles, teachings, and labors were within this province of Galilee. His disciples were chiefly from this region. Acts 1 : 11. After the fall of Jerusalem, Galilee became the residence of celebrated rabbis and the centre of Jewish schools of learning.

**GAL'ILEE OF THE GEN'TILES.** See GALILÉE.

**GAL'ILEE, SEA OF,** a small lake of deep interest to the Bible-reader as the scene of some of the most

remarkable works of Jesus. The lake is named from the district or province of Galilee. It was known by several other names, as the sea of Chinnereth, Num. 34 : 11; Deut. 3 : 17, or Chinneroth, Josh. 11 : 2; 12 : 3, or Cinneroth, 1 Kgs. 15 : 20, probably from a town of that name which stood on its shore, Josh. 19 : 35; the lake of Gennesaret,\* Luke 5 : 1, from the plain or land of that name on its north-western side, Matt. 14 : 34; Mark 6 : 53; the sea of Tiberias, from the celebrated city of that name, John 6 : 1; and the sea, Matt. 4 : 15. It is also called Gennesar in the Apocryphal book of Maccabees, 1 Macc. 11 : 67. Its present name is *Bahr Tabariyeh*. It is worthy of note that all the towns whose names were applied to this lake were situated upon its western side.

*Situation and Extent.*—This sea is 60 miles north-east from Jerusalem, and 27 east of the Mediterranean Sea. Its form is an irregular oval or pear-shape, the broad end being toward the north. Its length is 12½ miles according to Wilson, 16½ according to Baedeker, and its breadth from 4 to 7½ miles. Its level varies at different seasons, and is from 600 to 700 feet below the Mediterranean, the mean depression being about 626 feet, and its depth 160 feet.

*Physical Features.*—The lake is surrounded by an almost continuous wall of hills, broken or receding occasionally, as at Tiberias, the plain of Gennesaret, and at the Jordan. The hills are of limestone, basalt, and volcanic rocks, indications of volcanic action being also specially abundant in the Jordanic chasm, though Wilson sees nothing to indicate a volcanic origin of the lake. Hot springs abound; earthquakes are frequent. The Jordan runs through the lake, coloring its water for a mile. The water of the lake is slightly salty, but drunk by the people. Fish abound, many species having been found. Tristram says: "The shoals were marvellous black masses of many hundred yards long, with the black fins projecting out of the water as thickly as they could pack. No wonder that any net should break which enclosed such a shoal! Yet though the lake swarms with fish as

\* "Gennesareth," which is a form of the name also given to the sea by many authors, is not found in the A. V. of our English Bible.

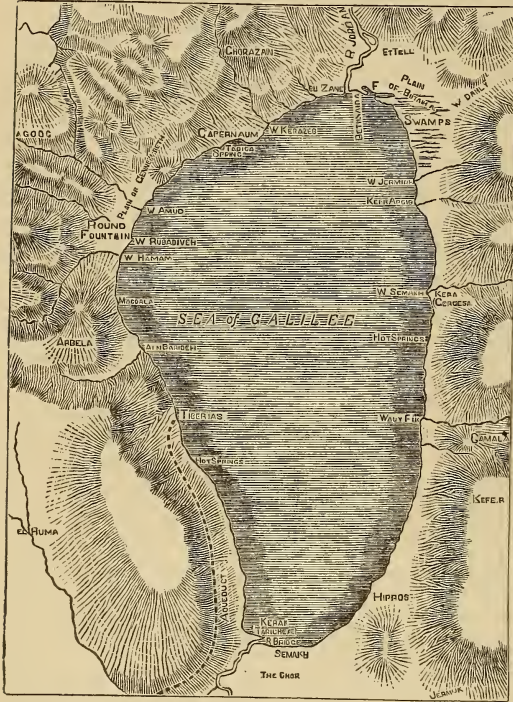


I could not have believed water could swarm, there are but two boats existing on its whole extent besides a ferry-boat," (*Land of Israel*, p. 430.) Baedeker notes three miserable fishing-boats. These are all that are left to remind the traveller of the numerous boats which our Saviour saw on the Sea of Galilee. Josephus describes a naval engagement which took place on its waters between the Jews and the soldiers of Vespasian. Violent and

city," Matt. 9 : 1; from fishing-boats on Galilee he called Simon Peter and his brother Andrew, and his partners James and John, who were thenceforth "to catch men," Matt. 4 : 18, 22; Mark 1 : 16-20; Luke 5 : 1-11; on it he stilled the tempest and made the winds and the sea obey him, Matt. 8 : 23-27; 14 : 22-33; see also 17 : 27; Mark 7 : 31-35; at the Sea of Tiberias Christ also showed himself to the disciples after his resur-

rection. John 21. Of the nine or more populous cities which stood upon its shores, the more important were Bethsaida, Capernaum, Chorazin, Tiberias, and Magdala.

*Present Appearance.*—Porter gives an eloquent description of the lake as it appeared to him from his tent-door, on a lovely spot, at evening: "The silence was profound. Even Nature seemed to have fallen asleep. The river glided noiselessly past; the sea was spread before me like a polished mirror. . . . East of the lake the side of Bashan's lofty plateau rose as a mountain-chain, and at its northern end my eye rested on the very scene of that miracle of mercy where thousands were fed, and at its southern end on that of the miracle of judgment, where 'the whole herd of swine ran violently down a steep place, and perished in the waters.' Away to the west the shattered ramparts of Tiberias



Sketch-Map of the Sea of Galilee. (*Palestine Exploration Fund.*)

sudden storms are common now on the lake, as in our Lord's day.

*Scripture History.*—This lake is mentioned in the O. T. but seldom, and then rather incidentally, as in Num. 34 : 11; Deut. 3 : 17; Josh. 11 : 2; 12 : 3; 1 Kgs. 15 : 20. Its chief interest is its association with the public ministry of our Saviour. Upon its shores was "his own

seemed to rise out of the bosom of the lake, and behind them a dark mountain, in whose caverned cliffs repose the ashes of many a learned rabbin, while over all appeared the graceful rounded top of Tabor. Farther to the right, on the white strand, I saw the huts of Magdala, with the coast of Gennesaret extending from it northward to Capernaum—Christ's own city."



At the present time the lake is almost utterly forsaken; only three or four fishing-boats can be found there; while at the time of Christ it was covered with sailing-vessels, and the surrounding western shore (the plain of Gennesaret) was, according to the glowing description of Josephus, a paradise of beauty and fertility.

F. R. and C. R. Conder describe the

famous sea as pear-shaped, and resembling in size the English lake Windermere. They add: "It is surrounded with precipices of limestone, except on the north, where a shelving slope leads to the shore from a plateau of basalt extending from the foot of the highest range of Upper Galilee. The scenery of the lake is bare, and much tamer



The Sea of Galilee from Tiberias. (After original Photograph.)

than that of the Dead Sea. The beach is narrow except on the north-west, where the cliffs recede, leaving a fertile plain (Gennesaret),  $2\frac{1}{2}$  miles long and 1 mile broad, watered by several fine springs. The pebbly open shore on the north is broken into numerous bays, and is fringed with dark oleander bushes. On the south-eastern side is a palm-grove, and a few palms dot the western shore. The ruddy cliffs on the west and the steep slopes on the east are bare and desolate, but the sweet waters of the lake, in calm weather mirroring the surrounding hills and shining in the sun, present a beautiful scene, especially at evening. The sea is remarkable for its shoals of fish, for the vio-

lence of its sudden thunder-storms, and for the hot springs along its shores. The neighborhood of the lake is also peculiarly subject to volcanic disturbances." —*Handbook of the Bible*, p. 215 (1879). The Rev. Dr. S. Manning encountered a sudden and violent storm on this lake, illustrating many of the details of N. T. history: "I had taken a boat, on a bright, cloudless morning, to explore the eastern shores and the point where the Jordan enters the lake. There was not a ripple on the water, not a perceptible current in the air. Almost without warning, the wind rose; the waves, crested with foam, began to break over the sides of the boat. I was sitting on a cushion, or 'pillow,' on the flat, raised stern, 'in the hinder-

part of the ship,' and watched the crew 'toiling and rowing.' But all their efforts were in vain. They were unable to make any way, for 'the wind was contrary.' At length one of them jumped overboard, and, partly swimming, partly wading, towed the vessel ashore."—*Holy Fields*, p. 205. Capt. Wilson experienced a similar sudden storm.

**GALL, BILE**, an animal fluid, of exceedingly bitter taste, secreted by the liver. Ps. 69:21. Allusion is made to it in Job 16:13; 20:14, 25; Lam. 2:11, and elsewhere. But by the same word, in Ps. 69:21, reference is made to the extraction of a very bitter herb, Deut. 29:18; 32:32, perhaps hemlock. Hos. 10:4. It was so bitter as to be used as a generic term for bitter substances; as sour wine or sour cider, etc., is called "vinegar." Comp. Matt. 27:34; Mark 15:23; Acts 8:23. See MYRRH.

**GALLERY**, a veranda common in Eastern houses. But the word in the A. V. is not a correct translation of the Hebrew, which means, according to the latest researches, the colonnade or else wainscoting. Song Sol. 1:17; Eze. 41:15.

**GALLEY**. See SHIP.

**GALLIM** (*heaps*), the home of David's wife, 1 Sam. 25:44; a village of Benjamin, Isa. 10:30; now perhaps *Khirbet es-Soma*. Conder proposes *Beit Jala*.

**GALLIO**, proconsul of Achaia and brother of Seneca, the famous philosopher, who describes him as a man of great mildness and simplicity. Acts 18:12. Paul was brought before his tribunal at Corinth by the Jews, who accused him of blasphemy. Acts 18:6. Gallio dismissed the case as one not cognizable by a Roman court. Acts 18:14, 15. He deemed the offence at best a trivial one. Like his brother Seneca, Gallio was executed at the command of Nero.

**GALLOWS**. See PUNISHMENTS.

**GAMA'LIEL** (*recompense of God*). 1. The prince of Manasseh in the desert. Num. 1:10; 2:20; 7:54, 59; 10:23.

2. A distinguished Jewish rabbi and prominent member of the Sanhedrin. Acts 5:34. He was for 32 years its president. He is first introduced to our notice in connection with the earlier attempts made at Jerusalem, A. D. 33,

to intercept the progress of the gospel. On one occasion, when the apostles, standing in the presence of the Sanhedrin, aroused the feelings of this body to such a pitch that they discussed measures for putting them to death, Acts 5:33, Gamaliel, one of their number, counselled more moderate and prudent action. He wisely advocated a policy which would not have interfered, for the time being, by violence, with the preaching of the cross. His words on this occasion are among the most famous that the opponents of Christianity uttered in the early Church. Acts 5:38, 39. He was Paul's teacher at Jerusalem. Acts 22:3. A tradition states that Gamaliel was baptized by Peter and John. This is very doubtful. Rather is the theory to be trusted which identifies him with that Gamaliel who was the grandson of Hillel, and who is referred to often as an authority in the Jewish Mishna.

**GAMES**. Doubtless the Hebrew children had playthings and sports, like all other children, but there is no more than a passing allusion to such things in the Bible, nor would more be expected. Zechariah, 8:5, declares that part of the outward evidence of the restoration of Jerusalem will be the public playing of the children. The same prophet, 12:3, illustrates the divine care of Jerusalem by comparing the city to a stone of burden—*i. e.* heavy and difficult, if not dangerous, to lift; for the Lord would guard her against all attacks, so that man could not prevail against her. In this comparison commentators see an allusion to a practice, which Jerome reports to have prevailed in Judæa, of lifting heavy stones as a trial of strength. Our Lord likens his generation of the Jews to children playing in the market-place a game which consisted in imitating a funeral or a marriage. Matt. 11:16. But the Hebrews had no public games such as the Greeks and Romans had. They did not fit in with the Hebrew character, particularly with their intense religious feeling. Besides, the three great annual religious festivals—the Passover, the feast of weeks, and that of tabernacles—drew the nation sufficiently together to prevent stagnation. It was quite characteristic that these festivals furnished the Jews

with their needed diversion. So far from having public games, the Jews considered them disreputable, and even blasphemous. For the attempt of Jason to introduce the *gymnasium* he is called an "ungodly wretch," 2 Macc. 4:13, and those who practised in it were said to have sold themselves to do mischief. 1 Macc. 1:15. The building by Herod the Great of a theatre and amphitheatre in Jerusalem, as well as at Cæsarea, excited the aversion of pious Jews, and any one who took part in the games was regarded as a renegade. And yet, doubtless, the Jews paid some attention to the development of their muscles. The fact that swiftness of foot was so much esteemed and that runners were employed to carry the news of battle would render it probable that there were competitive races. So the Psalmist, 19:5, speaks of the sun rejoicing "as a strong man to run a race," and in Eccl. 9:11 the Preacher uses the words, "The race is not to the swift." Then, too, the skill acquired in the use of the bow and the sling, 1 Sam. 20:20; Jud. 20:16; 1 Chr. 12:2, implies private if not public competition. The proposition of Abner, "Let the young men now arise, and play before us," 2 Sam. 2:14, its immediate acceptance, and its bloody end, indicate the training and skill of the young men, and suggest that the friendly contests of peace had been turned, on this occasion, into a deadly struggle. But such an interpretation may be too far-fetched. The games of private life such as are known to us were many of them familiar to the Egyptians, and are pictured on the monuments. Presuming that the Hebrews would learn these from their neighbors, if they did not invent them for themselves, we may fancy an ancient Hebrew amusing himself with "odd and even," "checkers," "graces," catching balls, etc.

But although the ancient Hebrews, as a nation, were opposed to public games, individuals among them entered into them with zest, and the Jews residing in foreign cities came into frequent contact with them. We find the Greek games frequently referred to by Paul, whose heroic nature seems to have been fired by the splendid triumphs of the arena. His metaphors are so frequently taken directly from these games

that his mind seems to run on them, as, in a modern parallel, F. W. Robertson used metaphors taken from soldier-life. Some of Paul's allusions are unhappily concealed from view in the A. V.

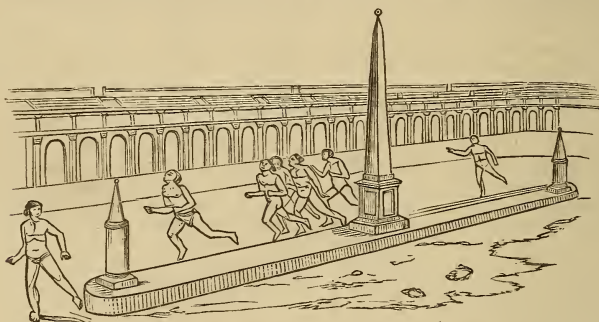
Nothing more than a brief handling of this interesting subject will be expected here. We follow, in the main, Dean Howson's *Metaphors of St. Paul*. The most noted of the Greek games were the Olympic, the Pythian, the Isthmian, and the Nemean. They bore the appellation of "sacred." They consisted of leaping, running, quoiting, wrestling, hurling the spear, and boxing; besides these, there were chariot-races. The Olympic games were held in the highest honor. The victors there were regarded as the happiest of mortals. They were crowned and led along the stadium, preceded by a herald, who proclaimed their names, parentage, and country. They were afterward solemnly received into their native cities. Poets sang their praise; statues were sometimes erected in their honor. These games were celebrated every five years at Olympia, in Elis, on the west side of the Peloponnesus; hence the epochs called "Olympiads." The other games were similar in toil and honor. The training preparatory to the contest in either was long and severe. Every care was taken to prevent foul play. The judges were strictly impartial. The prizes were of no intrinsic worth. At the Olympics the victors received each a wreath of wild-olive and a palm-branch; at the Pythian the crown or chaplet was made of laurel; at the Isthmian, of twigs of the pine tree; at the Nemean, of parsley or ivy. Only one out of all the combatants in each contest received a prize.

The apostle Paul was doubtless brought frequently in contact with these games, which, although Greek in their origin, were yet fostered by Rome. He may have formed part of the throng which witnessed the Isthmian games, since these were celebrated near Corinth and Paul spent 18 months in that city. At all events, he had heard the scenes described, and had had pointed out to him the victors. The *gymnasium*, or place of training, and the *stadium*, or ground for running, were among the most conspicuous and the most frequented spots in the architecture and embellishment



of the cities. That feature of these games which was the most exciting is the more frequently referred to—viz. the foot-race. Thus, Paul says: "None of these things move me, neither count I my life dear unto myself, that I might finish my course [end my race] with joy." Acts 20:24. Again: I have fought the good fight [an *athletic*, not a warlike, contest]; I have ended my race; I have kept the faith; henceforth

there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day. See 2 Tim. 4:7, 8. "The race is nearly run, the struggle is all but over; he is weary, as it were, and panting with the effort; but he is successful. The crown is in sight, and the Judge who cannot make a mistake is there, ready to place that bright wreath upon his head." To the Galatians he says:



Foot-race. (Adapted from a View of the Circus Flora at Rome. Montfaucon.)

"Ye did run well; who did hinder you, that ye should not obey the truth?" Gal. 5:7. The magnificent outburst in the Epistle to the Philippians, 3:13, 14—"I count not myself to have apprehended: but *this* one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus,"—brings vividly before us a racer. The oft-quoted passage, 1 Cor. 9:24-27, receives a flood of light when we bear in mind the familiarity of the Corinthians with the Isthmian games. Paul alludes to the foot-race, out of which only one runner came as a victor, to the strict regimen requisite to success, to the vast superiority of the Christian's prize, and the shame it were if, while so much energy were put forth to gain a little reputation, the Christian should not strive to gain an unfading crown: "I so run, not as uncertainly." A man who does not know his own mind is seldom successful. But the runner keeps his eye fixed upon the goal, and bends all his energies to win it. And the apostle, almost in the same breath, alludes

to the pugilist: "So fight I, not as one that beateth the air." v. 26. He would not beat the air, but make every blow tell, as the heavy blow from the hand covered with the nail-studded leather (*cestus*) inflicted a bruise every time it struck. I keep under my body and bring it into subjection: lest that by any means, when I have been a herald [the officer who summoned the competitors to the struggle] unto others, I myself should be a castaway—a reference to the training of the pugilist. See v. 27. These are only a few of the passages in Paul's writings to be illustrated by the Grecian games.

The mention of the CHIEF OF ASIA (which see), or asiarchs, Acts 19:31, at Ephesus as the friends of Paul, in connection with Paul's declaration, taken literally, that he had "fought with beasts at Ephesus," 1 Cor. 15:32, have led some to suppose the apostle was actually thrown into the arena, but delivered by a miracle, and that *therefore* the asiarchs treated him with consideration. But it is every way more likely that Paul uses a metaphor borrowed from the Roman games, in which fighting with wild



beasts was introduced. He alludes again to these brutal fights between men and beasts, or to the gladiatorial shows, when, in 1 Cor. 4:9, he says: "God hath set forth us the apostles last, as it were appointed to death." The words "refer to the band of gladiators brought out last for death, the vast range of an amphitheatre under the open sky well representing the magnificent vision of all created beings, from men up to angels, gazing on the dreadful death-struggle, and then the contrast of the selfish Corinthians sitting by unconcerned and unmoved at the awful spectacle."

—STANLEY: *Com. on Corinth.*

The early Christians, like the Jews, but for different reasons, regarded these games and the theatrical exhibitions of the Greeks and Romans with horror. They were closely connected with heathenism; attendance upon them exposed the Christians to the cry, "To the lions!" for in this way many had been killed; hence, regard for the memory of their departed brethren should forbid Christians' attendance on them. But apart from these considerations, they were regarded as too worldly, as tending to withdraw the mind from the things of God and unduly to elevate the body. Surely, as conducted in later times, the games were brutalizing, and hence the humane spirit of Christ forbade the sight of so much bloodshed and suffering.

**GAMMADIM** (Hebrew, *brave soldiers*). Eze. 27:11. The prevailing opinion respecting this term is that it is rather descriptive of the men of Arvad, v. 11, than the name of any particular people.

**GA'MUL** (*wearied*), the leader of the twenty-second course of the priests. 1 Chr. 24:17.

**GARDEN**. Isa. 1:8. The gardens of the Hebrews were enclosures upon the outskirts of towns. Allusions to them are made Gen. 21:33; Num. 24:6; Job 8:16, and there is reason to suppose that they were chiefly devoted to fruit- and shade-trees and aromatic plants and herbs. 1 Kgs. 21:2; Song Sol. 4:12-16. A reservoir of water was considered an indispensable appendage, either in the form of a fountain, a well, or a stream passing through it. Gen. 2:10; 13:10. The gardens around Damascus are

abundantly watered by little currents which are made to flow through every part of them. Beautiful allusions to this are made. Prov. 21:1; Isa. 58:11; Ecl. 2:5, 6. Gardens were used to some extent as burying-places, John 19:41, and also as places of religious worship and retirement. Isa. 1:29; 65:3. The custom at the present day is, as in the past, to erect a hut upon an artificial mound built in the centre of the field in which is a valuable crop, such as cucumbers, gourds, etc. In this hut a watchman lives until the crop is secured. This fact explains the allusion in Isa. 1:8. When the harvest is over the hut is deserted, and gradually falls to pieces.

**GA'REB** (*scabby*), one of David's warriors. 2 Sam. 23:38; 1 Chr. 11:40.

**GA'REB, THE HILL**, near Jerusalem, and meaning *scraped off*. Jer. 31:39. Ewald proposes to identify it with Golgotha; Conder noted a ruin called *Gharabah*, 3 miles south of Shiloh.

**GAR'LANDS**. Acts 14:13. The heathen adorned the victim of their sacrifices in a variety of ways. Probably the garlands mentioned in this passage were to decorate the head of the ox which they designed to sacrifice to the supposed gods.

**GAR'LICK**, a well-known bulbous root or vegetable similar to an onion (*Allium sativum*), which was cultivated in Egypt and much esteemed by the Jews. Num. 11:5.

**GAR'MENTS**. See CLOTHES.

**GAR'MITE, THE** (*the strong*). Keilah the Garmite is mentioned 1 Chr. 4:19.

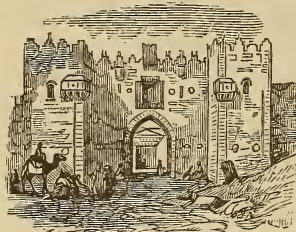
**GAR'RISON**. See WAR.

**GASH'MU** (*rain*), a form of the name Geshem; used in Neh. 6:6.

**GA'TAM** (*a valley burnt*), a grandson of Esau, and one of the "dukes" of Edom. Gen. 36:11, 16; 1 Chr. 1:36.

**GATE**. 1 Sam. 4:18. The entrances to walled cities are secured by gates of either wood, iron, or brass. Acts 12:10. Houses also were protected in the same way, and sometimes a door or passage was made in the gate, so as to save the necessity of opening the whole gate every time a single person would pass. Acts 12:13. In many Asiatic cities

there were broad streets covered over wholly or in part, and appropriated to merchants or tradesmen in particular branches of business, and there were also open squares in which the booths and stalls of venders were erected. These were frequently at the gates of the city, which were, of course, places of the greatest concourse. 2 Sam. 15:2; 2 Kgs. 7:1; Neh. 8:1; Job 29:7; Prov. 22:22; 31:23. The gates were often also the places of judicial proceedings, Deut. 17:5; 25:7; Am. 5:10, 12, 15—the mode of conducting which may be learned from Ruth 4:1–12—and of general resort, Gen. 19:1, and, of course, frequented by idlers and loungers. Ps. 69:12. In Arabia the gate of the city is still the place of judgment.



Gate of Damascus.

As the possession of the gates of the city was a possession of the city itself, the word is sometimes used to signify power. Gen. 22:17; Isa. 24:12. Hence the expression of our Lord that "the gates of hell" (Hades) shall never prevail against his Church. Matt. 16:18. The government of the sultan is called "the Sublime Porte."

Gates, like doors, were often ornamented, 1 Kgs. 6:34; 2 Kgs. 18:16, etc.; the Beautiful Gate, Acts 3:2, required 20 men to close it. "The figurative expression 'to exalt the gate,' Prov. 17:19—*i. e.* to have the opening of the gateway lofty—implies ostentation, which is likely to provoke envy, and therefore leads often to destruction."—*Ayre.*

**GATH** (*wine-press*), one of the five cities of the Philistines, Josh. 13:3; 1 Sam. 6:17; Am. 6:2; Mic. 1:10; a stronghold of the Anakim. Josh. 11:22; home of Goliath, 1 Sam. 17:4; place whither the ark was carried, 1 Sam. 5:8; where David sought refuge, 21:10–

15; was strengthened by Rehoboam, 2 Chr. 11:8; taken by Hazael of Syria, 2 Kgs. 12:17; probably recovered by Jehoash, 13:25; broken down by Uzziah, 2 Chr. 26:6; was probably destroyed before the time of the later prophecies, as it is omitted from the list of royal cities. See Zeph. 2:4; Zech. 9:5, 6. Thomson would identify it with Eleutheropolis, but Porter, Warren, and Conder place Gath at *Tel es-Safi*, 15 miles south of Ramleh and 12 miles south-east of Ashdod.

**GATH-HE'PHER** (*wine-press of the well*), a town of Zebulun, the home of Jonah, 2 Kgs. 14:25; called also Gittah-hepher, Josh. 19:13; now *el-Meshhed*, a small village on a rocky hill, 2 miles east of Sepphoris, on the short route from Nazareth to Tiberias.

**GATH-RIM'MON** (*pomegranate*).  
1. A Levitical city of Dan, Josh. 21:24; 1 Chr. 6:69; not far from Joppa.

2. A town of Manasseh west of the Jordan, belonging to the Levites, Josh. 21:25; called Bileam in 1 Chr. 6:70.

**GAULANI'TIS.** See Golan.

**GA'ZA** (Hebrew *Azzah*, *strong*), the chief of the five cities of the Philistines, 50 miles south-west of Jerusalem, 3 miles from the Mediterranean, and 10 miles from Ascalon; now called *Ghūzzeh*.

*History.*—Gaza is one of the oldest cities in the world; was peopled by the descendants of Ham, Gen. 10:19; by the Anakim, Josh. 11:22; given to Judah, 15:47; the scene of Samson's exploits, Jud. 16; under Solomon's rule, and called Azzah, 1 Kgs. 4:24; smitten by Egypt, Jer. 47:1, 5; prophesied against, Am. 1:6, 7; Zeph. 2:4; Zech. 9:5; noticed in N. T. only in Acts 8:26; a chief stronghold of paganism and the worship of the god Marnas (Dagon), whose temples were destroyed, A. D. 400; taken by the Arabs, A. D. 634; restored by the Crusaders, A. D. 1149; plundered by Saladin, A. D. 1170, and again in A. D. 1187; taken by Napoleon, 1799; has now about 18,000 population, mostly Moslems. The town is now without walls or gates, but is in the midst of olive-orchards. Conder thinks the ancient town stood on the hill where most of the modern town now stands. The place is full of reminiscences of Samson and his tragic end. The pillars are shown which he pulled down.

The inhabitants are chiefly Moslems; but there is also a Greek church, and a Protestant school in connection with the Jerusalem mission. See PHILISTINE.

**GA'ZER.** See GEZER.

**GA'ZEZ** (*shearer*), the names of the son and grandson of Caleb, 1 Chr. 2: 46, although some suppose the second is a repetition of the first.

**GAZ'ZAM** (*decouring*), one whose descendants returned with Zerubbabel. Ezz. 2: 48; Neh. 7: 51.

**GE'BA** (*hill*), a Levitical city of Benjamin, Josh. 21: 17; 1 Chr. 6: 60; also called Gaba. Josh. 18: 24. In the reign of Saul it was held by the Philistines, but taken by Jonathan, 1 Sam. 13: 3; was a northern landmark of Judah, 2 Kgs. 23: 8; was rebuilt by Asa, 1 Kgs. 15: 22; held by the Assyrians, Isa. 10: 29; peopled by Benjamites after the Captivity. Ezz. 2: 26. Geba and Gibeah appear to be sometimes confounded in the English Version (see 1 Sam. 14: 5), though they were separate towns. Geba was near Michmash and on the south side of the ravine. It has been identified with *Jeba*, a deserted village 6 miles north of Jerusalem, and 1 mile from Michmash. The ravine now called *Wady Suweinit* is the ancient pass of Michmash. 1 Sam. 14: 5, 31.

**GE'BAL** (*mountain*). 1. A place near Tyre; now *Jebail*, 10 miles north of Beyrout, and known as *Byblus* by the Greeks. Eze. 27: 9. Among the ruins of an ancient citadel are stones 20 feet long, and in finish and size closely resembling those seen in the foundation of the temple at Jerusalem, and suggesting the same class of workmen.

2. Some identify the Gebal of Ps. 83: 7 with northern Edom, called *el-Jebal*, but others regard it as GEBÄ, No. 1.

**GE'BER** (*man*), two men of Solomon's twelve officers for provision. 1 Kgs. 4: 13, 19.

**GE'BIM** (*ditches*), a place near Jerusalem. Isa. 10: 31. Conder places it at *el-Jib*; Grove at *el-Isawiyeh*.

**GEDALI'AH** (*whom Jehovah hath made powerful*), the governor of Judæa, appointed by Nebuchadnezzar after its subjection. 2 Kgs. 25: 22; Jer. 40: 5. He was a friend of Jeremiah's, Jer. 40: 6, and had the confidence of the people, but was not permitted long to rule, for a party of the royal family of Judah,

headed by Ishmael, rose against him and slew him. Jer. 41: 2.

**GE'DER** (*walled place*), possibly same as GEDOR, No. 2. Josh. 12: 13.

**GEDE'RAH** (*sheep-cote*). 1. A town near the valley of Elah, and in the lowlands of Judah. Josh. 15: 36; now *Jedîreh*, 9 miles south of *Ludd*. 2. A town in Benjamin. 1 Chr. 12: 4; now *Jedîreh*, No. 2, 6 miles north-west of Jerusalem.

**GEDE'ROTH** (*sheep-cotes*), a city in the plain of Judah; taken by the Philistines, Josh. 15: 41; 2 Chr. 28: 18. Warren suggests as its site *Katrah*, a village in the valley of Sorek, 3 miles south-west of 'Akîr (Ekron).

**GEDEROTHA'IM** (*two sheep-folds*), a town in the low-country of Judah. Josh. 15: 36.

**GE'DOR** (*wall*). 1, 2. Two names in the genealogy of Judah. 1 Chr. 4: 4, 18.

3. A Benjamite name in Saul's genealogy. 1 Chr. 8: 31; 9: 37.

**GE'DOR** (*wall*). 1. A town in the hill-country of Judah, Josh. 15: 53; probably *Jedâr*, 8 miles north of Hebron.

2. A town apparently of Benjamin, 2 Chr. 12: 7, and probably the same as Gedor of Josh. 12: 13.

3. Gedor of 1 Chr. 4: 39 was probably between Judah and Mount Seir. The Septuagint calls it Gerar.

**GEHA'ZI** (*valley of vision*), the servant and constant attendant of Elisha. On three occasions he comes into prominence in connection with the Shunammite, 2 Kgs. 4: 12-37; 8: 4, and later he was guilty of deception in the matter of Naaman the Syrian, and in punishment was made a leper. 5: 20-27. See ELISHA.

**GEHEN'NA.** See HINNOM, VALLEY OF.

**GE'LLOTH** (*circle*), one of the places marking the boundary of Benjamin. Josh. 18: 17. Gilgal is in place of Geliloth in Josh. 15: 7, and the two are supposed to be identical. See GILGAL.

**GEMAL'LI** (*camel-driver*), the father of the spy from Dan. Num. 13: 12.

**GEMARI'AH** (*whom Jehovah hath perfected*). 1. The son of Hilkiath, Zedekiah's ambassador to Nebuchadnezzar. Jer. 29: 3.

2. The son of Shaphan, a minister of Jehoiakim, from whose house Baruch

read Jeremiah's prophecy. Jer. 36 : 10-12, 25.

**GEMS.** See PRECIOUS STONES.

**GENEALOGY.** The matter of pedigree was deemed of great importance by the Hebrews and ancient peoples generally, as at present among the Arabs. Genealogical lists are interspersed all through the historical books of the O. T. They are called "the book of the generation of," etc. They answer also a spiritual purpose. They prove the faithfulness of God in favoring the increase of the race, in accordance with his command, in keeping his promise to Abraham and his seed, in raising up priests to minister in his sanctuary, and finally, in sending, when the set time had come and all things were ready, his Son into the world. As far as the Bible is concerned, the preservation of these genealogical lists was for the authentication of Christ's descent. But the historical use is by no means to be ignored; indeed, in proportion as we grasp its value shall we attain conviction of the perfect reality of the earthly descent of Christ from the seed of David, according to prophecy.

The first biblical genealogy is Gen. 4 : 16-24. It gives the descendants of Cain. The following chapter gives the family of Seth. The tenth and eleventh chapters, though the ordinary reader might pass them over because they seem to consist of mere unimportant names, are regarded by ethnologists as invaluable, since they contain a history of the dispersion of the nations in prehistoric times. The first eight chapters of 1 Chronicles are devoted to genealogical accounts, beginning with Adam, because, as it is stated, "all Israel were reckoned by genealogies." 9 : 1. It is, however, to be observed that these several lists are not in all cases records of direct descent, though, perhaps, in the majority of instances, they are unbroken. Still, they are not sufficient to determine the length of any period, since in many cases the list the writer has transcribed contains only *prominent* names. Women are named occasionally, when there is something remarkable about them or when any right or property is transmitted through them. See Gen. 11 : 29; Ex. 6 : 23; 1 Chr. 2 : 4; Luke 1 : 5, etc. Another feature is that these records es-

pecially concern the line of the chosen seed and the tribe and family from which our Lord sprung. Seth's family is more fully stated than Cain's, Abraham's than Lot's, Isaac's than Ishmael's, etc. They are both ascending and descending. For the former, see 1 Chr. 6 : 33-43; Ezr. 7 : 1-5; for the descending, see Ruth 4 : 18-22; 1 Chr. 3. The descending scale is likely to take in the collateral branches. There are many clerical errors in these lists.

But notwithstanding these alterations and abridgments, it is capable of proof that the Bible presents us transcripts from certain official records. They bear the evidence of substantial truth. That such records existed is indicated rather than proved. Thus, the assignments of the temple-service by David were genealogical. In the reign of Rehoboam, Iddo wrote a book on genealogies. 2 Chr. 12 : 15. From 2 Chr. 31 : 16-19 we learn that in Hezekiah's day there existed genealogies—of the priests, at all events. The lists in Ezra and Nehemiah prove that such lists and others survived the Captivity. It is a monstrous assumption to say that they were forged. Lord Hervey (in Smith's *Dictionary of the Bible*) points out an incidental allusion to these lists at the time of Christ in proof that the census went upon them as a basis, since Joseph went to Bethlehem because he was of the house of David. Manifestly, Joseph had, in the genealogy of his family, good grounds for this belief. Probably "the registers of the Jewish tribes and families perished at the destruction of Jerusalem, and not before, although some partial records may have survived the event." When the temple fell there was no longer any special need of these lists. The Aaronic priesthood was no more; the nation was dispersed in captivity; the Messiah was come.

**GENEALOGY OF JESUS CHRIST.** Matt. 1 : 1-17; Luke 3 : 23-38. This is the only genealogy given us in the N. T. "We have two lists of the human ancestors of Christ: Matthew, writing for Jewish Christians, begins with Abraham; Luke, writing for Gentile Christians, goes back to Adam, the father of all men. According to his human nature, Christ was the descendant of Abraham, David, and Mary; according to his divine nature, he was the eternal and only begotten



Son of God, begotten from the essence of the Father. John, 1:1-18, begins his Gospel by setting forth his divine genealogy. In him, the God-man, all the ascending aspirations of human nature toward God and all the descending revelations of God to man meet in perfect harmony. Matthew begins at Abraham, 1. To prove to Jewish Christians that Jesus of Nazareth was the promised Messiah; 2. To show the connection between the Old and New Testaments through a succession of living persons ending in Jesus Christ, who is the subject of the Gospel and the object of the faith it requires. Christ is the fulfilment of all the types and prophecies of the O. T., the heir of all its blessings and promises, the dividing-line and connecting-link of ages, the end of the old and the beginning of the new history of mankind. In the long list of his human ancestors we have a cloud of witnesses, a compend of the history of preparation for the coming of Christ down to the Virgin Mary, in whom culminated the longing and hope of Israel for redemption. It is a history of divine promises and their fulfilment, of human faith and hope for the desire of all nations. In the list are named illustrious heroes of faith, but also obscure persons written in the secret book of God, as well as gross sinners redeemed by grace, which reaches the lowest depths as well as the most exalted heights of society. Matthew's table is divided into three parts, corresponding to three periods of Jewish preparation for the coming of Christ."—*Schaff*.

The differences between Matthew and Luke have been variously explained. Both lists are incomplete and names must be supplied (there are only nine names for a period of 833 years). They coincide until David, when Matthew takes the reigning line through Solomon, Luke the younger and inferior line by David's son Nathan. A more serious difficulty is that names do not appear in the same place in the two lists. The greatest difference is that Matthew calls Joseph the son of Jacob, while Luke calls him the son of Heli or Eli. He cannot have been *naturally* the son of both, and it is not likely that the two names are meant for one and the same person. Hence the following theories:

1. The oldest explanation assumes one, or perhaps two, levirate marriages in the family of Joseph—*i. e.* a marriage of a man to the childless widow of his elder brother, the children of the second marriage being reckoned as the legal descendants of the first husband. Heli and Jacob may have been brothers or half-brothers (sons of the same mother, but of different fathers), successively married to the mother of Joseph, who according to law was registered by Luke as the son of Heli, though naturally the son of Jacob, as recorded by Matthew. But this view involves inaccuracy in one or the other of the two genealogies.

2. Matthew gives the *legal* or *royal* genealogy of Joseph, Luke the *private* line of Joseph. But this is exposed to the same objection.

3. Matthew gives the genealogy of *Joseph*, Luke the genealogy of *Mary*. Heli may have been the father of Mary and the father-in-law of Joseph, and consequently the grandfather of Jesus. Luke, writing for Gentiles and proving that Christ was the seed of the woman, traces the *natural* or real pedigree of Jesus through his mother, Mary, in the line of Nathan, and indicates this by the parenthetical remark, "Jesus being (as was supposed) the son of Joseph [but in reality] the son of Heli," or his grandson by the mother's side. Mary is always called by the Jews "the daughter of Heli." Matthew, writing for Jews, gives the *legal* pedigree of Jesus (which was always reckoned in the male line) through Joseph, his legal father, in the line of Solomon. This explanation is the easiest, and has been adopted by Luther, Grotius, Bengel, Olshausen, Ebrard, Wieseler, Robinson, Gardiner, Lange, Plumptre. It is supported by the fact that in Matthew's history of the infancy Joseph is most prominent; in Luke's account, Mary. Jesus, then, was both legally and really the son and heir of David. The Davidic descent of Jesus is a mark of the Messiah, and is clearly taught in the prophecy, and also in Rom. 1:3; 2 Tim. 2:8; Heb. 7:14; John 7:42; Acts 13:23. If we take this explanation, Jesus was in a double sense the son of David—in law and in fact, from his reputed father and from his natural mother.

**GENERA'TION, OR GENERA'TIONS,** "has three secondary meanings in the A. V.: 1. A genealogical register, as Gen. 5:1. 2. A family history, Gen. 6:9; 25:1, since early history among the Orientals is drawn so much from genealogical registers. 3. A history of the origin of things as well as persons—*e. g.* of the earth."—*Smith.*

**GEN'ESIS,** the first book of the Bible, and by far the most interesting of all books relating to the primitive history of mankind. The term signifies "beginning" or "origin."

*Contents.*—Genesis gives us a history of the origin of the world, of the human family, of sin, of the promise of redemption, and of the Jewish people. The first eleven chapters are occupied with a general account of the creation of all things, and with the history of Adam, of the first inhabitants of the earth, of the Deluge, of Noah, and finally of the confusion of tongues at Babel. With the twelfth chapter begins the history of the patriarchs and the chosen people. A detailed account is given of the lives of Abraham, Isaac, Jacob, and Joseph.

There are no good grounds for doubting Moses to be the author. With the use of older documents and traditions, he compiled, under divine direction, the history as we have it. Much criticism has been expended upon the account it gives of the creation of man and of the world in the first chapter. Here as in no other ancient account God is sharply distinguished from matter, and is made to exist before the world. The universe comes into being at his command. The order of created things in Genesis is substantially the order of geology and biology. Both begin with the formation of the earth and proceed from the vegetable to animal life; both stop with man. The word translated "day" probably means an indefinite period. The "seventh day," which has no evening, ch. 2:2, cannot refer to a day of 24 hours, but to the long redemptive period in which we are living. See CREATION.

Few if any existing documents have a more venerable age than has Genesis. Covering nearly 2500 years, it gives us the account of the preparation of this planet as an abode for man and the first annals of the race. Its value cannot be over-estimated as a fragment of lite-

ature or as a work of history, and it has been well observed that in the first page of Genesis a child may learn more in an hour than all the philosophers in the world learned without it in a thousand years.

**GENNES'ARET, LAKE OF.** Luke 5:1. See GALILEE, SEA OF.

**GENNES'ARET, THE LAND OF.** A small crescent-shaped strip of country on the north-west side of the Sea of Galilee was called "The land of Gennesaret" (though often inaccurately written "Gennesareth"). It is named only twice in Scripture. Matt. 14:34; Mark 6:53; comp. Luke 5:1. It is generally supposed to apply to the plain called by the Arabs *el-Ghuweir*, or "little Ghôr." It lies along the lake for 3 or 4 miles, and extends back about a mile or more, where it is shut in by the hills. The southern part, reaching nearly to *Mejdel*, is still watered by several streams; the northern portion, reaching to *Khan Minyeh*, now without water, is supposed to have been irrigated by an aqueduct from the fountain of Capernaum, probably '*Ain Tâbighah*.'

The plain was formerly very rich and fruitful, according to Josephus, and is supposed to be the scene of the parable of the Sower, Matt. 13:1-8, but it is now fruitful in thorns. The banks of the lake and of the brook running from the fountain '*Ain Tâbighah*' are fringed with oleanders. Fish still abound in the stream, as in the adjacent lake. The fountain *el-Mudawarah*, or "round spring," about 30 yards in diameter and 2 feet deep, and from which the water bursts forth in a considerable volume, has by Tristram been regarded as the spring of Capharnaum, noticed by Josephus; but this is disputed by the best authorities, and Tristram himself has given it up. For Map, see GALILEE, SEA OF.

This land of Gennesaret has been held to contain three important cities, Capernaum, Bethsaida, and Chorazin, but none of these were in the "plain" of Gennesaret, unless Capernaum was located at *Khan Minyeh*. See CAPERNAUM. Bethsaida (*Et Tâbighah*) and Chorazin (*Kerazeh*) were farther north. *Mejdel*, the ancient Magdala, seems to have been the only town in the plain, which, like the other plains (*Esdraelon*, *Sharon*, etc.), was unoccupied, people preferring

for comfort and safety to live on the mountains and hills.

**GEN'TILE.** This was the name by which the Jews designated all men but themselves—*i. e.* all pagan nations who were ignorant of the true God, and idolaters. Luke 2:32; Acts 26:17, 20; Rom. 2:9; 9:24, etc. In opposition to the Gentiles, the Hebrews regarded themselves, and were in fact, the chosen "people of God." Sometimes the "Greeks," as the most cultivated among the heathen, stand for them. Rom. 1:16; Acts 16:1, 3, etc. Paul is called the "apostle to the Gentiles" on account of his special mission and work among them.

**COURT OF THE GENTILES.** See **TEMPLE.**

**ISLES OF THE GENTILES,** Gen. 10:5, is supposed to denote Asia Minor and the whole of Europe, which was peopled by the children of Japheth.

**GENU'BATH** (*theft*), the son of Hadad, the adversary of Solomon. 1 Kgs. 11:20.

**GE'RA** (*a grain*). 1. A son or grandson of Benjamin. Gen. 46:21; 1 Chr. 8:3, 5, 7.

2. The father of Ehud. Jud. 3:15.

3. The father of Shimei. 2 Sam. 16:5; 19:16; 1 Kgs. 2:8.

**GE'RAH.** See **MEASURES.**

**GE'RAR** (*residence, or water-pots*), a city and district in the south of Palestine, and near Gaza, Gen. 10:19; visited by Abraham, Gen. 20:1; by Isaac, Gen. 26:1; Asa pursued the defeated Ethiopians to it. 2 Chr. 14:13. Eusebius knew of Gerar as 25 miles from Eleutheropolis. The city may be *Khûrbet Umm Jerrâr*, several miles south of the valley of *Ghuzzeh*, which runs from Beersheba to the sea. Some locate the city at el-'Aujêh.

**GER'GESA, AND GER'GESHENES.** The "country of the Gergesenes," Matt. 8:28—probably the same as "Gadarenes," Mark 5:1; Luke 8:26—was on the east side of the Sea of Galilee. The scene of the miracle was, according to Thomson, near modern *Kherza*, where the hills approach within 40 feet of the water. See **GADARENES.**

**GER'IZIM, MOUNT,** a mountain in Ephraim, near Shechem, from which the blessings were pronounced, as the curses were from Mount Ebal, Deut. 11:29; 27:1-13; Josh. 8:30-33. Gerizim is

2349 feet above the level of the sea, and about 800 feet above *Nâblus* (Shechem). It is separated from Ebal by a narrow valley. Six tribes were placed on Gerizim, and six on Ebal; Deut. 27:12, 13, the ark probably in the valley between them, and Joshua read the blessings and curses successively. Josh. 8:33, 35. The Levites on either side re-echoed them, and the people responded "Amen!" Deut. 27:14, 15. Gerizim was the scene of the first recorded parable—that of the trees and brambles. Jud. 9:7-21. It was the site of the Samaritan temple, and referred to by the woman at the well. John 4:20. Samaritan tradition asserts that it is the place where Abraham offered Isaac, but this is not sustained by the best authorities. It is now *Jebel et Tôr*. See **MORIAH.**

**Present Condition.**—The mountain is composed chiefly of limestone. It has a large plateau on its summit, covered with ruins of cisterns, paved platforms, and on one side those of a castle. The whole mountain-top bears traces of having once been covered with houses.

The small remnant of the Samaritan sect at *Nâblus* performs annually the paschal sacrifice on the top of Gerizim according to the prescription of the book of Exodus (ch. 12). It is the only spot on earth where this Jewish festival is perpetuated in its primitive style. Dean Stanley and other travellers have visited the scene, and point out the striking resemblance to the Mosaic prescription. The amphitheatre formed by these two mounts, Gerizim and Ebal, is most suitable for assembling a vast body of people within the hearing of the human voice, and where all could see what was being done. There is no other place like it in all Palestine. Numerous travellers have repeated the experiment of stationing persons on the opposite mounts, and heard the reading of the ten commandments by each party, and they were also heard by each other with great distinctness. See **EBAL, SHECHEM.**

**GER'SHOM** (*expulsion*). 1. The first-born son of Moses and Zipporah. Ex. 2:22; 18:3.

2. A corruption of Gershon. 1 Chr. 6:16, 17; 15:7.

3. A priest with Ezra. Ezr. 8:2.

**GER'SHON** (*expulsion*), the eldest of Levi's sons, Gen. 46:11; Ex. 6:16,

17; 1 Chr. 6:1, and founder of the Gershonites. Num. 3:21.

**GER'ZITES.** See GEZRITES.

**GE'SHAM** (*filthy*), a descendant of Judah; also improperly written Geshan. 1 Chr. 2:47.

**GE'SHEM** (*rain*), also called **GASH/MU**, an Arabian who, with Sanballat and Tobiah, opposed Nehemiah while the wall was building. Neh. 2:19; 6:1, 2.

**GE'SHUR** (*bridge*), a small district or principality of Syria, east of the Jordan and north-east of Bashan. It was within the territory allotted to Manasseh, Deut. 3:14; 2 Sam. 15:8; 1 Chr. 2:23; Josh. 13:13; David married a daughter of its king, 2 Sam. 3:3; Absalom fled thither after the murder of Amnon, 2 Sam. 13:37. Geshur was probably a part of that rocky region now known as "the Lejah," still the refuge of criminals and outlaws. Merrill places Geshur south of Mt. Hermon, east of the Sea of Galilee and north of Bashan.

**GESH'URI, AND THE GESH'URITES.** 1. The inhabitants of Geshur. Deut. 3:14; Josh. 12:5; 13:11, 13.

2. An ancient tribe bordering on the Philistines to the south. Josh. 13:2.

**GE'THER** (*dreys?*), a son of Aram. Gen. 10:23; 1 Chr. 1:17.

**GETHSEM'ANE** (*oil-press*), a place across the Kedron and at the foot of Olivet, noted as the scene of our Lord's agony. John 18:1; Mark 14:26; Luke 22:39. A garden or orchard was attached to it, and it was a place to which Jesus frequently resorted. Matt. 26:36; Mark 14:32; John 18:2. Tradition, which since the fourth century has placed it on the lower slope of Olivet, about 100 yards east of the bridge over the Kedron, seems to agree with the requirements of the Gospel narratives. It is a small, irregular, four-sided spot, enclosed by a high wall, and about 70 paces in circumference. The wall was built in 1847 by Franciscan monks, who say it was necessary to restrain pilgrims from injuring the olive trees. The old olive trees are seven or eight in number, the trunks cracked from age and shored up with stones. The trees are said to date back to the time of Christ. They are surely of great age and size (19 feet in circumference), but Titus cut down all

the trees about Jerusalem, and the Crusaders found the country destitute of wood, and we have no mention of old olive trees before the sixteenth century; hence it can only be stated that these old olives are possibly descendants of those which grew here in the time of Christ. The garden now has younger olives and a dozen cypresses. The monks keep in it a flower-garden, and present each visitor with a bouquet of roses, pinks, and other flowers, for which one franc is expected in payment. Olive-oil and rosaries from the olive-stones are also sold at a high price.

Tradition, which is not trustworthy, fixes the spot of Christ's suffering at the so-called *Cavern of Agony*, a grotto in a solid rock, near the garden. The place of the arrest of Christ was pointed out in the Middle Ages at the above spot, and near by the spot where Judas betrayed Jesus was also marked by tradition. Dr. Thomson and some others think the present garden too near the public road for Gethsemane, and would place it farther to the north-east. The Latins control the present garden, and the Greeks have set up a Gethsemane of their own, farther up the Mount of Olives.

**GEU'EL** (*majesty of God*), the spy from the tribe of Gad. Num. 13:15.

**GE'ZER** (*steep place*), called also **GA'ZER, GAZA'RA, GAZE'RA,** and **GAD**, a royal city of Canaan, and one of the oldest cities of the land. Josh. 10:33; 12:12. Gezer was in Ephraim; given to Kohath, Josh. 21:21; 1 Chr. 6:67; noticed in the wars of David, 1 Sam. 27:8; 2 Sam. 5:25; 1 Chr. 20:4; burned by Pharaoh in Solomon's days, 1 Kgs. 9:15-17; given to Solomon's Egyptian wife, and rebuilt by him; was an important city in the time of the Maccabees. M. Ganneau, from a hint given by an old Arab chronicler, has identified Gezer with *Tell el-Jezer*, 4 miles from Nicopolis. Numerous ruins were found, indicating a city of importance, and inscriptions in Greek and square Hebrew characters giving the name and noting the boundaries of the Levitical city—a discovery of great importance, being the only one of its kind as yet brought to light.

**GEZ'RITES** (*dwellers in a barren land*), a tribe in the time of Saul, who





Garden of Geheuzant. (After Photographs by the Prussian King.)

shared with the Geshurites and Amalekites the land between the south of Palestine and Egypt, 1 Sam. 27:8. The name is properly Gerzites, and they once dwelt in central Palestine, as is proven by the name of Mount Gerizim.

**GHOST.** Gen. 25:8. To "give up the ghost" means to expire. "Ghost" is used by Shakespeare and other English writers as synonymous with "spirit." The words in Matt. 27:50 would be better translated: "Christ gave up his spirit."

**HOLY GHOST.** The third person in the Holy Trinity. See GOD, SPIRIT.

**GIAH** (*a breaking forth; here, a waterfall*), near the hill Arumah, 2 Sam. 2:24.

**GIA'NT** denotes men of extraordinary size or height. Gen. 6:4. The sons of Anak are usually looked upon as giants, on account of the expression of which the spies made use—that they were "as grasshoppers . . . in their sight." Num. 13:33. The fright of the Israelites makes it probable that they were referring to strength rather than stature. The king of Bashan, Deut. 3:11, and Goliath, 1 Sam. 17:4, were warlike and dreaded giants. See REPHAIM.

**GIB'BAR** (*gigantic*), the father of some who returned with Zerubbabel. Ezr. 2:20.

**GIB'BETHON** (*height*), a town of Dan: given to the Kohathites, Josh. 19:44; 21:23; held by the Philistines in the reigns of Jeroboam, Nadab, Baasha, Elah, Zimri, and Omri. 1 Kgs. 15:27; 16:17. The siege lasted 27 years. Conder proposes to identify it with *Gibbieh* or *Kibbieh*, between Eltekah and Baalath.

**GIB'EA** (*hill*), a name in the genealogy of Judah, 1 Chr. 2:49; probably the name of a place rather than of a person. See GIBEAH, 1.

**GIB'EAH** (*a hill*), the name of several towns.

1. Gibeah in the hill-country of Judah, Josh. 15:57; now probably *Jebah*, 10 miles north of Hebron. This is doubted by Grove, but supported by Robinson, Porter, and Conder.

2. Gibeah of Benjamin, 1 Sam. 13:2; first mentioned in Jud. 19; a shameful crime by some of its people nearly destroyed the tribe of Benjamin, Jud. 20, 21. It is generally regarded the same

as Gibeah of Saul, and located at *Tuleil el-Fal*, "hill of beans," 4 miles north of Jerusalem, and east of the road from Jerusalem to *Nábulus* (Shechem).

3. Gibeah of Saul is held by most authorities to be the same as Gibeah of Benjamin, but Baedeker's *Hand-book* assumes that they are distinct cities, and holds that Geba and Gibeah were sometimes confounded. For in 1 Sam. 14:1-15, Geba near Michmash, or *Jeba*, would answer the conditions of Jonathan's exploit, but v. 16 suddenly takes us back to Gibeah of Benjamin, toward which the Philistines would hardly have retreated if any other route was open to them. Again, in 1 Sam. 13:2, 15, Jonathan is at Gibeah of Benjamin, and Samuel also, but in v. 3 Jonathan smites the Philistines at Gebah, and he and Saul remain at "Geba," as many versions read, and Gibeah, as in our English version. For notices of Gibeah of Saul, see 1 Sam. 10:26; 11:4; 15:34; 22:6; 23:19; Isa. 10:29, etc. In the first passage it is called "Gibeah Elohim," meaning, in the Hebrew, "Gibeah of God," or "the hill," as our version reads in 1 Sam. 7:1, and correctly.

4. Gibeah in Kirjath-jearim was no doubt a hill in that city, 2 Sam. 6:3, 4, on which the house of Abinadab stood, where the ark was left.

5. Gibeah in the field, Jud. 20:31; probably the same as Geba.

6. Gibeah-haaraloth, Josh. 5:3, margin. See GILGAL.

**GIB'EATH** (*hill*), probably the same as Gibeah of Benjamin, Josh. 18:28. See GIBEAH, 2.

**GIB'EON** (*of a hill*), a city of the Hivites, Josh. 9:3-21, about 6 miles north of Jerusalem.

*History.*—Gibeon, after its league with Joshua, was attacked by the Canaanites; secured Joshua's help; near it Joshua commanded the sun to stand still, Josh. 10:12, 13; Isa. 28:21; the city was given to Benjamin and to the Levites, Josh. 18:25; 21:17; it was the scene of a mortal skirmish between twelve of Abner's and twelve of Joab's men, also of the murders of Asahel by Abner, and of Amasa by Joab, 2 Sam. 2:12-24; 20:8-10; because Saul broke the covenant with the Gibeonites, in the days of David a famine broke out, which, after three years, stopped by the hanging of seven of

Saul's sons, 2 Sam. 21: 1, 2-6; the tabernacle was set up at Gibeon, 1 Chr. 16: 39; and Solomon offered great sacrifices there, 1 Kgs. 3: 4, 5; 9: 2; 2 Chr. 1: 3, 13; Jehoram recovered captives at Gibeon, Jer. 41: 12-16; its people helped to rebuild the walls of Jerusalem after the Captivity, Neh. 3: 7; 7: 25; Ezr. 2: 20, margin. It is now called *el-Jib*, a small village in the midst of ancient ruins, and standing on a low circular hill, whose steep sides are covered with vineyards. At the eastern base of the hill is a fine spring; the water runs into a reservoir 120 by 100 feet, which is probably the "Pool of Gibeon."

**GIB'EONITES**, the inhabitants of Gibeon, 2 Sam. 21: 1, 2, 3, 4, 9.

**GIB'LITES, THE**, a people inhabiting Gebel, Josh. 13: 5.

**GIDDAL'TI** (*I have trained up*), a Kohathite Levite, head of the twenty-second course, 1 Chr. 25: 4, 29.

**GID'DEL** (*very great*), names of two persons whose descendants returned with Zerubbabel. Ezr. 2: 47, 56; Neh. 7: 49, 58.

**GID'EON** (*a hewer*), the son of Joash the Abiezrite, and fifth judge of Israel. He first comes into notice when an angel appears to him under the oak in Ophrah and assures him of God's special favor, Jud. 6: 11, 12. Subsequently, God commanded him to offer as a sacrifice to the Lord the bullock which his father had set apart for Baal, and to destroy the altar of Baal. He did both of these things, but only escaped the murderous wrath of his fellow-citizens through the wily intervention of his father, Jud. 6: 31.

The great works of Gideon's life were the abolition of idolatry, Jud. 8: 33, and the deliverance of the land from the invasions of the Midianites. Before undertaking the latter enterprise, he secured a pledge of the divine favor in the phenomena of the dew and the fleece, Jud. 6: 36-40. God, desirous of showing the victory to be the immediate result of supernatural agency, diminished Gideon's army from 32,000 to 300. With this small force Gideon had recourse to stratagem, and in an assault by night completely terrified and successfully routed the enemy, Jud. 7.

Gideon refused the crown, Jud. 8: 23, from the whole nation, which his son

Abimelech afterward received from a part. He judged Israel for 40 years, 8: 28; and the nation enjoyed peace and engaged in the worship of God, 8: 33. He was one of her greatest rulers, and is honorably mentioned Heb. 11: 32.

**GIDEO'NI** (*a cutting down*), the father of the prince of Benjamin in the wilderness. Num. 1: 11; 2: 22; 7: 60, 65; 10: 24.

**GID'DOM** (*cutting down, desolation*), between Gibeah and the cliff of Rimmon, Jud. 20: 45. It has not been identified.

**GIER'-EAGLE** (*racham = parental affection*), the Egyptian vulture, an unclean bird. Lev. 11: 18; Deut. 14: 17.

**GIFT**. The practice of making presents as a token of esteem and respect prevailed very extensively in the East. They were frequently made to secure favor, as in the case of Jacob and Esau, Gen. 32: 13-15. Kings and princes often made splendid gifts, Gen. 45: 22, 23, and subjects approached their kings with presents. 1 Kgs. 4: 21; 2 Chr. 17: 5, etc. To refuse to make presents to a king was a mark of contempt, 1 Sam. 10: 27. The articles thus bestowed were very various—cattle, Gen. 32: 13; garments, 2 Kgs. 5: 23; money, 2 Sam. 18: 11, etc. See, for a list of presents, 1 Kgs. 10: 25. The wise men from the East presented the infant Jesus with the most costly articles of the Orient—"gold, and frankincense, and myrrh." Matt. 2: 11.

The peculiar offerings under the Law are spoken of as gifts. Deut. 16: 17; Matt. 5: 23, 24. And it is with singular force that the blessings of the gospel through Jesus Christ are called gifts, inasmuch as they cannot be purchased, and nothing can be given in return for them.

**GIFTS**. The word "gifts" is employed to describe those graces or qualities with which Christ endues his disciples. Eph. 4: 8, 11, 12. Some of these, which were bestowed on the early apostles, were miraculous, and designed to confirm their claims to apostolic authority, such as the gift of tongues, of prophecy, etc. The "ministry of gifts" ceased with the apostles, although some hold that they have been continued, and are still dispensed; as, for example, the Irvingites.

**GI'HON** (*fountain, or stream*). 1.



The name of the second river of Eden, Gen. 2:13. Some identify it with the Nile. See EDEN.

2. A place near Jerusalem where Solomon was proclaimed king, 1 Kgs. 1:33-45. Hezekiah stopped the upper water-course of Gihon, and Manasseh built a wall on the west side of Gihon in the valley. 2 Chr. 32:30; 33:14. Upper Gihon has been identified by some with *Birket Mamilla*, 150 rods west of the wall of Jerusalem, which is a pool 300 feet long, 200 wide, and 20 deep. Lower Gihon is supposed to have been the same as *Birket es-Sultan*, south-west of the Jaffa gate, a pool 600 feet long, 250 broad, and 40 deep. Warren, however, proposes the Pool of the Bath or Hezekiah as the Lower Gihon, the valley being that from the Jaffa gate to the temple-site, now filled up, while Grove and Conder favor the pool Siloam as the site of Gihon. See JERUSALEM.

**GIL'ALAI** (*dungy, or weighty*), a musical priest in Nehemiah's day, Neh. 12:36.

**GILBO'A, OR GIL'BOA** (*bubbling fountain*), a mountain east of the plain of Jezreel, about 10 miles long, running east-south-east and west-north-west; the northern slope is steep; the southern was probably once covered with forests, though it is now inhabited and cultivated.

*History*.—Gilboa was a place where Saul and Jonathan were slain in battle, and from whence Saul went to consult the witch of Endor. 1 Sam. 28:4; 31:6; 1 Chr. 10:1; 2 Sam. 1:21. The mountain is now called *Jebel Fâkâa'*; the place is called *Jelbôn*.

**GIL'EAD** (*hard*). 1. The grandson of Manasseh, Num. 26:29, 30, etc.

2. The father of Jephthah, Jud. 11:1, 2.

3. A Gadite, 1 Chr. 5:14.

**GIL'EAD** (*rocky region*), called also **MOUNT GILEAD** and **LAND OF GILEAD**, Gen. 31:25; Num. 32:1, and known in N. T. times as *Peræa* "beyond Jordan." Matt. 4:15; John 1:28.

1. Gilead was a region of country bounded on the north by Bashan, east by the Arabian desert, south by Moab and Ammon, and west by the Jordan. Gen. 31:21; Deut. 3:12-17; 1 Sam. 13:7; 2 Kgs. 10:33. It was about 60

miles long, and 20 miles in its average breadth.

*Physical Features*.—The region of Gilead combines hills, valleys, fields, streams, and forests, as if it were a collection of beautiful parks. Among its mountains are fields of grass and wheat, and forests with paths winding through them. Of these mountains named in Scripture are Abarim, Pisgah, Nebo, and Peor. The mountains of Gilead are 2000 to 3000 feet above the valley of the Jordan, gradually sinking away to the eastward into the Arabian plateau. The summits are broad, furnishing rich pasturage and extensive forests, and were famous for their aromatic gums and spices. Num. 32:1; Gen. 37:25. The balm of Gilead was held in high favor, Jer. 8:22; 46:11; it is said that only a spoonful could be collected in a day, and that was sold for twice its weight in silver. It was found along the Jordan valley. The region is still one of great fertility. Eleven living streams are found between the Yarmuk and the Jabbok, and canals dug for irrigating the fields in every direction. South of the Jabbok on the Jordan the country is barren and desolate from want of water as far as the *Wady Nimrin*, but beyond that are three streams and the land is again fertile. Several hot sulphur-springs have been found in Gilead.

*History*.—Jacob fled toward Gilead, Gen. 31:21; it was conquered by Israel, Num. 21:24; Jud. 10:22; Josh. 12:2; Deut. 2:36; was given to Reuben, Gad, and Manasseh, Josh. 17:6; under Jephthah it defeated the Ammonites, Jud. 10:18; was a refuge for Saul's son and for David, 2 Sam. 2:9; 17:22, 24; the home of Elijah, 1 Kgs. 17:1; taken in part by Syria, 2 Kgs. 10:33; by Assyria, 15:25-29; referred to in the minor prophets, Hos. 6:8; 12:11; Am. 1:3, 13; Ob. 19; Mic. 7:14. Zech. 10:10. It is now under nominal Turkish rule, with a Turkish governor residing at *es-Salt*—Ramoah-gilead of Scripture—but it is really controlled by the semi-barbarous Arabs and overrun by Bedouins.

2. Mount Gilead of Jud. 7:3 was probably near Mount Gilboa; a trace of the name is found in *Jâlud*. Some German scholars, however, read "Gilboa" for "Gilead" in this passage. The well of Herod was near this mount.



**GIL'EADITES**, a branch of the tribe of Manasseh, descended from Gilead. Num. 26: 29, etc.

**GIL'GAL** (*rolling*). 1. The name of the first station of the Israelites after crossing the Jordan, and "in the east border of Jericho," Josh. 4: 19, 20, the twelve stones were set up, and the tabernacle remained at Gilgal until removed to Shiloh. Josh. 18: 1. Samuel judged and Saul was made king there, 1 Sam. 7: 16; 10: 8; 11: 14, 15; at Gilgal the people gathered for war; there Agag was hewn in pieces. 13: 4-7; 15: 33. Later on, Gilgal became a seat of idolatry, but whether this one or the Gilgal above Bethel is yet unsettled. Gilgal is not named in the N. T. Josephus places this Gilgal 10 furlongs from Jericho and 50 from the Jordan; Jerome had it pointed out 2 miles from Jericho; Thomson and others locate it near the modern village of *Riha*; Zschokke, at *Tell Jeljûl*, north of *Wady Kelt*. Conder favors this, and gives the name *Jiljûlieh*.

2. The Gilgal in Elijah's time was probably in the range of hills beyond Bethel, since the prophet "went down" from that Gilgal to Bethel, 2 Kgs. 2: 2. As Bethel is 3300 feet above the Jordan plain, it must have been a Gilgal not in that plain, but one higher up than Bethel. It has been identified with *Jiljûlia*, 8 miles north of Bethel, where the school of the prophets was probably established.

3. Gilgal of Josh. 12: 23 is supposed to be at a *Jiljûlieh*, 4 miles south of Antipatris, in the plain of Sharon. There is a *Kilkilieh*—another form of Gilgal—also, 2 miles east of Antipatris.

**GIL'LOH** (*exile*), a town in the hill-country of Judah; the home of Ahithophel, Josh. 15: 51; 2 Sam. 15: 12; 17: 23; perhaps now *Beit Jâla*, a village of 3000 population, about 2 miles northwest of Bethlehem.

**GIL'ONITE**, a native of Giloh, 2 Sam. 15: 12; 23: 34.

**GIM'ZO** (*fertile in sycamores*), a town in the plain of Judah; taken by the Philistines, 2 Chr. 28: 18; now *Jimzu*, a village about 2½ miles southwest of Ludd (Lydda).

**GIN**, a trap for beasts or birds, consisting of a net ("snare," Isa. 8: 14), and a stick to act as a spring ("gin," Am. 3: 5). See HUNTING.

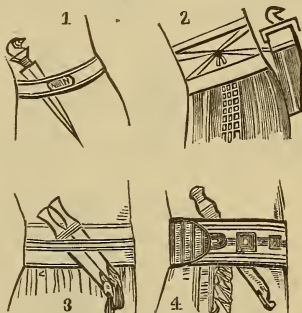
**GIN'NATH** (*protection*), the father

of Tibni, the rival of Omri for the throne of Israel, 1 Kgs. 16: 21, 22.

**GIN'NETHO** (*gardener*), a priest who returned from Babylon with Zerubabel, Neh. 12: 4.

**GIN'NETHON** (*gardener*), a priest who "sealed the covenant," Neh. 10: 6. One of his descendants, mentioned in 12: 16.

**GIRD, GIRD'LE**. Girdles are worn in the East by both men and women for binding up the loose, flowing



Ancient Girdles.

1, 2, Egyptian. (From Wilkinson and Rosellini.) 3, 4, Assyrian. (From Sculptures in the British Museum.)

garments, so as to admit of their moving about freely. The girdles were usually of leather or of linen, and frequently were highly ornamented. Daggers were often carried in the girdle. See CLOTHES.

**GIR'GASITE**, Gen. 10: 16, or **GIR'GASHITES**, Gen. 15: 21. A tribe of the Canaanites who are supposed to have inhabited a section of the country east of the Sea of Galilee, whence the name of the city of *Gergesa*.

**GIS'PA** (*caress*), one of the rulers of the Nethinim after the Captivity, Neh. 11: 21.

**GIT'TAH-HE'PHER**, Josh. 19: 13. See GATH-HEPHER.

**GIT'TAIM** (*two wine-presses*), a town, probably in Benjamin. 2 Sam. 4: 3; Neh. 11: 33.

**GIT'TITES**. See GATH.

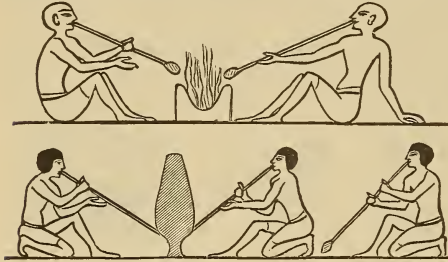
**GIT'TITH** (*a musical instrument*), a word found in the titles of Ps. 8: 81; 84: 84. The derivation of the word is disputed. It may be associated with the city of Gath, or with the word signifying "wine-press," and consequently with the vintage-season.

**GI'ZONITE**, the epithet given to Hashem, the father of some of David's warriors. 1 Chr. 11 : 34.

**GIZ/RITES**. See GEZRITES.

**GLASS** was discovered by the Phœnicians, or perhaps earlier. Represent-

of vision. Deut. 14 : 13. It is not certain what particular bird is meant, but most probably one of the buzzards, of which three species inhabit Palestine. The great red buzzard (*Buteo ferox*) is most common, and resembles an eagle in



Egyptian Glass-Blowers. (After Wilkinson.)



Egyptian Glass Bottles. (After Wilkinson.)

tations of the process of glass-blowing are found on Egyptian monuments, and glass beads and fragments of glass vases have been discovered of very ancient age. The only mention of glass in the O. T. is in Job 28 : 17, where it is translated "crystal." The mirrors referred to by the word "glass" in 1 Cor. 13 : 12 ; 2 Cor. 3 : 18 ; Jas. 1 : 23 were not made of glass. See LOOKING-GLASS.

**GLEAN**. Ruth 2 : 2. In the joyful season of harvest the Jewish farmer was not allowed to forget the poor and the stranger. A special command was given, Lev. 19 : 9, 10, that he should leave some of the fruits for them to gather.

**GLEDE**, mentioned among the unclean birds of prey by a Hebrew name which probably indicates its keenness



Bottle inscribed with the Name of Thothmes III. (After Wilkinson.)

its size and habits. The original word is rendered "vulture" in Lev. 11 : 14.

**GLO'RY, GLO'RIFY**, terms of frequent occurrence in the Bible.

To "glorify" is to render glorious or to exalt. Dan. 5 : 23 ; Acts 3 : 13 ; John 17 : 5. Hence the comprehensive precept of the apostle, 1 Cor. 6 : 19, 20, requiring the devotion of our whole powers and faculties to this one great end, "the glory of God," 1 Cor. 10 : 31, or making God glorious. To "give glory" means to praise or exalt. Luke 17 : 18.

**GLORY OF GOD**. This expression is almost equivalent to "brightness" or "effulgence" of God, and refers to the peculiar and absolute perfection of all the divine attributes. By contrast, men are said to have "come short of the glory of God." Rom. 3 : 23, where the special reference, no doubt, is to the perfect holiness of the Almighty.

God is denominated the "King of glory," Ps. 24 : 8, or of resplendent brightness. The glory of God is displayed in the works of creation, Ps. 19 : 1, in the redemption of the world through Christ, 2 Cor. 4 : 6, and in the person of Christ. Heb. 1 : 3. He is said to be "glorious in holiness." Our Lord is called the "Lord of glory," Jas. 2 : 1, and the "hope of glory." Col. 1 : 27.

Different objects are said to have a glory, 1 Cor. 15 : 41, and regenerate believers are said to have awaiting them the glory akin to that they have lost. Col. 3 : 4 ; Heb. 2 : 10.

**GNASH, GNASH'ING**, a striking or grinding of the teeth in the paroxysms of anguish or despair. Ps. 112 : 10 ; Matt. 8 : 12.

**GNAT**. Matt. 23 : 24. This insect,

a species of "mosquito," is common in hot countries. In the passage cited, the words "strain at" (a typographical error) should rather be "strain out;" the phrase will then better express the gross inconsistencies which our Saviour reproved.

**GOAD**. Jud. 3 : 31. This was a rod or pole about 8 feet long, armed at the larger end with a piece of iron, with which the ploughshare was freed from clods and earth, and at the smaller with a sharp spike, by which the oxen were urged on in their labor. In the hands of a powerful man like Shamgar, Jud. 3 : 31, it would be a formidable instrument. The goad is used to this day in Palestine.

**GOAT**. Lev. 3 : 12. Goats were among the chief possessions of the



Syrian Goat. (After Trustram.)

wealthy in the early ages of the world. Gen. 27 : 9 ; 1 Sam. 25 : 2 ; 2 Chr. 17 : 11. Resembling the sheep in its general structure and appearance, it is covered with hair instead of wool, and is much more active, bold, and wandering in its habits. It feeds on bark and tender

twigs, and its feet are formed for leaping and climbing among rocks and mountains. Its milk is valuable for food, Prov. 27 : 27, the hair for manufactures of various kinds, Ex. 25 : 4 ; Num. 31 : 20 ; Heb. 11 : 37, and the skin for vessels or bottles, Josh. 9 : 4 ; Ps.



119 : 83; Matt. 9 : 17, and in modern times for leather.

There are several species of goat in Palestine, but the common kind (*Capra mambrica*) has enormous hanging ears a foot long, often reaching lower than its nose and its stout recurved horns. Comp. Am. 3 : 12.

It was a clean animal by the Jewish law, Deut. 14 : 4, and was much used in sacrifices. Lev. 3 : 12; Num. 15 : 27; Ezr. 6 : 17.

The peculiar qualities of goats occasion frequent figurative allusions to them. The boldness and strength of the leaders of the flocks are alluded to, Prov. 30 : 31; Zech. 10 : 3, and they are made to represent oppressors and wicked men generally. Eze. 34 : 17; 39 : 18; Matt. 25 : 33.

GOAT, WILD (*the climber*). This animal is quite distinct from the domestic goat. The high hills of Palestine and Arabia are still a refuge for this very shy and wary creature, the ibex or mountain-goat (*beden* of the Arabs, *Capra beden*). Tristram says: "In the neighborhood of En-gedi, while encamped by the Dead Sea shore, we obtained several fine specimens, and very interesting it was to find this graceful creature by the very fountain to which it gave name (*En-gedi*—*i. e.* 'Fountain of the Kid'), and in the spot where it roamed of old while David wandered to escape the persecutions of Saul" upon the rocks of the wild goats. 1 Sam. 24 : 2.

The flesh of these animals is nearly of the flavor of venison. The Bedouins make bags or bottles of their skins and rings of their horns. When they are found among the rocks they usually elude the pursuit of the hunter, sometimes leaping even 20 feet, but in the plains they are often taken. Their habits are alluded to in Job 39 : 1; Ps. 104 : 18.

GOAT, SCAPE, Lev. 16 : 26, one of the two goats offered on the day of atonement. The ceremony which the high priest performed over the scape-goat is very mysterious and very significant.

1. The priest laid his hands upon the head of the goat and confessed over it the sins of Israel. Lev. 16 : 21. The animal was then let go and driven off into the uninhabited wilderness.

2. The significance of this event is

beyond dispute. It represents the culmination of the Mosaic sacrifice for sin, and is at the same time a most perfect representation of vicarious atonement. The iniquities of the nation were considered as having been transferred to the goat, the priest having put them upon its head. It was then driven off, in its uncleanness and pollution, to suffer for crimes it had not committed, in the desolate wilderness. This is a beautiful type of the atonement of Christ, upon whom was laid "the iniquity of us all," who suffered for our redemption, Isa. 53.

"Scape-goat" is the A. V. translation of "Azazel." Lev. 16 : 26. The old interpretation, which applied the word to the *goat*, is now abandoned, the best scholars agreeing in regarding it as expressive of the person to whom the goat was sent. It probably comes from a root, used in Arabic, but not in Hebrew, meaning to "separate." But who is the person? The best opinion is that "the devil" is meant. Both goats were parts of the same sin-offering, both belonged to Jehovah. Hence both were typical of the atonement of Christ. The goat that was slain made an atonement for the holy place. The goat that was sent away typified the removing of the guilt of the people. See the valuable and interesting excursus upon "Azazel" in *Bible Commentary*, Lev. 16.

GO'ATH (*lowing*), a place probably near Jerusalem, Jer. 31 : 39; location not known.

GOB (*ditch, or cistern*). 2 Sam. 21 : 18, 19. The Greek version reads Goth, while in the account of this encounter of David's men in 1 Chr. 20 : 4 the name is Gezer.

GOB'LET. See CUP.

GOD (*good*). The name of the Creator of all things and the supreme Governor of the universe and the Giver of all good gifts. He is "a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth." He is revealed to us in an endless variety of ways in his works and providential government, Rom. 1 : 20, but more fully in the Holy Scriptures and in the person and work of his only begotten Son, our Lord.

1. *Names*.—There are three principal designations of God in the O. T.—*Elohim, Jehovah, and Adonai*. The first is



used exclusively in the first chapter of Genesis; it predominates in the second book of Psalms (Ps. 42-72, called the Elohim Psalms), and occurs alternately with the other names in the other parts of the O. T. It expresses his character as the almighty Maker and his relation to the whole world, the Gentiles as well as the Jews. The second is especially used of him in his relation to Israel as the God of the covenant, the God of revelation and redemption. "Adonai" (*i. e.* my Lord) is used where God is reverently addressed, and is always substituted by the Jews for "Jehovah," which they never pronounce. The sacred name *Jehovah*, or *Yahveh*, is indiscriminately translated, in the English Version, *God*, *Lord*, and *Jehovah*.

2. *The Nature of God*.—God is revealed to us as a trinity consisting of three Persons who are of one essence, Matt. 28:19; 2 Cor. 13:14; John 1:1-3—God the Father, God the Son, and God the Holy Ghost. To the Father is ascribed the work of creation, to the Son the redemption, to the Holy Spirit the sanctification; but all three Persons take part in all the divine works. Although this idea of God is not brought out as prominently in the O. T. as in the New, it is nevertheless there. It is intimated in Gen. 1, where God, the Word ("God spake," etc., compare Ps. 33:6; John 1:1, 3), and the Spirit of God are mentioned in the work of creation. The "divine Wisdom" of Prov. 8 is personified, and corresponds to the "Word" in John 1, and refers to the second Person of the Trinity. To each of these Persons of the Trinity are ascribed the essential attributes of the supreme God. Thus, the Son is represented as the Mediator of the creation. John 1:3; Col. 1:16; Heb. 1:4.

3. The *unity* of the Godhead is emphasized in the O. T., while the trinity is only shadowed forth, or at best faintly brought out. The grand reason for the emphasis of the unity of the Godhead was to show the fallacy of polytheism and to discourage idolatry, which the heathen practised. God is denominated "one Lord," Deut. 6:4. Over against the false deities of the heathen, he is designated the "living" God. This belief in God as one was a chief mark of the Jewish religion.

4. The *attributes* of God are those of the most perfect being. He is holy, Josh. 24:19; eternal, 1 Tim. 1:17; everywhere present, Ps. 139:7; Acts 17:24; almighty, Gen. 17:1; immutable, Ps. 102:26. God is, moreover, just, Jer. 9:24, wise, Job 12:13, and above all he is Love, 1 John 4:16.

**GOD'HEAD.** Col. 2:9. The nature or essential being of God. Acts 17:29; Rom. 1:20.

**GOD'LINESS**, piety resulting from the knowledge and love of God, and leading to the cheerful and constant obedience of his commands. 2 Pet. 3:11. In 1 Tim. 3:16 it imports the substance of revealed religion.

**GODS.** Rulers and judges are so called in Ex. 22:28; Ps. 82:6; John 10:34 because they represent God.

**GOG AND MA'GOG.** Eze. 38:2. Magog was the name of one of Japheth's sons. Gen. 10:2. It was also a general name of a country north of the Caucasus or Mount Taurus, or for the people of that district. Gog was the king of the country. This people seems to have sustained relations of hostility to Israel, and is associated with Antichrist. Rev. 20:8.

**GOL'AN** (*circle*), one of the six cities of refuge in Manasseh given to the Levites. It was in Bashan, and the most northerly of the three cities of refuge east of the Jordan. Deut. 4:43; Josh. 20:8; 21:27; 1 Chr. 6:71. It was possibly 10 or 12 miles north-east of the Sea of Galilee, in the centre of Gaulanitis; some suggest *Nawa* as the site of Golan.

**GOLD.** Gen. 2:11. This heaviest and most malleable of metals is found at the present day chiefly in California and Australia. Several places are mentioned by the sacred writers as abounding in gold; such as Ophir, Job 28:16, Parvaim, 2 Chr. 3:6, Sheba, and Ramah. Eze. 27:22. Until after the time of David gold was never coined, but was sold by weight as a precious article of commerce. The use of gold was very common among the Hebrews. Several parts of the temple, its furniture and utensils, were overlaid with this precious metal. Ex. 36:34-38; 1 Kgs. 7:48-50. And many of the vessels of the wealthy, as well as their personal ornaments and insignia of office, were

of gold. Gen. 41:42; 1 Kgs. 10:17-22; Esth. 1:6, 7; Dan. 5:29; Luke 15:22; Jas. 2:2.

### GOLD'EN CANDLESTICK.

See CANDLESTICK.

**GOL'GOTHA** (*skull*), the Hebrew name of the spot where Jesus was crucified. Matt. 27:33. See CALVARY.

**GOLI'ATH** (*splendor*), a renowned champion of the Philistines from Gath. 1 Sam. 17:4. He was more than 9 feet in height. Conscious of his superior stature and strength, he defied the armies of Israel to produce a rival. But he was met and slain by David, who, although a pygmy in the eyes of the giant, was mighty through the assistance of God.

In 2 Sam. 21:19 another Goliath of Gath, "the staff of whose spear was like a weaver's beam," is mentioned as being slain by Elhanan. He may have been a son of David's antagonist. 2 Sam. 21:22.

**GO'MER** (*perfect*). 1. The eldest son of Japheth, progenitor of the ancient Cimmerians, and of the present Celtic peoples of Europe. Gen. 10:2, 3; 1 Chr. 1:5, 6.

2. The wife of Hosea. Hos. 1:3.

**GOMOR'RAH** (*submersion*), one of the five cities in the vale of Siddim, Gen. 14:1-11; destroyed for its wickedness, 18:20; 19:24, 28; made a warning by Moses, Deut. 29:23; 32:32; referred to by Isaiah, 1:9, 10; by Jeremiah, 23:14; 49:18; 50:40; by Amos, 4:11; by Zephaniah, 2:9; by our Saviour, Matt. 10:15; Mark 6:11; by Paul, quoting Isaiah, Rom. 9:29; by Peter and Jude, 2 Pet. 2:6. Its site is disputed. Some place it at the southern, others at the northern, end of the Dead Sea. The name *Wady 'Amrîyeh*, at the north-west side of the Dead Sea, is like the Hebrew for Gomorrah. See SODOM and SALT SEA.

### GOOD'MAN OF THE HOUSE

is the master of the house, irrespective of moral character. The term was in common use when the A. V. was made. Matt. 20:11.

**GO'PHER-WOOD.** The ark was constructed of this material. Gen. 6:14. There are many theories as to what gopher-wood was. One is that it was some resinous wood, such as cedar, pine, or fir. Still more probable is the opinion that it was *cypress*, which was considered by the

ancients as the most durable wood, and least exposed to worms and natural decay. It abounded in Syria, was used very commonly for shipbuilding, and was almost the only wood which could furnish suitable timber for so large a vessel as the ark.

**GO'SHEN.** 1. The portion of Egypt assigned to Israel. Gen. 45:5, 10; 46:28; 47:27-50:8. It probably bordered on the Tanitic branch of the Nile, hence called Zoan or Tanis, Ps. 78:12, and reached from the Mediterranean to the Red Sea. It was suited to shepherds, abounded in vegetables. It contained the treasure-cities Rameses and Pithom. Goshen was near the royal capital, Gen. 48:1, 2; Ex. 5:20; appears to have been the starting-place of the Israelites in their journey to the Land of Promise. Ex. 12:37, 38.

2. A district in Palestine, perhaps between Gibeon and Gaza. Josh. 10:41; 11:16.

3. A city in the hill-country of Judah, Josh. 15:51; perhaps now *Schiyeh*.

**GOS'PEL** (from the Anglo-Saxon *god-spell*, "good tidings") is the English translation of the Greek *euaggelion*, which signifies "good" or "glad tidings." Luke 2:10; Acts 13:32. The same word in the original is rendered in Rom. 10:15 by the two equivalents "gospel" and "glad tidings." The term refers to the good news of the new dispensation of redemption ushered in by the life, death, and resurrection of Jesus Christ. The "good news" is denominated either simply the "gospel," Matt. 26:13, or else "the gospel of the kingdom," Matt. 9:35; of "Jesus Christ," Mark 1:1; of "peace," Rom. 10:15; Eph. 6:15, of "salvation," Eph. 1:13; of "God," 1 Thess. 2:9; and of "grace," Acts 20:24.

**GOSPELS, THE FOUR CANONICAL.** The word "Gospels" is also employed to designate the four biographies of our Lord by Matthew, Mark, Luke, and John. These are the only faithful accounts of his life extant. They are the independent recitals of well-informed men; and there is no evidence that either Evangelist got his facts from another. But the Gospel by John, while it is complete on its own peculiar plan, seems to have been composed in part with the object of supplementing what was lack-

ing or only partially given in the narrations of the first three Gospels. In this fourth Gospel, for example, the divinity of our Lord is emphatically asserted and dwelt on at length, and of the opposition he met with from the Pharisees a full account is given, John 5-12. John further gives in detail the discourses of our Lord in the last week, chs. 13-17, and the account of the resurrection of Lazarus, ch. 11. On the other hand, he omits the circumstances of our Lord's birth, which had been given so fully by Matthew and Luke, the account of the Lord's Supper, related by all three of the other Evangelists, the institution of baptism, and most of the miracles and all the parables found in the first three accounts.

There are differences in the accounts of the same events as given by the various Evangelists, but with a few exceptions they are verbal, and only such as we would naturally expect in different descriptions of the same occurrences. These very differences in details are favorable to the genuineness of the Gospels, because they prove the absence of collusion or secret agreement among the writers.

The genuineness of these records of our Lord's life is as strongly supported, to say the least, as that of any other document of antiquity. There is no doubt that they were all written, as we have them, in the first century (the first three before the destruction of Jerusalem, A. D. 70), and were all used and known as "the Four Evangelists" in the Church before the year 200, if not before 150. Upon both these points the concurrent evidence is so strong that the opponents must resort to the wildest theories and hypotheses, which refute themselves by their contradictions. There is good evidence scattered all through the second century that they were in general use. Justin Martyr used them about 140. His pupil, Tatian, wrote a *Harmony of the Gospels* about 170, and quite recently a commentary of Ephraem Syrus on Tatian's *Diatessaron* has been published at Venice (1876), which settles the vexed question as to the character of this work. The arguments for the genuineness, as varied as they are convincing, are such as these: (1) The direct testimonies of writers in

the second century and later; (2) the quotations found in the writings of the authors known as the Fathers; (3) ancient translations, as the Itala and Peshito, dating from the second century; (4) the attitude of heretic and heathen opponents, who, like Celsus (180), did not call in question the genuineness of the records, although they denied the credibility of a part of their contents. Basilides, a Gnostic heretic, knew the Gospel of John as early as 125, and Marcion, another Gnostic, about 150, made use of a mutilated Gospel of Luke.

The language in which the Gospels were written was the Greek, with the probable exception of Matthew written in Hebrew, and there can be little doubt that we now have, with the exception of a few readings, the documents as they left the hands of the writers.

**GOSPELS, APOCRYPHAL.** These are the spurious accounts of our Lord's life. There are many of them; as, for example, the Gospel according to *James*, according to *Nicodemus*, etc. The earliest was probably composed some time in the second century. They indulge in puerile accounts of the parents of our Lord, of the pretended miracles of his childhood, and of his experience in Hades. These stories were invented to satisfy a prurient curiosity, and were accepted by the credulous. The circumstances related carry their own refutation with them, as being entirely out of harmony with the spirit of our Lord's life. They tend to confirm the canonical Gospels as the counterfeit presupposes the genuine coin.

A "harmony" of the Gospels is an arrangement of these four biographies which displays the chronology of the events narrated, the variety of events, and the diversity of details. The object is to present a full account of our Lord's life in the chronological sequence of its events. For the several Gospels see **MATTHEW, MARK, LUKE, and JOHN.**

**GOURD.** Jon. 4:6. Probably the plant which shaded the prophet was either the castor-oil plant (*Ricinus communis*), which in the East grows rapidly to the height of even 15 feet, or, according to rapidly-prevailing opinion, it was a vine of the cucumber family (*Cucurbita pepo*), similar to our gourd, and



still used for shade in Palestine. "In the gardens about Sidon many an arbor | of gourds may be seen. But the plant withers as rapidly as it shoots, and after a storm or any injury to the stem its fruit may be seen hanging to the leafless tendrils which so lately concealed it—a type of melancholy desolation."—*Tristram*.



Castor-Oil Plant. (*Ricinus Communis*.)

Some have regarded the expression, "It came up in a night and perished in a night," as literal, others as indicating merely rapid growth. The declaration that the Lord *prepared* a gourd, and *prepared* a worm, and *prepared* an east wind, indicates the direct and special interposition of his providence to teach the prophet a lesson of submission to the divine will.

**GOURD, WILD.** The wild gourds eaten by the sons of the prophets, 2 Kgs. 4 : 38-41, were doubtless the handsome yet poisonous fruit of the colocynth (*Citrullus colocynthus*), from which the medicine of that name is obtained. This vine is not common in Palestine, yet may be found about Gilgal, and bears a fruit resembling an orange in size and shape, but very hard and having its yellow rind marbled with green and



Colocynthus, or Wild Gourd. (*Citrullus Colocynthus*. After *Tristram*.)



white. The plant resembles the water-melon, and belongs to the same family. For various reasons it is thought that the "knops" used in the ornamental work of Solomon's temple were imitations of the colocynth. 1 Kgs. 6:18.

**GOVERNOR.** Matt. 27:2. After Judæa became a province of the Roman empire, governors or procurators were appointed and sent thither from Rome. This was the office held by Pontius Pilate at the time of our Saviour's crucifixion. Sometimes the word "governor" is used as a general title for a ruler or presiding officer. Gen. 42:6. See FEAST.

**GO'ZAN**, a district of Mesopotamia, 2 Kgs. 17:6; 18:11; 19:12; 1 Chr. 5:26; Isa. 37:12; probably identical with *Gauzanitis* of Ptolemy, and *Mygdonia* of other writers. It was watered by the Habor, the modern *Khabor*, a large branch of the Euphrates in Mesopotamia.

**GRACE** denotes the love of God as displayed in his free favor toward men as sinners and destitute of all claim upon him. 1 Tim. 1:2. Hence the N. T., which reveals the plan by which this grace is bestowed, is called "the gospel of the grace of God." Acts 20:24. The apostolic Epistles begin with the salutation, "Grace and peace be with you."

**GRAIN.** See CORN.

**GRAPES**, the fruit of the vine. Gen. 49:11. When fully ripe and dried they are called "raisins." 1 Sam. 25:18; 30:12; 2 Sam. 16:1; 1 Chr. 12:40.

The soil and climate of Palestine are pre-eminently well suited to the growth of the vine, and it has always been among the principal productions of the country. In Judæa especially particular districts were famed for the excellency of their grapes; as En-gedi and the vales of Eshcol and Sorek. The word "Sorek" is not only the name of a region in the tribe of Judah, but also signifies the noblest variety of the vine and its clusters, which there abounded. This grape was white, with delicious juice, and with seeds so small and soft as to be almost imperceptible. In Persia the best raisins are made of this grape. It is of this that the celebrated *Kishmish* wine of Shiraz is made. Very fine grapes were in old times, as at present, produced on Mount Lebanon and at Helbon or Aleppo. Travellers agree in relating that

Palestine, even in its present state of subjugation to the Mussulmans, who are forbidden to use wine, produces clusters of 12 pounds' weight each, the single grapes of which are as large as plums. They tell us that the clusters of Judæa, a few miles westward from Jerusalem, are larger than any in Europe, and that they have often seen clusters of such size that it was impossible for a single man to carry one of them uninjured for any distance. Brocard informs us in his *Travels* that the best vines grow in the environs of Bethlehem, in the vale of Rephaim (between Bethlehem and Jerusalem), and in the traditional vale of Eshcol, near Hebron.

The grapes of the Holy Land, with the exception of the Sorek, above mentioned, are mostly red or black. Hence the juice is called "the blood of the grape," translated, in our version, "red wine." Isa. 27:2.

Besides wine and raisins, there is made from grapes a syrup called *dibs*, which "is obtained by boiling down the juice of the ripe grapes to a third of its bulk, when it becomes as thick as treacle, but is of a lighter color. The Moslems are very fond of *dibs*, which they eat with bread, drink with water, and use largely in confectionery. The Hebrew name *debash* ('honey') is identical, and it is this syrup, and not bees' honey, which is understood to be meant by the honey which Jacob sent down as a present to the governor of Egypt, Gen. 43:11, and in which the men of Tyre traded from the land of Israel. Eze. 27:17."—*Tris-tram*.

The Jews were expressly required by their law not to gather the grapes until the vine was three years old, Lev. 19:23, and to leave some on the vines and some on the ground, Lev. 19:10; and it was the privilege of the poor and dependent to gather these for their own use, provided they were eaten on the ground. They were not allowed to take any away. Deut. 23:24; 24:21. The grapes thus left were called "the gleanings," and as they hung, here and there one, on the vines or lay scattered on the ground, they were strikingly emblematical of the depopulation of a city or country. Isa. 17:6; 24:13; Jer. 6:9; 49:9; Ob. 5. See VINE, VINEYARD, WINE, WINEPRESS.

**GRASS.** Isa. 51:12. This word is frequently applied in the Scriptures to herbage generally, Isa. 15:6, though sometimes distinction is made between such herbs as are used by man as grain and vegetables, and such as are used chiefly by cattle. Ps. 104:14.

The quick growth and tenderness of this species of vegetation furnish several of the most striking illustrations of the Scriptures. Ps. 90:5, 6; 92:7; 103:15, 16; Isa. 40:6-8; 51:12; Jas. 1:10; 1 Pet. 1:24.

The passage in Prov. 27:25 would be more accurately rendered thus: "The grass (*hay*) appeareth, and the green herb (*tender grass*) showeth itself, and the plants (*herbs*) of the mountains are gathered." So in Isa. 15:6: "The grass (*hay*) withereth, the green herb (*grass*) faileth, there is no green thing."

Nothing can exceed in beauty and appropriateness the gradation of images employed by the prophet, 2 Kgs. 19:26; the weakness and tenderness of the first shoots of any green herb; the frailty of the few spires of grass that sometimes spring up in the vegetable mould or shallow earth upon the housetop, or the withered blade of corn (grain) blasted before it rises into a stalk.

Coarse herbage was often dried, as it is still, for the purpose of heating ovens. Under the fierce rays of a Syrian sun, joined to parching winds, it often happens that "the grass of the field which to-day is, . . . to-morrow is cast into the oven." Matt. 6:30; 13:30; Luke 12:28.

**GRASS/HOPPER**, an insect of the locust species, often mentioned in the sacred writings. Eccl. 12:5. The word rendered "grasshopper" in the above-cited passage is rendered "locust" in 2 Chr. 7:13.

Grasshoppers were allowable food under the Jewish law. Lev. 11:22. Their timidity is proverbial. Job 39:20. They are often found in great multitudes (hence the figurative language, Jud. 6:5 and 7:12; Jer. 46:23), and prove destructive to vegetation, especially in its early stages. Am. 7:1.

The allusion in Nah. 3:15-17 is to a common habit of these insects. When benumbed with the cold, they assemble in vast numbers upon the hedges or

other shrubbery; and such is their multitude that the places they occupy are darkened, and resemble the encamping-ground of a great army. As soon, however, as they are revived by the warmth of the sun, they fly away, no one knows whither.

The grasshopper is used to illustrate comparative insignificance, Num. 13:33; Isa. 40:22; and in the passage from Ecclesiastes first cited, reference is probably made to that degree of weakness and infirmity in old age which makes the weight, or even the chirping, of a grasshopper burdensome.

**GRATE, BRA'ZEN.** See ALTAR.

**GRAVE.** See BURIAL, ENGRAVE, HELL.

**GREAT SEA.** Num. 34:6. The Mediterranean Sea; called also "utmost sea" and "the hinder sea." Joel 2:20; Zech. 14:8. See SEA.

**GREAVES.** See ARMOR.

**GRE'CIA.** See GREECE.

**GREECE, OR HEL'LAS,** the well-known country in the south-east of Europe. It is named four times in the O. T. as Greece or Grecia, Zech. 9:13; Dan. 8:21; 10:20; 11:2, and once in the N. T., Acts 20:2. It or its people are referred to in Hebrew history as Javan, Isa. 66:19; Eze. 27:13, 19, and in apostolic history as Achaia. Its cities noticed in Scripture are Athens, Corinth, and Cenchræa. See GREEKS, and for further notice of the country, see ACHAEA and MACEDONIA.

**GREEKS, GRE'CIANS.** These terms should be more distinguished. The "Greeks" were the Greeks by race, Acts 16:1, 3; 18:17, or else Gentiles as opposed to Jews. Rom. 2:9, 10, marg. But "Grecians" were foreign Jews as distinct from those in Palestine, who were called "Hebrews." Acts 11:20. The Greeks and Hebrews first met when the Tyrians sold the Jews to the Greeks. Joel 3:6. "Prophetic notice of Greece occurs in Dan. 8:21, etc., where the history of Alexander and his successors is rapidly sketched. Zechariah, 9:13, foretells the triumphs of the Maccabees over the Græco-Syrian empire, while Isaiah looks forward to the conversion of the Greeks, amongst other Gentiles, through the instrumentality of Jewish missionaries. 66:19." "After the complete subju-

gation of the Greeks by the Romans, and the absorption into the Roman empire of the kingdoms which were formed out of the dominions of Alexander,



Sketch-Map of Greece.

the political connection between the Greeks and the Jews as two independent nations no longer existed.”—Smith: *Dictionary of the Bible*.

**GREYHOUND** is the A. V. translation for the Hebrew words, meaning “one girt about the loins.” Prov. 30: 31. That a “greyhound” does not answer to the meaning of the Hebrew is generally agreed. The most probable rendering yet suggested is that of a “wrestler” girded for the fight; others explain it of the war-horse, which is so poetically described in the book of Job (39: 19-25).

**GRIND.** See MILLS.

**GRIND'ERS**, in Eccl. 12: 3, represent the double teeth used in mastication.

**GRIZ'ZLED**, black and white intermingled in small spots. Gen. 31: 10; Zech. 6: 3, 6.

**GROVE.** The translation, except in Gen. 21: 33, of the Hebrew word *asherah*; but since *asherah* is regarded by the best interpreters to be an “idol” or an idolatrous pillar (an image of Ashtaré, and not a “grove,”) the translation is misleading, as in 1 Kgs. 18: 19; 2 Kgs. 13: 6, and other places. See ASHTORETH. But it is likely that this *asherah* was

often set up in a grove, because thus would be given that seclusion necessary to the cruel and indecent rites which marked, among Oriental nations, the worship of false divinities.

**GUARD'-CHAM'BER**, the apartment occupied by the king's guard. 1 Kgs. 14: 28.

**GUD'GODAH.** Deut. 10: 7. See HOR-HAGIDGAD.

**GUEST.** See HOSPITALITY.

**GUEST'-CHAM'BER.** See CHAMBER.

**GUILTY OF BLOOD**, Num. 35: 27, 31; **GUILTY OF DEATH**, Matt. 26: 66; Mark 14: 64. This phrase in the last two passages means “deserving of death;” in the former it means simply “guilty of blood-shedding.”

**GÜ'NI** (*painted*). 1. A son of Naphthali. Gen. 46: 24; Num. 26: 48; 1 Chr. 7: 13.

2. One of Gad's posterity. 1 Chr. 5: 15.

**GUR** (*whelp, or abode*), an ascent from the plain of Jezreel. 2 Kgs. 9: 27. Drake suggests *Keft Kud*, near *Jenin*, as its site.

**GUR-BA'AL** (*abode of Baal*), a place in the desert, south-east of Judah. 2 Chr. 26: 7.

## H.

**HAAHASH'TARI** (*the courier*), a Judite. 1 Chr. 4: 6.

**HABA'IAH** (*whom Jehovah hides*), a priest, the ancestor of some who returned from exile. Ezr. 2: 61; Neh. 7: 63.

**HAB'AKKUK**, or **HABBAK'KUK** (*embrace*), one of the twelve minor prophets, of whose birth we know neither the time nor the place. He lived in the reign of Jehoiakim or of Josiah.

PROPHECY OF, relates chiefly to the invasion of Judæa by the Chaldæans, ch. 1, and the subsequent punishment of the Chaldæans themselves. ch. 2. The passage 2: 4, "the just shall live by his faith," furnished to Paul the text for his Epistle to the Romans. Rom. 1: 17; comp. Gal. 3: 11.

The third chapter is an eloquent and sublime psalm upon the majesty of God. Bishop Lowth says, "This anthem is unequalled in majesty and splendor of language and imagery."

**HABAZIN'AH** (*light of Jehovah*), a Rechabite. Jer. 35: 3.

**HABER'GEON**. See ARMOR.

**HA'BOR** (*perhaps rich in vegetation*), a river of Gozan, 2 Kgs. 17: 6; 1 Chr. 5: 26; probably identical with the modern *Khabour*, the *Aborrhās* and *Chaboras* of ancient writers, and a branch of the Euphrates.

**HACHALI'AH** (*whom Jehovah afflicts*), the father of Nehemiah. Neh. 1: 1; 10: 1.

**HACH'ILAH, HILL OF** (*the darksome hill*), a place in Judah near Ziph, and where David with his 600 followers hid. 1 Sam. 23: 19; comp. 14, 15, 18; 26: 3. Conder was inclined to locate it at the ruins now called *Yekin*: "The hill Yekin is a bold promontory standing just at the edge of the plateau. It looks over the whole desert; the cliffs of En-gedi, the Dead Sea, and the heights of Moab are in full view. Just beneath the crest of the hill is a hollow, with another knoll beyond. It is the head of a great valley, which soon becomes precipitous, running down into the desert. In this hollow are a spring and a cave. This

I imagine is what is meant by the 'trench.' 1 Sam. 26: 5. David is said to have crossed over to the other side, and we may imagine him standing on one or other of the hill-tops and looking down on the king and his sleeping party in the hollow."

**HACH'MONI, SON OF**. The Hachmonites Jehiel and Jashobeam are so spoken of 1 Chr. 27: 32; 11: 11. Hachmon was their ancestor.

**HA'DAD** (*sharpness*), one of the sons of Ishmael, 1 Chr. 1: 30; he is called Hadar in Gen. 25: 15.

**HA'DAD** (a different name in Hebrew, meaning *brave*). 1. King of Edom, who won a great victory over the Midianites on the field of Moab. His capital was AVITH, which see. Gen. 36: 35; 1 Chr. 1: 46.

2. Another king of Edom, with Pau for his capital, 1 Chr. 1: 50; called Hadar in Gen. 36: 39.

3. A member of the royal house of Edom. In the general massacre of the males of Edom by Joab, 1 Kgs. 11: 15, he escaped, and fled into Egypt. Pharaoh received him with peculiar marks of favor, giving him his daughter in marriage. Subsequently, Hadad returned to Edom, and won for himself the reputation of an "adversary" of Solomon by the border-warfare he carried on against Israel. 1 Kgs. 11: 14, 25.

**HADADE'ZER, OR HADARE'ZER** (*Hadad's help*), a king of Zobah. He was twice defeated by King David's armies. 2 Sam. 8: 3; 10: 16. On the first occasion 20,000 of the enemy were slain and 1000 chariots were taken. Amongst the spoil were shields of gold, 1 Chr. 18: 7, which David took to Jerusalem.

Some years afterward, Hadadezer and three other Syrian princes formed an alliance to assist the Ammonites against David; but the whole Syrian army was defeated on the east bank of the Jordan by the Israelites under the command of Joab. Between 40,000 and 50,000 of the enemy were killed, including their



principal general, and they thenceforth became tributary to David. 1 Chr. 19: 16-19.

**HADAD - RIM'MON**, a place probably named from two Syrian idols. Hadad, the sun-god, and Rimmon. It was in the valley of Megiddo, Zech. 12: 11, and the scene of a great lamentation over the death of Josiah. 2 Kgs. 23: 29; 2 Chr. 35: 20-25. It is identified by Van de Velde with *Rummâneh*, 4 miles south of Lejun. Conder favors this.

**HAD'DAR** (*room*). 1. Gen. 25: 15. See HADAD.

2. Gen. 36: 39. See HADAD, 2.

**HADARE'ZER**. See HADADEZER.

**HAD'ASHAH**, OR **HADA'SHAH** (*new*), a town in the plain of Judah, Josh. 15: 37; probably the Adasa of the Maccabæan history, and corresponding well in name and position to modern *Abdas*.

**HADAS'SAH** (*myrtle*). See ESTHER.

**HADAT'TAH** (*new*), a town named as in the extreme south of Judah. Josh. 15: 25. Fuerst proposes to read Hazor-hadattah (*New Hazor*), as distinct from the Hazor in v. 23; Wilton would identify it with an imposing ruin called *Kasr el-Adadah*.

**HAD'ES** (*the unseen world, the spirit-world*) occurs eleven times in the Greek Testament (Matt. 11: 23; 16: 18; Acts 2: 31; Rev. 1: 18, etc.), and ought to have been retained in the English Version (as it probably will be in the Revision) to distinguish it from *Gehenna* ("hell"). The word is used in Homer as a proper noun for Pluto, the god of the unseen or lower world, next brother to Zeus (Jupiter). In later writers it signifies a place, viz., the unseen spirit-world, the realm of the departed, the abode of the dead.

1. The Greek view of *Hades* and the Roman view of *Orcus* is that of a place for all the dead in the depths of the earth—dark, dreary, cheerless and shut up, inaccessible to prayers and sacrifices, ruled over by Pluto.

2. The Hebrew *Sheol* is the equivalent for the Greek *Hades*, and is so translated in the Septuagint. It is likewise the subterranean abode of all the dead, but only their temporary abode till the advent of the Messiah or the final judgment, and is divided into two depart-

ments, called *paradise* or *Abraham's bosom* for the good, and *Gehenna* or *hell* for the bad.

3. The N. T. *Hades* does not differ essentially from the Hebrew *Sheol*, but Christ has broken the power of death, dispelled the darkness of Hades, and revealed to believers the idea of heaven as the state and abode of bliss in immediate prospect after a holy life.

The English Version translates *Hades* and *Gehenna* by the same word ("hell"), except in 1 Cor. 15: 55 ("grave"), and thus obliterates the important distinction between the realm of the dead or spirit-world and the place of torment. *Hades* is a temporary jail or prison-house; heaven and hell are permanent and final. Since Christ's descent into Hades, or the unseen, the spirit world, believers need not fear to enter this realm through death. Christ declares, "I am alive for evermore, Amen; and have the keys of hell [*Hades*] and of death." Rev. 1: 18.

**HAD'DID** (*sharp*), a place near Lod or Lydda. Ezr. 2: 33; Neh. 7: 37; 11: 34. Its site is probably that of the modern village *el-Hadîthêh*, 3 miles east of Lydda. See ABIDA.

**HAD'LAI** (*resting*), an Ephraimite, father of the chief of a tribe in the reign of Pekah. 2 Chr. 28: 12.

**HADO'RAM** (*fire-worshippers?*).

1. The fifth son of Joktan. Gen. 10: 27; 1 Chr. 1: 21. The tribe which sprang from him were probably the Adramitæ, who lived on the south coast of Arabia.

2. The son of Tou or Toi, king of Hamath, 1 Chr. 18: 10; called Joram in 2 Sam. 8: 10.

3. The tax-collector stoned after Jeroboam's rebellion, 2 Chr. 10: 18; called Adoniram, 1 Kgs. 4: 6, and Adoram, 2 Sam. 20: 24.

**HAD'RACH, LAND OF** (perhaps *enclosure*), a country of Syria, Zech. 9: 1, 2, and conjectured to be the region about Damascus, including, perhaps, all of Cælo-Syria; or it may refer to the region around Hamath.

**HAG'GAB** (*locust*), one whose descendants returned from Babylon under Zerubbabel. Ezr. 2: 46.

**HAG'ABA** (*locust*), one whose sons were among the Nethinim who returned with Zerubbabel, Neh. 7: 48; called Hagabah in Ezr. 2: 45.

**HA'GAR** (*flight*), an Egyptian wo-

man who lived in the family of Abraham as bond-woman. At Sarah's own suggestion, she became the concubine of Abraham. When she conceived, her mistress was "despised in her eyes." Gen. 16: 4. In consequence of it, Hagar was harshly treated and fled away from the house of Abraham. She made her way toward Egypt, her native country, through the wilderness of Shur, and while resting herself near a fountain by the wayside she was visited by an angel, who promised her an innumerable seed and a son whose name was to be Ishmael. The angel at the same time directed her to return home and submit herself to her mistress. The place of this manifestation was afterward known as Beer-lahai-roi, "well of the living and seeing [God]." Gen. 16: 14.

We lose sight of Hagar entirely from this time on till the festival of Isaac's weaning. On that occasion Sarah saw Ishmael mocking or making sport of her child. She immediately demanded the banishment of Ishmael and his mother from their home. Abraham was pained by the demand; but being divinely admonished to comply, he rose up early in the morning, and supplying Hagar with bread and a bottle of water sent her and her child away. She found her way to the wilderness of Beer-sheba; but her supply of water was exhausted. Placing the child under one of the shrubs that she might not see it die, she mingled her prayers with its cries. God heard the prayer, and disclosed to her a fountain. She at the same time received again the promise (fulfilled in the Arabs) that Ishmael would be the father of a great nation. Gen. 21: 9-21.

Paul refers to Hagar, Gal. 4: 25, as a type of the Law and its bondage.

**HAGARENES'**, or **HA'GAR-ITES** (*flight*), a people dwelling east of the Jordan. 1 Chr. 5: 10, 19, 20; 27: 31. They seem to be distinguished from the Ishmaelites, Ps. 83: 6, but are usually regarded as having been named after Hagar, though some identify them with the Agræi, in the north-east of Arabia.

**HAG'GAI** (*festive*), a prophet whose prophetic activity fell after the Captivity, in the second year of Darius Hystaspes, or B. C. 520, ch. 1: 1. Nothing is known of his life.

THE PROPHECY OF, which is prosaic

in style, concerns the repair of the temple, 1: 1-12; 2: 10-20, the glory of the second temple, 2: 1-9, and the triumph of Zerubbabel over his enemies. 2: 20-23. The prophet severely rebukes the people for their neglect to build the house of the Lord, and for their selfishness in living in the luxury of ceiled (or panelled) houses, while the temple was neglected. 1: 4. The people obeyed the prophet, and received the promise of God's presence. 1: 13. The second chapter contains a Messianic reference, and alludes to Christ as the "Desire of all nations," v. 7, or, as others render the passage, "the desirable things of all nations." The Hebrew reads, "They shall come, the desire of all nations, and I will fill this house with glory, saith the Lord of hosts."

**HAG'GERI** (*wanderer*), one of David's mighty men. 1 Chr. 11: 38.

**HAG'GI** (*festive*), the second son of Gad, Gen. 46: 16; Num. 26: 15; founder of the Haggites.

**HAGGI'AH** (*festival of Jehovah*), a Merarite Levite, 1 Chr. 6: 30.

**HAG'GITH** (*a dancer*), one of David's wives, and the mother of Adonijah. 2 Sam. 3: 4; 1 Kgs. 1: 5, etc.

**HAI** (*heap of ruins*). See A1.

**HAIL**. When a very cold current of air encounters a hot and humid one, the vapor of the latter is suddenly condensed into drops, and sometimes these are frozen into irregular spheroids of porous ice, which fall to the earth as hail. This phenomenon is more frequent in temperate than in tropical regions, and usually occurs in summer and at the hottest hour of the day. Hail rarely falls except during thunderstorms; and hence the Bible commonly mentions it in connection with fire (lightning), as in Ps. 148: 8. As rain was always rare in Egypt, the fall of hail mentioned as the seventh plague, Ex. 9, must have been singularly frightful, as it was greatly destructive to man, beast, and herb. God used a storm of hailstones to utterly rout and destroy the Amorites who fought with Joshua at Gibeon, Josh. 10.

In modern times stones of ice have been known to fall of half a pound in weight, and even eighteen ounces; and were it not that hail-storms are exceed-

ingly local and rarely continue more than five or ten minutes, incalculable destruction would result. The largest hail falls in hot countries, where hail is less frequent.

Inspiration often uses this agency figuratively to picture the awful judgments of God. In Rev. 16 : 21 hail-stones are mentioned of a talent in weight, or, if the language were literal, of 55, and perhaps 113, pounds, according as the Attic or Jewish talent be intended; in all probability the former.

**HAIK.** The difference between the Hebrews and their neighbors, the Egyptians, in the matter of wearing their hair is early, though incidentally, alluded to in the Bible. Thus Joseph, on being summoned into the presence of Pharaoh, "shaved himself," while in most other countries it would have been sufficient to comb his hair and trim his beard. But the Egyptian men—out of notions of cleanliness perhaps—shaved their heads; the priests shaved their whole bodies every third day. The women, however, wore their natural hair long and plaited. In place of the



Egyptian mode of wearing the hair. (From a painting. British Museum.)

natural hair, wigs were worn by the men; and these were so constructed as to afford more protection against the sun than the more modern turbans.

The Assyrians, and the Asiatics generally, the neighbors of the Hebrews on the east, had opposite customs in regard to the hair of men. On the Assyrian sculptures the hair appears long and combed closely down upon the head; the beard is also full length. False hair

seems to have been plaited in to make the greater show. Much care was given to the hair.

The Greeks were great admirers of long hair in both men and women. Their manner of wearing it varied. The Roman men at the time of Christ wore their hair short. Shaving was also customary, and a long beard was regarded as slovenly.

The Hebrews were accustomed to cut the hair very much as we do, and must have used a kind of scissors, 2 Sam. 14 : 26. But in the case of a vow or religious obligation they let it grow, as in the case of the Nazarites. Num. 6 : 5 ; Jud. 13 : 5. See NAZARITES. The precept to the priests, Eze. 44 : 20, requires an avoidance of extremes; so that the "Israelites" should neither resemble the priests of the heathen gods, who shaved their hair close, nor yet the Nazarites, who did not cut the hair at all. It was prohibited, Lev. 19 : 27, to round the corners of the head—that is (as it is generally understood), to shave off the hair about the temples. The hair (especially black or dark hair) was considered an ornament, and it was anointed with aromatic oil, particularly on festivals and other joyous occasions. Ruth 3 : 3 ; 2 Sam. 14 : 2 ; Ps. 23 : 5 ; 92 : 10 ; Eccl. 9 : 8 ; Luke 7 : 46. Combs and hair-pins are mentioned in the Talmud as in use among the Jews.

The hair is spoken of by the apostle as a natural veil or covering to women, which it is a shame to put off, 1 Cor. 11 : 15. It was plaited or braided, as is the custom at this day among the Asiatic women. The excessive care bestowed upon the head-dress led to the apostolic rebuke. 1 Tim. 2 : 9 ; 1 Pet. 3 : 3. See HEAD-DRESS.

The practice of shaving the head in token of great affliction and humiliation for sin was common among the Hebrews even as early as Job's day, Job 1 : 20. So that the exhortation to cut off the hair is equivalent to an exhortation to begin a course of deep mourning and sorrow, Jer. 7 : 29. A change in the color of the hair was one of the earliest indications of the leprosy, and hence, after recovery, the removal of the hair as the seat of disease was particularly enjoined. Lev. 13 : 4, 10, 31, 32 ; 14 : 8, 9. See LEPROSY. Baldness disqualified for the priesthood ;

artificial baldness was forbidden, Lev. 21:5. See **BALDNESS**.

Hair was employed by the Hebrews as an image of what was least valuable in man's person, 1 Sam. 14:45; 2 Sam. 14:11; Matt. 10:30; Luke 12:7; Acts 27:34, as well as of what was innumerable Ps. 40:12; 69:4, or particularly fine. Jud. 20:16.

**HAK'KATAN** (*the small, or young*), the father or chief of the sons of Azgad, Ezzr. 8:12.

**HAK'KOZ** (*the thorn*), the head of the seventh course of priests. 1 Chr. 24:10.

**HAKU'PHA** (*bent*), one mentioned Ezzr. 2:51; Neh. 7:53.

**HA'LAH**, a place in Assyria to which the ten tribes were carried captive. 2 Kgs. 17:6; 18:11; 1 Chr. 5:26. It is now identified, with great probability, as the Chalcitis of Ptolemy, and in the north-west of Gauzanitis. Layard found a remarkable mound near the Khabour called *Gla* or *Kalah*, "castle," which covers the site of an ancient fortress or town. The Septuagint and Vulgate versions appear to regard Halah as a river, and it may have been the name of a river and of a town. The river was perhaps the *Nahr al Huili*, which is a branch of the *Khabour*.

**HA'LAK, THE MOUNT** (*the smooth or the bald mountain*), the name of a mountain marking the southern limit of Joshua's conquests. Josh. 11:17; 12:7. It has been variously identified with the range of hills parallel with Beer-sheba, with the modern *Jebel el-Mukreh*, 60 miles south of the Dead Sea, and with the range of white hills 8 miles south of the Dead Sea, and which divides the Ghor, to the north, from the Arabah, to the south.

**HALE** means to haul, to drag by force, before magistrates. Luke 12:58; Acts 8:3.

**HAL'HUL** (*trembling*), a town in the mountains of Judah, Josh. 15:58. Its ruins, having the same name, Halhul, are found on the eastern slope of a hill 4 miles north of Hebron, where is also an old mosque dedicated to *Neby Yunas*, the prophet Jonah.

**HA'LI** (*necklace*), a town in Asher, Josh. 19:25; now *Alia*.

**HALL**, in Luke 22:55, was the court of the high priest's palace.

**HALLELU'JAH**. See **ALLELUIA**.

**HALLO'HESH** (*the enchanter*), one who sealed the covenant, Neh. 10:24.

**HAL'LOW** means to make holy, to consecrate.

**HALO'HESH** (*the enchanter*), one who helped repair the wall, Neh. 3:12.

**HAM** (*hot, or multitude*), the son of Noah. He is known for his irreverence to his father, Gen. 9:22, and as the parent of Cush, Mizraim, Phut, and Canaan, Gen. 10:6, who became the founders of large nations. Cush seems to have been the father of the peoples dwelling in Babylonia, southern Arabia, and Ethiopia; Nimrod was his son. Gen. 10:8. Mizraim, the Hebrew word for Egypt, was the ancestor of the Egyptians. Phut was also the ancestor of an African people, as appears from the association of his name with the descendants of Cush and the Lydians, Jer. 46:9; see margin. Canaan was the ancestor of the Phœnicians and other tribes inhabiting Palestine.

Egypt is called "the land of Ham," Ps. 78:51; 105:23-27; 106:22.

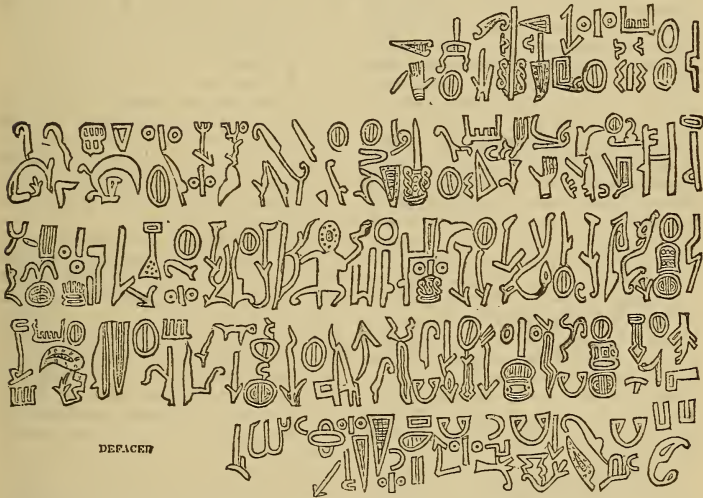
**HA'MAN** (*celebrated*), prime minister of Ahasuerus, the Persian monarch. Esth. 3:1. His pride being hurt because Mordecai, the Jew, refused to bow and do him reverence, Esth. 3:2, he secured a royal decree for the extermination of all Jews in the Persian dominions. He was, however, thwarted through the influence of Esther, and executed on the very gallows he had prepared for Mordecai. Esth. 7:10. The Jews, on the mention of his name on the day of Purim, hiss. Like Sejanus in Roman history, his name will always suggest the contrast of power and disgrace.

**HA'MATH** (*fortress, citadel*), one of the most important cities of Syria, and one of the oldest in the world. It was founded by a son of Canaan, Gen. 10:18; Num. 34:8, and was situated in the valley of the Orontes, between its source and the site of the city of Antioch. It thus commanded the route to the Euphrates from Phœnicia, and may be called the "key" of northern Palestine. It was 165 miles in a straight line north of Jerusalem, and was the capital of a kingdom or province of which little is known. It was visited



by the spies, Num. 13 : 21, and it is frequently noticed as the northern boundary of Palestine. Num. 34 : 8; Josh. 13 : 5. Its king, Toi, blessed David for his victory over Zobah, 2 Sam. 8 : 9-12; Solomon extended his kingdom to Hamath, 1 Kgs. 8 : 65; 2 Chr. 8 : 4, and built store-cities in that region; afterward the city and country became independent, but were again subdued by Jeroboam II., 2 Kgs. 14 : 25, 28. It was taken by the Assyrians, 2 Kgs. 18 : 34; Isa. 10 : 9; Amos calls it "Hamath the great," and speaks of its desolation. Am. 6 : 2.

*Later History.*—The name of Hamath was changed by Antiochus Epiphanes to Epiphania, though the old name does not appear to have been lost, since it was known as Hamath in the time of Jerome. The place was taken by the Moslems, A. D. 639; by the Franks, A. D. 1108; by the Turks, A. D. 1115; was destroyed by an earthquake in which 15,000 persons perished, A. D. 1157; and taken by Saladin, A. D. 1178. Its modern name is *Hamah*, and it is now a place of 30,000 inhabitants. Porter regards it as a town where life has been at a standstill for 30 centuries. It, how-



DEFACED

Inscription discovered at Hamath. (From a report of the Am. Palestine Exploration Society.)

ever, has large bazaars, baths, mosques, and hydraulic works, and carries on an active trade with Aleppo and other towns of Asia and Africa. The Persian water-wheels, which creak and groan as they raise the water for the supply of the city, are great curiosities. The Hamath inscriptions, which have in late years excited the attention of scholars, were first seen by Burckhardt, but attracted little notice until 1870. The stones are four in number, and are inscribed in hieroglyphics of a very ancient character; they have not yet been satisfactorily deciphered.

**HA'MATH - ZO'BAH** (*fortress*

*of Zobah*), a city which Solomon conquered, 2 Chr. 8 : 3, which cannot have been Hamath, "the great," but must have been another Hamath, not yet identified.

**HAM'MATH** (*warm springs*), a fortified city in Naphtali, Josh. 19 : 35, and probably identical with *Hammâm*, or "Warm Springs," about 1 mile south of Tiberias. It is still noted for its hot, sulphurous waters, which are too nauseous to drink, but are used for bathing and are regarded as possessing great medicinal qualities. The walls of an old town can be traced near the baths. Hammath is probably the same

as Hammon, No. 2, and as Hammoth-dor.

**HAMMED'ATHA** (*double?*), Haman's father, Esth. 3:1.

**HAMMELECH** (*the king*), the father of Jerahmeel and Malchiah. Jer. 36:26; 38:6.

**HAMMER**, the English translation of four different Hebrew words. The hammers mentioned by Isaiah, 44:12 "seem to have been the heaviest instruments of the kind for hard blows." Jael's hammer, Jud. 4:21, was properly a *mallet*, such as the Bedouin use at the present day to drive the wooden tent-pins into the ground. The "battle-axe," Jer. 51:20, and the "maul," Prov. 25:18, were species of hammers used for warlike purposes. The tool probably resembled that of the present day. The word "hammer" is also used symbolically for mighty force. Jer. 23:29; 50:23.

**HAMMOL'EKETH** (*the queen*), the sister of Gilead, 1 Chr. 7:17, 18.

**HAMMON** (*warm springs*). 1. A place in Asher, near Zidon, Josh. 19:28. It is identified with 'Ain Hâmât, 10 miles below Tyre.

2. A Levitical city in Naphtali, 1 Chr. 6:76; probably the same as Hammath and Hammoth-dor; now *Hammâm*.

**HAMMOTH-DOR** (*warm springs, dwelling*), a Levitical city and a city of refuge in Naphtali, Josh. 21:32. See HAMMATH and HAMMON, No. 2.

**HAM'ONAH**, or **HAMO'NAH** (*multitude*), a city apparently near where the multitudes of Gog should be buried, Eze. 39:16.

**HAMON-GOG** (*multitude of Gog*), a name given to a ravine or valley in which multitudes of the slain of Gog were to be buried, Eze. 39:11, 15. The Targums regard it as near the Sea of Galilee, and probably on the great road from Syria and the East to Egypt.

**HAMOR** (*ass*), the father of Shechem, who ravished Dinah, Gen. 33:19. He was killed by Jacob's sons, Gen. 34:26. He is called Emmor in Acts 7:16.

**HAMU'EL** (*wrath of God*), a Simeonite, 1 Chr. 4:26.

**HAMUL** (*pitied*), the younger son of Pharez, and ancestor of the Hamulites. Gen. 46:12; 1 Chr. 2:5; Num. 26:21.

**HAMU'TAL** (*akin to the dew*), daughter of Jeremiah of Libnah, a wife

to King Josiah, and mother of Jehoahaz and Zedekiah. 2 Kgs. 23:31; 24:18; Jer. 52:1.

**HANAM'EEL** (*whom God has given*), son of Shallum, and Jeremiah's cousin, Jer. 32:6-12.

**HAN'AN** (*merciful*). 1. A prominent Benjamite, 1 Chr. 8:23.

2. A descendant of Saul. 1 Chr. 8:38; 9:44.

3. One of David's guard, 1 Chr. 11:43.

4. One of the ancestors of the Nethinim who returned with Zerubbabel. Ezr. 2:46; Neh. 7:49.

5. A Levite who assisted Ezra in explaining the Law, Neh. 8:7, and sealed the covenant, 10:10.

6. A chief who sealed the covenant, Neh. 10:22.

7. Another sealer, Neh. 10:26.

8. The tithe-keeper appointed by Nehemiah to represent the laity, Neh. 13:13. The four storekeepers represented the four classes of the people—priests, scribes, Levites, and the laity.

9. One whose sons had a chamber in the temple, Jer. 35:4.

**HANAN'EEL** (*graciously given of God*), a tower which formed a part of the wall of Jerusalem. Neh. 3:1; 12:39; Jer. 31:38; Zech. 14:10. It appears to have been between the fish-gate and the sheep-gate, but can scarcely be identified with the tower of Meah, as some have proposed. Dr. Barclay suggested that in the projection at the northeast corner of the harem enclosure are to be found the remains of the tower of Hananeel.

**HANA'NI** (*gracious*). 1. A son of Heman, appointed by David to share with his eleven kinsmen the charge of the eighteenth division of the Levitical musicians, 1 Chr. 25:4, 25.

2. A seer who rebuked King Asa for neglect to trust in God. He was imprisoned for his boldness, 2 Chr. 16:7-10. He was probably the father of Jehu the prophet, 1 Kgs. 16:1, 2; 2 Chr. 19:2.

3. A brother of Nehemiah, who brought him the melancholy report of the condition of Jerusalem which induced Nehemiah to make his journey thither, Neh. 1:2. Hanani was afterward appointed by Nehemiah to have charge of the city gates, B. C. 446, Neh. 7:2.

4. A priest who had a foreign wife, Ezr. 10:20.

**HANANI'AH** (*whom God hath given*). 1. A false prophet and contemporary with Jeremiah. He prophesied that the vessels of the Lord's house would be brought back from Babylon two years after the date of the prophecy, Jer. 28 : 3. In token of deliverance from the bondage of Babylon, he broke the wooden yoke which Jeremiah wore in accordance with the divine command. Jeremiah was deceived by his pretensions, but subsequently called him a deceiver to his face, and prophesied his early death. He died that year, Jer. 28 : 17. Hananiah's case is an instance of the false prophets with whom the true prophets came into conflict.

2. A Benjamite chief, 1 Chr. 8 : 24.

3. One of the sons of Heman, 1 Chr. 25 : 4, 23.

4. One of Uzziah's captains, 2 Chr. 26 : 11.

5. One who had a foreign wife, Ezr. 10 : 28.

6, 7. Two repairers of the wall of Jerusalem, Neh. 3 : 8, 30.

8. The "ruler of the palace," whom Nehemiah appointed to share with his brother the charge of the gates of Jerusalem, Neh. 7 : 2.

9. One who signed the covenant, Neh. 10 : 23.

10, 11. Two priests, Neh. 12 : 12, 41.

12. A son of Zerubbabel, 1 Chr. 3 : 19, 21.

13. The father of one of Jehoiakim's princes, Jer. 36 : 12.

14. Grandfather of the captain who arrested Jeremiah, Jer. 37 : 13.

15. Original Hebrew name of Shadrach, Dan. 1 : 6, 7.

**HAND** is a symbol of human action ; "pure hands" are pure actions : "unjust hands" are deeds of injustice ; "hands full of blood," actions stained with cruelty ; and the like. Ps. 24 : 4 ; Eze. 23 : 37. It is likewise a term for the vengeance of God exercised upon any one, 1 Sam. 5 : 6, 7. "To pour water on any one's hands" was to serve him. So Elisha is said to have done for Elijah, 2 Kgs. 3 : 11. "To wash one's hands" in public was a way of expressing innocency, Deut. 21 : 6, 7 ; Matt. 27 : 24 ; "to kiss one's hand" is an act of adoration, Job 31 : 27 ; "to lift up one's hands" is to take an oath. Gen. 14 : 22. Also it is a posture in blessing, Lev. 9 :

22 ; also, to rebel, 2 Sam. 20 : 21. "To stretch out the hand" is sometimes a gesture that denotes mercy, Isa. 65 : 2 ; "to put it forth unto anything" is to steal, Ex. 22 : 8, 11. "To smite the hands together over the head" was a gesture of despairing grief. 2 Sam. 13 : 19 ; Jer. 2 : 37. *Hand* in general is the symbol of power and strength—the right hand particularly so. "To be on one's right hand" is to be in one's favor. The Hebrews, in reckoning the four quarters, faced the east ; consequently to "the right hand" signified to the south, the southern quarter ; "to the left hand" signified to the north, the northern quarter. Job 23 : 9 ; 1 Sam. 23 : 19, see margin ; 2 Sam. 24 : 5. These are a few out of the many uses of the word hand. One more use will be given : "To lay the hands upon any one," or the imposition of hands, was at an early period "a part of the ceremonial observed on the appointment and consecration of persons to high and holy undertakings." In Num. 27 : 18 we read that Moses was commanded to lay his hand upon Joshua. This act did not confer any new grace upon Joshua, but merely gave formal and public confirmation of Jehovah's choice, and confirmed and strengthened the spiritual gifts already bestowed. Comp. Deut. 34 : 9. The phrase is not used in the N. T. in exactly the same sense. Acts 8 : 15-17 ; 1 Tim. 4 : 14 ; 2 Tim. 1 : 6. The apostles confirmed the grace the convert had received, as in the case of Cornelius, Acts 10 : 44-48, and in other cases conferred spiritual gifts and qualifications.

**HAND'-BREADTH**, the palm ; used as a measure of four fingers, equal to about 4 inches. Ex. 25 : 25 ; 1 Kgs. 7 : 26. In Ps. 39 : 5 the expression "Thou hast made my days as a *hand-breadth*" means "very short."

**HAND'ICRAFT**. The following is in the main a condensation of the article in Ayre's *Treasury of Bible Knowledge* :

The primitive condition of man being that of agriculturists, his wants were few and easily supplied. Yet even he would want some tools, and as the race became older and extended itself its necessities would stimulate it to greater inventiveness. Hence we find that the Cainites, who were more progressive

than the Sethites, early possessed iron articles, Gen. 4:22. See TUBAL-CAIN. From this incidental biblical notice we are able to form an idea of that early mode of life. Our notices are, however, extremely scanty. Still, by putting them together, we get this enumeration of tradesmen among the Hebrews and the other peoples mentioned in the Bible.

1. Apothecaries, or, rather, perfumers. Ex. 30:25, 35; 2 Chr. 16:14; Neh. 3:8; Eccl. 10:1.

2. Bakers. See BAKE, BREAD, OVEN.

3. Barbers. Eze. 5:1; Num. 6:5, 19.

4. Carpenters. The building of Noah's ark implies considerable knowledge of this trade. The various structures ordered by the Lord for his service, such as the tabernacle and its contents, Ex. 25:10, etc., and the houses of the people, prove that this useful trade was early practised and afterward maintained among the Hebrews. But when particularly fine work had to be done, foreign artists were employed. 2 Sam. 5:11; 1 Kgs. 5:6. Yet it is doubtless true that many of the Hebrew carpenters were good and skilful workmen. Isa. 44:13-17; Eze. 3:7. Among the carpenters' tools are mentioned in the Bible the rule, the measuring-line, the plane, the compass, the hammer, nails, the saw, the axe, Isa. 10:15, the awl, Ex. 21:6. Our Lord's reputed father, Joseph, and our Lord himself were carpenters. See CARPENTER.

5. Carvers in wood and stone. Bezaluel and Aholiab, who were proficient therein, are individually mentioned in Exodus as leading in the building of the tabernacle in the wilderness, Ex. 31:5. So a man sent by Hiram is credited with the superintendence of the carved work of the temple, 2 Chr. 2:13, etc.

6. Dyers were also known. This fact is easily inferred from the prevalent use of colored fabrics on the part of the early Hebrews.

7. Engravers, both upon stone and metal, Ex. 28:9-11. See ENGRAVE.

8. Fullers were probably numerous, in consequence of the prevalence of white in dress. See FULLER.

9. Masons. Cities antedate the Flood, Gen. 4:17. The Israelites built cities for their Egyptian master (Rameses), Ex. 1:11. It is reasonable to con-

jecture that the Phœnician masons mentioned as building Solomon's temple were the master-masons, but that Hebrew workmen were also employed, 1 Kgs. 5:17, 18. The skill of these masons is shown in so exactly fitting the stones of the temple that the building rose without the sound of a hammer, 1 Kgs. 6:7. Plastering was customary within and without, mortar being used. Lev. 14:40-42; Matt. 23:27. The untempered mortar was perhaps mere mud, Eze. 13:10-15.

10. Mining must have been early practised, Job 28:1-6. See METALS.

11. Potters are frequently spoken of; e. g. Jer. 18:2-6. See POTTER.

12. Ship-builders. This trade was perhaps only carried on for a short period. The Tyrians were the prominent ship-builders, and were the teachers of other nations. 1 Kgs. 10:22; 22:48, 49. See COMMERCE.

13. Smiths or workers in metal were of various kinds, from the diggers or smelters of ore to the skilled artificers in gold and silver. They existed before the Flood, Gen. 4:22. Much work of this sort was done in the wilderness. Ex. 25:11-13; 26:6, 21. Bronze was the metal most employed—iron much less so. The jewelry worn so commonly, the vessels of the tabernacle, the gold and silver utensils, the ornamentation so profusely used,—all show that the smiths of the various sorts were much employed by the Hebrews.

14. Tanners and dressers of leather were found in all parts of the land. It was at a tanner's house that Peter lodged when in Joppa, Acts 9:43.

15. Tent-makers. This trade seems to have been a lucrative one. Paul followed it, and supported himself by it, Acts 18:3.

16. Weavers, particularly women, are mentioned frequently. 2 Kgs. 23:7; 1 Chr. 4:21; Prov. 31:13, 19.

A trade was indispensable to a Jewish citizen after the Captivity, but all trades were not held in equal honor. It is probable that as in the East at the present day, so formerly, each trade had its own special locality. Be it ever remembered to the honor of the Jews that they, almost alone among ancient nations, regarded a trade as a fit occupation of a freeman, that therefore their



highest citizens could earn their bread if necessary, and that slaves were not depended upon, as in Greece, for the doing of all manual work. Trades among the Jews were also not necessarily hereditary. It was a saying of the Rabbins: "He who does not teach his son a trade makes out of him a foot-pad."

**HAND'KERCHIEF, NAP'KIN, A'PRON.** These articles were pretty much alike, differing mainly in use. See **CLOTHES**.

**HANDS, LAYING ON OF.** See **HAND**.

**HAND'STAVES,** darts or javelins, Eze. 39: 9.

**HAN'ES,** a city of Egypt, Isa. 30: 4, and generally identified with *Heracleopolis*, "Hercules' city," in middle Egypt, on the west of the Nile; but the Chaldee paraphrast reads *Tahpanhes*, thus identifying it with that city.

**HANG'ING.** According to Jewish law, the criminal was first strangled and then hanged. Num. 25: 4; Deut. 21: 22. The body was to be taken down before sunset. It was a special mark of infamy and a curse, Deut. 21: 23. Jesus is said to have been "hanged on a tree;" literally, "on a beam of wood." Acts 5: 30; Gal. 3: 13. But the expression refers to his crucifixion.

**HANG'ING, HANG'INGS.** The words are not the singular and plural of the same word in the Hebrew, but are translations of quite different words.

1. The "hanging"—literally, "a covering"—is the word for the curtain before the door of the tabernacle, Ex. 26: 36, 37; 39: 38, and for the curtain before the entrance of the court. Ex. 27: 16; 38: 18; Num. 4: 26. The same Hebrew word is several times translated correctly in the expression, "veil of the covering." Ex. 35: 12; 39: 34; 40: 21; Num. 4: 5.

2. The "hangings"—literally, "that which is in motion"—were the coverings upon the walls of the court of the tabernacle. Ex. 27: 9; 35: 17; 38: 9; Num. 3: 26; 4: 6, 26.

3. The word "hangings" is used in 2 Kgs. 23: 7, but the Hebrew word may more properly be translated "tents," such as were used in the impure rites of Ashtoreth.

**HAN'IEL** (*grace of God*), a son of

Ulla, and a prince of Asher, 1 Chr. 7: 39.

**HAN'NAH** (*grace*), one of the wives of Elkanah, and the mother of Samuel, whom she received in answer to prayer. Her song of praise on this occasion, 1 Sam. 2: 1-10, is a magnificent hymn to the holiness and justice of Jehovah, and has been compared with the song of Mary. Luke 1: 46-55.

**HAN'NATHON** (*graciously regarded*), a place on the north-eastern border of Zebulun. Josh. 19: 14. Conder proposes to identify it with *Kefer Anan*, the Caphar Hananiah of the Talmud.

**HAN'NOCH** (*initiated*). 1. A son of Midian, Gen. 25: 4; called Henoch. 1 Chr. 1: 33.

2. Eldest son of Reuben; founder of the family of the Hanochites. Gen. 46: 9; Ex. 6: 14; Num. 26: 5.

**HAN'NOCHITES, THE,** the descendants of Hanoch, Num. 26: 5.

**HAN'NUN** (*gracious*). 1. A king of Ammon who is known for the indignities he showed to the messengers sent to him by David to comfort him at the death of his father, 2 Sam. 10: 1-6.

2. A man of Jerusalem. Neh. 3: 13.

3. Another repairer of the wall. Neh. 3: 30.

**HAPHRA'IM** (*two pits*), a city of Issachar, apparently near Shunem. Josh. 19: 19. Eusebius and Jerome place it 6 miles north of *Legio*. About 6 miles north-east of *Lejun* and 2 miles west of *Solan* (Shunem) is the modern village of *el-Afaleh*, which may represent Haphraim.

**HA'RA** (*mountain-land*), a place, evidently in western Assyria, to which the Israelites east of the Jordan were carried captive, 1 Chr. 5: 26. It is generally regarded as a variation of Haran. From the connection in which it is named, it must have been on or near the Khabour River.

**HAR'ADAH** (*fear*), a desert-station of the Israelites, Num. 33: 24, 25, and may be identical with *Jebel-Aradah*, in *Wady el-'Ain*, a day's march from *'Ain Huderah*.

**HA'RAN** (*a mountaineer*). 1. The brother of Abraham, and the father of Lot, Gen. 11: 26.

2. A Levite, 1 Chr. 23: 9.

**HA'RAN** (*parched*), a son of Caleb by his concubine Ephah, 1 Chr. 2: 46.

**HAR'AN** (*parched, dry*), called also **CHAR'AN**, Acts 7:2, 4, the place to which Terah removed from Ur of the Chaldees, taking with him his two sons, Abram and Nahor, and his grandson, Lot. Terah died there, Gen. 11:31, 32; Abram and Lot moved to Canaan, Gen. 12:4, while Nahor remained at Haran, which was called the city of Nahor. Gen. 24:10. It was the early home of Rebekah, and Jacob afterward resided there with Laban, Gen. 27:43. The city was in Mesopotamia, and more definitely in Padan-aram, Gen. 24:10; 25:20, and also in western Assyria. It is generally identified with the modern *Haran*, the Roman *Carræ*, situated on the river *Belik* (the ancient *Bilichus*), about 50 miles above its entrance into the Euphrates. It is now a small Arab village, containing within its ruined walls the traditional tomb of Terah, the father of Abraham. About 20 miles distant is *Urjah*, which cannot be the Ur of the Chaldees.

There is a *Harran* on the border of *Lake Antehbeh*, east of Damascus, which Dr. Beke would identify with Haran of Abram, but his view is not accepted by biblical scholars.

**HARARITE, THE** (*the mountaineer*), the designation of three persons in connection with David's guard.

1. Agee, 2 Sam. 23:11.
2. Shaumah, 2 Sam. 23:33.
3. Sharar, 2 Sam. 23:33; called Sacar, 1 Chr. 11:35.

**HARBO'NA** (*ass-driver*), a eunuch of Ahasuerus, Esth. 1:10.

**HARBO'NAH**, the same person as above, Esth. 7:9.

**HARE**, Deut. 14:7. Of the hare, which resembles the rabbit, five species or varieties are found in Palestine. This animal was declared unclean by the Jewish law, Lev. 11:6, "because he cheweth the cud, but divideth not the hoof." For popular guidance this description was better than a more scientific one, and is explained under *COXEY*.

**HAREPH** (*plucking off*), a son of Caleb, 1 Chr. 2:51.

**HARETH** (*thicket?*), a forest of Judah to which David fled from Saul, 1 Sam. 22:5. Conder supposes that by a transposition of letters it should read "the city of Hareth" (?), as in Josephus and in two important

manuscripts, and finds the site of the place in the small modern village of *Kharas*, on the north side of *Wady Arneba*, near *Kileh* (Keilah).

**HARHAI'AH** (*Jehovah is angry*), father of a repairer of the wall, Neh. 3:8.

**HAR'HAS** (*very poor*), an ancestor of Shallum, 2 Kgs. 22:14; called Harah in 2 Chr. 34:22.

**HAR'HUR** (*inflammation*), one whose descendants returned with Zerubabel. Ezr. 2:51; Neh. 7:53.

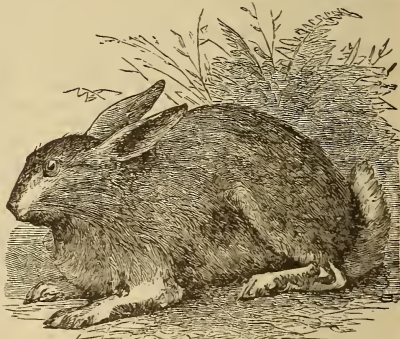
**HAR'RIM** (*flat-nosed*), a priest who headed the third course of priests. 1 Chr. 24:8. His descendants returned with Zerubbabel. Ezr. 2:39; Neh. 7:42. Some of them had foreign wives, Ezr. 10:21. The name was signed to the covenant, Neh. 10:27. The name occurs again Neh. 12:15.

2. One whose son repaired part of the wall of Jerusalem, Neh. 3:11.

3. A non-priestly ancestor of others who returned, and whose strange wives were discarded. His sons signed the covenant. Ezr. 2:32; Neh. 7:35; Ezr. 10:31; Neh. 10:27.

**HAR'IPH** (*plucking off*), ancestor of some who returned with Zerubbabel, Neh. 7:24.

**HAR'LOT**. The first mention of harlots is in the case of Tamar, Gen. 38:15, but we frequently meet with them later in the books of the Bible. The Mosaic



Hare of Mt. Sinai.

Law forbade fathers to hire out their daughters as harlots, Lev. 19:29, and the severe punishment by burning was

ordained for the priest's daughter guilty of fornication, Lev. 21:9.

The harlot was regarded as unclean, and is mentioned in the same breath with the dog, Deut. 23:18. The book of Proverbs compares the harlot to a deep ditch and a narrow pit, Prov. 23:27, and represents in strong language the perils attending an association with her, Prov. 7:10-27.

The term is also used of wicked cities; as Nineveh, Nah. 3:4, and Jerusalem, Isa. 1:21; of Israel, to represent her alienation from God. The marriage relation is looked upon as subsisting between it and God. The nation became a *harlot* when she practised idolatry. Jer. 2:20; 3:1; Eze. 16:15; Hos. 2:2; 4:15.

In the N. T. harlots are classed with publicans, Matt. 21:32, and Paul admonishes against the sin of fornication, especially in his Epistle to the Corinthians. 1 Cor. 5:1; 2 Cor. 12:21. In the book of Revelation, (heathen) Rome, under the mystic name of Babylon, is called "the mother of harlots," 17:5.

**HAR'NEPHER** (*paunting?*), an Asherite chieftain, 1 Chr. 7:36.

**HAR'NESS**, 1 Kgs. 20:11. In this passage and some others the word denotes *armor*. The phrase "made ready his chariot," Ex. 14:6, literally means, in modern phraseology, "tackled," or "put to, his horses." That bridles with bits were very early known as part of the harness of a horse is obvious from Isa. 37:29; Prov. 26:3; Ps. 32:9. The ancient harness was often very elaborate, as the monuments testify.

**HAR'ROD** (*trembling*), a well or spring by which Gideon and his army encamped before the battle with the Midianites, and apparently where the Lord caused to be applied the test of the warriors by their mode of drinking. Jud. 7:1. Saul may have encamped there. 1 Sam. 28:4; 29:1. Stanley located it at 'Ain Jalûd, a spring 2 miles south-east of Jezreel; Conder at 'Ain Semâin, a copious spring from a rock, 3 miles west of Scythopolis (*Beisân*). The name *Semâin* means "Two companies."

**HAR'RODITE, THE**, the designation of two of David's warriors, 2 Sam. 23:25.

**HAR'OEH** (*the seer*), or **REAI-AH**, a name, 1 Chr. 2:52.

**HAR'RODITE**, 1 Chr. 11:27. See **HAR'RODITE**.

**HAR'OSHETH** (*working in wood, etc.*) **OF THE GENTILES**, so called from the mixed people who dwelt there. A place in the north of Palestine, the home of Sisera, Jud. 4:2, 13, 16, and the place of assembling of Jabin's army. Dr. W. M. Thomson locates Harosheth in the pass between the plain of Esdraelon and Acre, at the base of Mount Carmel, where the Kishon flows through the ravine. A village and mound covering ruins, both bearing a name very similar to Harosheth, are found in this vicinity. Conder proposes with greater probability to identify it with *El-Hârithîyeh*, a miserable mud hamlet about 11 miles west of Nazareth.

**HARP**, a musical instrument invented by Jubal, and used by the Jews in seasons of thanksgiving to God, mirth, and joy. Gen. 4:21; 31:27; Ps. 81:2; Isa. 24:8. The instrument suggested any other thought than mourning and sorrow. In the hour of captivity the harp is hung upon the willows, Ps. 137:2. David was particularly skilful in the use of it, 1 Sam. 16:16, 23. See **PSALTERY**.

The harp was played with the fingers, 1 Sam. 16:23, but perhaps also with a key, as Josephus suggests. The same



Egyptian Harp.

author ascribes ten strings to the harp, which would lead us to infer its identity with the "instrument of ten strings," Ps. 92:3. Sometimes it had only eight strings, and was called "the harp on the *Shemînith*." 1 Chr. 15:21; Ps. 6:12, title. Harps were of different sizes, for some played on them while walking, 1



Sam. 10: 5, David played before Saul. 1 Sam. 16: 23; 18: 10. There are different accounts of the shape of the harp. The preceding cut is found represented on Egyptian monuments.

**HAR'ROW.** The verb meaning "to break the clods" is employed in Job 39: 10; Isa. 28: 24; and Hos. 10: 11, and is believed to indicate the use, occasionally at least, of an instrument analogous to our harrow. This may have been a plank or log of wood, upon which stones were heaped and the laborer sat, and which was drawn over the ground by oxen, to break in pieces the clods and level the surface; or the present custom may have been employed: "In modern Palestine oxen are sometimes turned in to trample the clods, and in some parts of Asia a brush of thorn is dragged over the surface, but all these processes, if used, occur (not after, but) before the seed is committed to the soil." —SMITH: *Bib. Dict.* The word rendered "harrow" in 2 Sam. 12: 31; 1 Chr. 20: 3, means a THRESHING-INSTRUMENT, which see.

**HAR'SHA** (*deaf*), ancestor of some who returned with Zerubbabel. Ezr. 2: 52; Neh. 7: 54.

**HART, HIND,** Ps. 42: 1. The former is the male stag, one of the most graceful and beautiful of all animals. It was clean by the Levitical law, Deut. 12: 15; 14: 5, and the grace and agility of its motions are alluded to in Song Sol. 2: 9; Isa. 35: 6. The stag lolls or pants like the dog, and is soon exhausted by hunger. Jer. 14: 5; Lam. 1: 6.

It is uncertain whether this word denotes the true fallow-deer, the red deer, or the Barbary deer, or whether it embraces all of them. These three species doubtless formerly lived in Palestine or adjoining districts. The fallow-deer alone is still seen, and that rarely, in the wooded districts of the country.

The *hind* is the female stag. She is smaller and weaker than her mate, the hart, and has no horns. She is sure and swift of foot, and leaps fearlessly among the rocks and precipices. 2 Sam. 22: 34; Ps. 18: 33; Hab. 3: 19. The instinctive affection of the hart and hind is alluded to Prov. 5: 18, 19 and Song Sol. 2: 7; 3: 5.

The figurative prediction of Jacob re-

specting Naphtali, Gen. 49: 21, would be more appropriately rendered, "Naphtali is a deer roaming at large; he shooteth forth noble antlers." The antlers or horns indicate the strength and health of the stag, and the whole metaphor expresses the increase of the tribe and the fertility of their portion in Judæa. See FALLOW-DEER, ROE.

**HAR'UM** (*lofty*), a Judite, 1 Chr. 4: 8.

**HARU'MAPH** (*slit-nosed*), one whose son helped to repair the wall, Neh. 3: 10.

**HAR'UPHITE, THE,** a name of Shephatiah, 1 Chr. 12: 5.

**HAR'UZ** (*zealous*), the maternal grandfather of King Amon, 2 Kgs. 21: 19.

**HAR'VEST** occurred in the months of March and April, and the term is frequently employed to designate this season of the year. Josh. 3: 15; Prov. 6: 8. The harvests of the different grains happened in regular succession, and are known as the "wheat-harvest," 1 Sam. 12: 17, and the "barley-harvest," Ruth 1: 22. The grain was reaped with sickles, Jer. 50: 16, gathered in handfuls, Ruth 2: 16, and done up into sheaves. Ps. 129: 7. It was then conveyed to the barns or threshing-floors, sometimes in carts, Am. 2: 13, where it was threshed or winnowed. One mode of threshing was by the treading of oxen, which it was forbidden to muzzle, Deut. 25: 4. Harvest was a season of great joy and merriment, Isa. 9: 3. In the book of Ruth we pass through it as in a panoramic vision.

In the N. T. our Lord refers to the end of the world under the term of harvest, Matt. 13: 39, whose reapers will be the angels. The angel is represented figuratively as at that time thrusting in his sickle, "for the harvest of the earth is ripe," Rev. 14: 15.

FEAST OF. See PENTECOST.

**HASADI'AH** (*whom Jehovah loves*), a descendant of the royal line of David, 1 Chr. 3: 20.

**HASENU'AH** (*the hated*), a Benjamite, 1 Chr. 9: 7.

**HASHABI'AH** (*whom Jehovah regards*). 1. 2. Merarite Levites. 1 Chr. 6: 45; 9: 14.

3. The head of the twelfth course of Levitical musicians, 1 Chr. 25: 3, 19.

4. A Hebronite Levite, 1 Chr. 26: 30.



5. Prince of the tribe of Levi in David's time, 1 Chr. 27:17.

6. A chief Levite in Josiah's time, 2 Chr. 35:9.

7. A Merarite Levite who accompanied Ezra from Babylon, Ezr. 8:19.

8. A priest in the same company, Ezr. 8:24.

9. A repairer of the wall, Neh. 3:17.  
10. A Levite who sealed the covenant, Neh. 10:11.

11. A Levite, Neh. 11:22.

12. A Levite, Neh. 11:15.

13. A priest, Neh. 12:24.

**HASHAB'NAH** (*whom Jehorah regards*), one who sealed the covenant, Neh. 10:25.

**HASHABNI'AH** (*whom Jehovah regards*), 1. One whose son repaired the wall, Neh. 3:10.

2. A Levite, Neh. 9:5.

**HASHBAD'ANA** (*considerate judge?*), one who stood on Ezra's left while he read the Law to the people, Neh. 8:4.

**HA'SHEM** (*fat*), father of some in David's guard, 1 Chr. 11:34, or Jashen, 2 Sam. 23:32, 33.

**HASHMO'NAH**, a station of the Israelites near Mount Hor, Num. 33:29, and probably identical with HESHMON, which see.

**HA'SHUB** (*intelligent*). 1, 2. Two of the repairers of the wall, Neh. 3:11, 23.

3. One who sealed the covenant, Neh. 10:23.

4. A Merarite Levite, Neh. 11:15; called Hasshub 1 Chr. 9:14.

**HASHU'BAH** (*intelligent*), a descendant of David, 1 Chr. 3:20.

**HA'SHUM** (*rich*). 1. One whose descendants returned with Zerubbabel, Ezr. 2:19; Neh. 7:22. Several of these descendants had married foreign women, Ezr. 10:33. Representatives of them sealed the covenant, Neh. 10:18.

2. One who stood on Ezra's left hand while he publicly read the Law, Neh. 8:4.

**HASHU'PHA** (*stripped*), one of the ancestors of the Nethinim who returned with Zerubbabel, Neh. 7:46. In Ezr. 2:43 more accurately Hasupha.

**HAS'RAH** (*very poor*). See HARHAS.

**HASSENA'AH** (*thorn-edge*), Neh. 3:3, one whose sons built the fish-gate. If the name of a town, which is not certain, it must be identical with Senaah. See SENAAH.

\* **HAS'SHUB**. See HASHUB, No. 4.

**HASU'PHA**. See HASHUPHA.

**HAT**. See HEAD-DRESS.

**HAT'ACH**, a Persian eunuch, Esth. 4:5, 6, 9, 10.

**HATE**, Gen. 24:60. To hate is to regard with a passion contrary to love, Jer. 44:4. God's hatred is toward all sinful thoughts and ways. It is a feeling of which all holy beings are conscious in view of sin, and is wholly unlike the hatred which is mentioned in the Scripture among the works of the flesh, Gal. 5:20. We must hate the evil, but love and bless our enemy, Matt. 5:43. To hate sometimes means to love in a less degree. When our Saviour says that he who would follow him must *hate* father and mother, he means that even these dearest earthly friends must be loved in a subordinate degree; and in the same sense the follower of Christ is to hate his own life, or be willing to sacrifice it for the love and service of the Redeemer. A careful examination of the passages and the connection in which these words occur will best show their true force and meaning.

**HAT'HATH** (*fearful*), a son of Othniel, 1 Chr. 4:13.

**HAT'IPHA** (*captivity*), one of the ancestors of the Nethinim who returned with Zerubbabel, Ezr. 2:54; Neh. 7:56.

**HAT'ITA** (*exploring*), one of the ancestors of temple-porters who returned, Ezr. 2:42; Neh. 7:45.

**HAT'TIL** (*wavering*), one of the ancestors of the Nethinim who returned, Ezr. 2:57; Neh. 7:59.

**HAT'TUSH** (*assembled*). 1. One of David's descendants, and another descendant who returned with Zerubbabel, 1 Chr. 3:22; Ezr. 8:2.

2. A repairer of the wall, Neh. 3:10.

3. A priest who accompanied Zerubbabel and afterward sealed the covenant, Neh. 10:4:12:2.

**HAURAN** (*caves, caverns*), a country east of the Jordan; the north-eastern boundary of Palestine, Eze. 47:16, 18, and the Auranitis of the Greeks, and now known as the Hauran. For situation of the country, see Map at end of this volume.

*History*.—Little was known of the Hauran previous to 1854. The works of Porter, 1855, Graham, 1858, Wetzstein, 1860, Burton and Drake, 1872, and Selah Merrill of the Am. Pal. Explor. Soc., 1877,

have thrown much light on its extent, nature, and history, but a thorough exploration of the country yet remains to be made. When the Israelites conquered the land, the whole of this region appears to have been subject to Og, the king of Bashan, Num. 21:33-35; Deut. 3:1-5, and a large portion of it was allotted to Manasseh. The district would then include the Argob, the slope of the Hauran Mountains, where the Israelites found 60 fortified cities with walls and gates and a fertile tract. See BASHAN. In the Roman period the country was divided into 5 provinces, Ituræa, Gaulanitis, Batanæa (applied also to the whole region), Trachonitis, and Auranitis. The ruins scattered over the region are very extensive and remarkable; those built in the caverns are regarded by Wetzstein as the most ancient, and possibly reaching back to the times of the Rephaim, Gen. 14:5; 15:20, and Deut. 3:11. The villages are chiefly of stone houses, having gates and doors of large slabs of dolerite; the gateways of the larger buildings are ornamented with sculptured vines and inscriptions. The Arabs, according to Wetzstein, from near Yemen settled in the Hauran about the beginning of the Christian era; later, a second immigration from south Arabia took place, and these controlled the country for five centuries, and they probably erected most of the stone buildings now in so good a state of preservation. A large number of inscriptions in various characters are yet to be deciphered, which will throw much light, no doubt, upon the ancient history of this wild region. Wetzstein states that the eastern section of the Lejah and the slopes of the Hauran Mountains contain at least 300 ruined cities and towns. Selah Merrill says that an important ruin is found in every half hour of travel, and that among these ruins he has himself visited and examined 60 ruined churches, and eleven of thirteen theatres, including one vast naumachia where mock sea-fights were held. And he concludes a paper read before the American Geographical Society in New York, Nov. 8, 1877 (*Bulletin*, No. 5), with the following remarks: "In every age previous to the Moslem conquest in A. D. 635—running clear

back to the time of the giants—this land has been thickly inhabited, generally by intelligent and wealthy people. Churches, theatres, palaces, temples, castles, baths, porticoes, splendid roads, a multitude of inscriptions, remains of a perfect system of irrigation, historical notices of cathedrals, bishops, and a widespread Christian influence, notices of conquests and vast spoils falling into the hands of the victors, authentic notices of many successive and powerful races that have flourished here, and the surface of the whole country dotted with ruined towns, cities, and villages,—are convincing proofs that the statements found in the O. T. respecting the numbers of their armies and people may be accepted, so far as the capacities of the soil for supporting such a population are concerned, as the literal truth." See also ARGOB, BASHAN, and GILEAD.

**HAV'ILAH.** 1. A son of Cush, Gen. 10:7.

2. A son of Joktan, Gen. 10:29.

**HAV'ILAH**, or **HAVI'LAH** (*circle, district*), a country abounding in gold, bdellium, and onyx-stone, Gen. 2:11. Havilah is mentioned as a boundary of the children of Ishmael, Gen. 25:18. Kalisch supposes that it was a country between the Persian and the Arabian gulfs; others hold that the "country of Havilah" in 1 Sam. 15:7 refers to the region about Mount Seir, and that it was not probably identical with the Havilah of Gen. 2:11. See EDEN.

**HA'VOth-JA'IR** (*villages of Jair*), a title applied to certain villages east of the Jordan which Jair captured and held. Num. 32:41; Jud. 10:4. The towns of Jair are included with the 60 cities given to Manasseh, Josh. 13:30; 1 Chr. 2:23; but the word rendered "villages" usually means a small collection of hovels in a country place. These towns were a part of one of the revenue-districts of Solomon, 1 Kgs. 4:13.

**HAWK**, a general name for a well-known group of fierce and rapacious birds, unclean by the Levitical law, Lev. 11:16; Deut. 14:15, but so sacred among the Greeks and Egyptians that to kill one, even unintentionally, was a capital crime. Of the ten or twelve species of these falcons found in Pal-

estine, most are migratory, Job 39: 26.



Kestrel, or Hawk. (*Tinnuncius alaudarius*. After Tristram.)

**HAY**, Prov. 27 : 25. We are not to suppose that this word, as used in the Bible, denotes dried grass, as it does with us. The management of grass by the Hebrews as food for cattle was entirely different from ours. It was never dried and stored for winter use, but was cut green as it was wanted; and the phrase "mown grass," Ps. 72 : 6, would be more properly rendered "grass that has just been fed off." So in Prov. 27 : 25 the word translated "hay" means the first shoots of the grass; and the whole passage might properly be rendered, "The grass appeareth, and the green herb showeth itself, and the plants of the mountains are gathered." And in Isa. 15 : 6 "hay" is put for "grass," and "grass" is put for the "green herb." The tenderness of grass, the rapidity of its growth, and the early period at which it is cut down and consumed afford the sacred writers some striking and beautiful illustrations. Ps. 103 : 15; Isa. 40 : 6; Jas. 1 : 11. See **MOWINGS**.

**HAZ'AEI** (*God sees*), an officer in the court of Syria, and subsequently its powerful king. Elijah was commanded

to anoint him king but left this duty to Elisha; and so when Hazael was despatched by his king, Benhadad, to Elisha to inquire about the results of the disease with which he was afflicted, the prophet predicted the elevation of Hazael to the throne of Syria, and a series of the most horrible cruelties of which he would be guilty toward the children of Israel, 1 Kgs. 19 : 15. Hazael expressed the utmost abhorrence of such conduct, but on the next day he smothered Benhadad to death and ascended the throne, 2 Kgs. 8 : 7-16. He warred against the kingdom of Israel, 2 Kgs. 10 : 32, and against Judah. He took Gath, and was averted from entering Jerusalem only by a rich bribe, 2 Kgs. 12 : 17, 18. He reigned forty-six years, and was succeeded by his son, Benhadad. The conquests of Hazael's reign were lost during that of his son and successor, 2 Kgs. 13 : 25.

#### **HAZ'AEI, HOUSE**

**OF**, either family or palace of Hazael, Am. 1 : 4.

**HAZA'IAH** (*whom Jehovah sees*), a Judite, Neh. 11 : 5.

**HA'ZAR-AD'DAR** (*village of Adar, or greatness*), called Adar in Josh. 15 : 3; to the west of Kadesh-barnea, and on a ridge between Canaan and the desert: now 'Ain el-Kudeirat.

**HA'ZAR-E'NAN** (*fountain, village*), a boundary of the Promised Land. Num. 34 : 9, 10; Eze. 47 : 17; 48 : 1. Porter would identify it with *Karyetein*. 60 miles east-north-east of Damascus, where are large fountains, fragments of columns, and other ruins, but this is too far north; Canon Cook suggests *Ayun ed-Dara*, a fountain in the heart of the central chain of Anti-Libanus.

**HA'ZAR-GAD'DAH** (*village of fortune*), a town in the south of Judah, Josh. 15 : 27, which Wilton would identify with *Wady Mubughik*, where are extensive ruins of great antiquity; Grove with *el-Ghurrah*, about 9 miles east of Beer-sheba; Conder with *Judêideh*, the name of a spring near Hebron.

**HA'ZAR-HAT'TICON** (*middle*



village), a place on the border of the Hauran, Eze. 47:16.

**HA'ZARMA'VETH** (*court of death*), the third of Joktan's sons. Gen. 10:26; 1 Chr. 1:20. He was the progenitor of the inhabitants of modern Hadramaut, a province in South-eastern Arabia. This province abounds in frankincense and myrrh, but the climate is very unhealthy; whence its singular name.

**HA'ZAR-SHU'AL** (*village or enclosure of jackals*), a town in the southern portion of Judah; given afterward to Simeon, Josh. 15:28; 19:3; 1 Chr. 4:28, and re-peopled after the Captivity, Neh. 11:27. Wilton suggested *Beni-Shail*, near Gaza, as its site, but Van de Velde and Conder, with greater probability, locate it at *Saweh*, between Beer-sheba and Moladah. The ruins are on a high bluff; a wall built of flint blocks surrounds the site, and justifies the name Hazar ("enclosure").

**HA'ZAR-SU'SAH, AND HA'ZAR-SU'SIM** (*village of horses*), a city of Simeon, in the southern border of Judah. Josh. 19:5; 1 Chr. 4:31. Wilton believes it was in *Wady es-Sunieh*, near Gaza, but Conder proposes *Beit Susin*, south of *Beit Jibrin*.

**HA'ZEL**, Gen. 30:37. It is generally supposed that the almond tree is intended in this passage. The original word is thought to be susceptible of this rendering.

**HAZ'ELELPO'NI** (*shade coming upon me*), a sister to some descendants of Judah, 1 Chr. 4:3.

**HA'ZER**, same as Hazar; used only in composition.

**HAZERIM** (*the villages*). In Deut. 2:28 we read that the Avim dwelt in Hazerim, even unto Azzeh or Gaza; and the notice of the Avites in Josh. 13:3, 4 as the most southern of the tribes inhabiting the Canaanitish country clearly identifies their land with the mountains of Azazimeh. See Palmer's *Desert of the Exodus* (Amer. ed.), p. 360.

**HAZE'ROTH** (*villages, or enclosures*), the second station of the Israelites, Num. 11:35; 12:16; 33:17, 18; Deut. 1:1, and identified with *'Ain Hudherah*, 40 miles north-east of Sinai.

**HAZ'EZON-TA'MAR, AND HAZ'ANON-TA'MAR** (*falling of palm trees*), the old name of En-gedi,

Gen. 14:7; 2 Chr. 20:2: a city as old as the oldest in Syria, the contemporary of Sodom and Gomorrah, and already a city when Hebron was first founded. See Tristram's *Land of Israel*, p. 285, and also EN-GEDI.

**HA'ZIEL** (*vision of God*), a Levite in the time of David, 1 Chr. 23:9.

**HA'ZO** (*vision*), a son of Nahor. Gen. 22:22.

**HA'ZOR** (*enclosure*). 1. The city of King Jabin; destroyed by Joshua, Josh. 11:1, 10, 11; given to Naphtali, 19:36; again possessed by the Canaanites, Jud. 4:2, who had for its king Jabin—a generic title, probably, like Pharaoh in Egypt—who reigned in Hazor and whose general was Sisera. It was fortified by Solomon, 1 Kgs. 9:15; its people were carried into captivity by Tiglath-pileser. 2 Kgs. 15:29. The city appears to have been situated on a hill in the midst of a plain, and was a stronghold. Josh. 11:4; Jud. 4:3. Several places have been suggested as the site: *Tell Khureibeh*, a rocky peak near Kedesh, by Robinson, and Conder points out the name *Hudireh*, the Arabic equivalent of Hazor, near this; modern *Hazere*, where are ruins, by Thomson; but doubtless it is to be found at *Khurbet Harrah*, 2½ miles south-east of Kedesh, as proposed by the Palestine Memoirs. Remains of ancient walls, towers, and a fortress are to be found, and also broken glass and pottery.

2. A city in the south of Judah; probably should be written Hazor-ithman, Josh. 15:23.

3. Another town of Judah; called Hazor-hadattah, or New Hazor, Josh. 15:25. Robinson proposes *el-Hudherah*; Conder, *el-Hazzarah*, near *Beit Jibrin*, as its site.

4. Hezron, which is Hazor, Josh. 15:25; rendered by Canon Cook "Kerioth Hezron, which is Hazor." He would identify it with *el-Kuryetein*, where are large ruins seen by De Sauley. It is supposed to have been the home of Judas Iscariot, the man of Kerioth, Matt. 10:4; Conder suggested *Khesheram*, north of Beer-sheba, as the site of this Hazor.

**HEAD'-BANDS** were perhaps fillets for the hair. Isa. 3:20. See **HEAD-DRESS**.

**HEAD'-DRESS**. Hats were un-



known to the Hebrews. The attempt of Jason to introduce them was regarded as a grievance, 2 Macc. 4:12. "Coverings for the head were not in ordinary use. Thus, it was a token of mourning to cover the head, 2 Sam. 15:30; Jer. 14:3, 4, and the mantle seems to have been employed for the purpose. 1 Kgs. 19:13. The head-dresses that were then used



Head-dress of Assyrian King and Queen.  
(From *Nineveh Marbles*.)

were rather for ornament. This was specially the case with the high priest's mitre and the 'bonnets' of the ordinary priests, which are expressly said to have been 'for glory and for beauty.' Ex. 28:36-40. And those which were intended by the Hebrew words *tzanîph* and *pêér* seem to have been worn only by eminent persons or on festive occasions. The former word implies wrapping around, after the fashion of a turban; it is described as used by men, Job 29:



Syrian Head-dresses. Damascus. (*Ayre*.)

14 (in our version 'diadem'); by women, Isa. 3:23 ('hoods'); as belonging to kings, 62:3 ('diadem'); to the high priest, Zech. 3:5 ('mitre'). The latter, *pêér*, conveying the idea of ornament or beauty, is said to have been worn by priests, Ex. 39:28; Eze. 44:18 ('bonnets'), by females, Isa. 3:20, by a bride-groom, Isa. 61:10, and by others in gala-dress. Isa. 61:3; Eze. 24:17, 23.—*Ayre*.

The Assyrian head-dress is described in Eze. 23:15 as consisting of a high turban. The word rendered "hats" in Dan. 3:21 properly applies to a *cloak*.

**HEAP.** See STONES.

**HEART,** Acts 16:14. The seat of the affections, desires, hopes, and motives. John 14:1; Esth. 1:10. The term is also used by the Bible writers to designate the understanding, 1 Cor. 2:9, and intellectual perceptions. It is further a general term for the spiritual nature of man. Isa. 1:5; 2 Cor. 4:6. In the latter passage the apostle speaks of the light shining in our hearts, teaching us of Christ as the One who reveals God. The heart is declared to be corrupt and full of evil, Eccl. 9:3, and deceit, Jer. 17:9, the seat of sin and crime, Matt. 15:19, as also of faith. Rom. 10:10. The Lord "looketh on the heart," 1 Sam. 16:7, in contrast to the outward appearance, and we are commanded to cultivate it, as the most important part of our nature, rather than external appearances. Prov. 4:4; Joel 2:13. The expression "to speak in the heart," 1 Sam. 1:13, is synonymous with "to think."

**HEARTH.** The Hebrew words so translated do not, any of them, mean what we call a hearth. Thus, the "hearth" of Gen. 18:6 was the heap of ashes covering the hot stones on which the bread was baked, according to the Eastern custom. See BREAD. The "hearth" of Ps. 102:3 means a *fagot* as fuel; in Isa. 30:14, not the hearth, but the burning mass. When we read that King Jehoiakim threw the cut leaves of Jeremiah's prophecy into the fire that was on the *hearth*, we are to understand that before him was a portable *furnace* or brazier of charcoal, Jer. 36:22, 23.

**HEATH.** Jer. 17:6; 48:6. No true heath is found in Palestine. There is great probability that the dwarf juniper or savin (*Juniperus sabina*), which grows in the most sterile and desolate parts of the desert, is the plant intended. "Its gloomy, stunted appearance, with its scale-like leaves pressed close to its gnarled stems and cropped close by the wild goats, as it clings to the rocks about Petra, gives great force to the contrast suggested by the prophet between him that trusteth in man, naked and destitute, and the man that trusteth in the

Lord, flourishing as a tree planted by the waters."—*Tristram*.

**HEATHEN**, Ps. 2:1. This term (from *heath*, one who lives on the heaths or in the woods, like pagans, *i. e.* villagers) is applied in the English Bible to all idolaters or to all nations except the Jews. See GENTILE. It now denotes all nations except Christians, Jews and Mohammedans.

**HEAVEN**. The general idea expressed by the word in the Bible is of a realm different from the earth and hell. Under this general realm are included two realms—the one the material, the other the spiritual heaven. The plural is often used in both cases, most frequently in Matthew, and always in the phrase "the Father in the heavens," "the kingdom of the heavens."

1. The heavens or heaven is contrasted with the earth, Gen. 1:1; Ps. 115:15; Matt. 5:18; 24:35, and is represented as above us. This is the material world of air and the firmament. It is looked upon by the Hebrews as a solid expanse, Gen. 1:14, Heb., which has windows, Gen. 7:11; 2 Kgs. 7:2, 19, and doors. Ps. 78:23. The rain descends from it, Jas. 5:18; 2 Sam. 21:10, and the frost, Job 38:29. The stars are called the "stars of heaven," Nah. 3:16, the "host of heaven," Deut. 4:19, or the "lights in the firmament," Gen. 1:14, and the fowls fly in the midst of it, Rev. 19:17. This material and stellar heaven will be dissolved at the final consummation, Rev. 6:14; 2 Pet. 3:10, and with the earth give place to a new heaven and a new earth, Rev. 21:1.

2. The term refers also to a realm beyond this material universe, and different from it—an invisible realm of holiness and bliss. This heaven is the peculiar abode of God, who is described as the God of heaven and the God in heaven. 1 Kgs. 8:30; Dan. 2:28; Matt. 5:45. Christ is said to be the "Lord from heaven," 1 Cor. 15:47, and to have "come down from" or to have descended from heaven, John 3:13, etc. Into this heaven he has again ascended. Luke 24:51; Acts 1:9; Eph. 4:8; 1 Pet. 3:22. Here God has his throne, here the angels dwell, Matt. 22:30. It is the place where God's will is done, Matt. 6:10, and where joy, Luke 15:7, and peace reign, 19:38. It is here that Christ

has prepared the many mansions, John 14:2, and into which Elijah passed, 2 Kgs. 2:1. Believers have an inheritance in this realm, 1 Pet. 1:4, and may lay up treasures in it, Matt. 6:20. Heaven is in this signification contrasted with hell, Ps. 139:8, into which Satan fell, Luke 10:18; 2 Pet. 2:4.

The terms "paradise," Luke 23:43, and "Abraham's bosom," Luke 16:22, designate a state of bliss in the other world, but not the highest and ultimate state.

The *third heaven*, 2 Cor. 12:2, into which Paul was rapt in a vision, is probably only another expression for the highest heaven. The later rabbins distinguished seven heavens: the first three belong to the material universe; the other four to the spiritual world, where God, the saints, and angels dwell.

That the believer's heaven is not merely a state, but also a world of space, is abundantly testified to not only by many of the above passages, but also by such expressions as "heavenly places," Eph. 1:3. The bliss of heaven is beyond our conception. This is indicated by the many forms and figures used to give us an impression of its joys. John 14:2, 3; Heb. 4 and 11; Rev. 3, 21, 22.

HEAVEN, KINGDOM OF. See KINGDOM.

**HEAVE - OFFERING**. See OFFERING.

**HE'BER** (*alliance*). 1. Grandson of Asher. Gen. 46:17; Num. 26:45; 1 Chr. 7:31.

2. A Judite, 1 Chr. 4:18.

3. A Gadite, 1 Chr. 5:13.

4. A Benjamite, 1 Chr. 8:17.

5. Another Benjamite, 1 Chr. 8:22.

6. Heber the Kenite, the husband of Jael, who slew Sisera, Jud. 4:22. See Jael, Sisera. Heber appears to have led a life apart from the rest of his tribe. He must have been a person of consequence, from the fact that it is stated that there was peace between him and the powerful king Jabin, Jud. 4:17.

7. For Eber, Luke 3:35.

**HE'BERITES, THE**, descendants of Heber, Num. 26:45.

**HE'BREWESS**, a Hebrew woman, Jer. 4:39.

**HE'BREW LAN'GUAGE**. See BIBLE.

**HE'BREWS**. The term is probably derived from the Hebrew verb *eber*,

which means "to pass over," to cross a stream, or from the proper noun *Eber*, one of the ancestors of Abraham (otherwise unknown). Gen. 10 : 24; 11 : 13. (Compare our words transalpine, cisalpine, ultramontane, transjordanic.) It was first applied by the Canaanites to Abraham, Gen. 14 : 13, who had immigrated from the east side of the Euphrates (and hence might be called a trans-Euphratian, a stranger come from the other side of the Euphrates), and then to all the descendants of Abraham. The Egyptians, Gen. 39 : 14; 41 : 12, and the Philistines, 1 Sam. 4 : 6, knew the people by this title, and, as we may infer, all foreigners. But they sometimes use it of themselves, but only when foreigners are thought of. Gen. 40 : 15; Ex. 2 : 7. The favorite name was "Israelites," and after the Captivity the title "Jews" came into vogue, but the title "Hebrews" was still used for the more strict Jews, who preferred the Hebrew language, in distinction from the Hellenists or Greekish Jews.

1. *Their Origin*.—Abram was chosen by God in Ur of the Chaldees to be the father of this people, and made recipient of the promise to be the founder of a great nation, Gen. 12 : 1. The Hebrew people were descended directly from him through Isaac and Jacob, and are frequently called the "seed of Abraham," Ps. 105 : 6; John 8 : 37, or "children of Abraham," Gal. 3 : 7, or "children of Israel," Ex. 1 : 13.

2. *Their Government*.—(1.) For the first three generations it was a *patriarchal* form. Jacob and his sons then followed Joseph into Egypt, where for 400 years the Hebrews were subject to the Pharaohs, and, after the first generation, in a state of bondage, which became excessively oppressive. Ex. 1 : 11-14. God finally raised up a deliverer to them in the person of Moses, in whose lifetime the (2) *theocracy*, or *theocratic* form of government, was established. Israel was compacted into a nation in the wilderness. Here it first learned its strength; here it received the two tables of the Law and the moral, political, social, and religious institutions peculiar to it; and here it was reassured of the familiar relation of God to it: "I will . . . be your God, and ye shall be my people." Lev. 26 : 12; Ex. 6 : 7. The cha-

racteristic feature of this form of government is found in God's intimate relation with the affairs of the nation and his special superintendence of them. And although the nation subsequently had its judges and kings, yet God in a peculiar sense presided over its destinies. He guided the nation by the pillar of cloud and fire; he gave them the manna, and the victory over Amalek, Ex. 17 : 14; he gave the Law, Ex. 20 : 1; he led them across the Jordan and into Canaan, Josh. 3 : 7, and appointed Joshua successor of Moses, Josh. 1 : 3; he instructed them how to fight against Jericho and Ai, Josh. 8 : 1; he gave victory to Deborah, Jud. 4 : 14; he called Saul, 1 Sam. 10 : 1, and deposed him, 1 Sam. 16 : 1, etc. God thus presided in a very personal manner over the national affairs of the Hebrews.

3. *Their Religion*.—God was the immediate author, by special revelation, of the Hebrew religion. Revealing himself particularly to Abraham and Jacob, he deferred the full revelation of it for the period of Moses. This religion consisted in the worship of God, Deut. 6 : 4, as one and as holy. Ex. 15 : 11; Ps. 89 : 35. The Israelitish nation was thus made the receptacle for two distinct conceptions which were not shared in by any of the surrounding nations, who broke the deity up into fragments and attributed the most flagrant vices as well as human passions to their gods (as the Greeks and Romans). Their religion also taught them that God is the Creator of all things, Gen. 1 : 1; all-wise, Prov. 15 : 3; everywhere present, Ps. 139 : 7; almighty, Ps. 115 : 3; eternal, Ps. 90 : 2. He is also represented as love, Ex. 34 : 6; Isa. 63 : 16, etc., though not as fully as afterward by Christ and his apostles.

Their religion taught the spiritual worship of God, without the aid of images of metal, wood, and stone, Ex. 20 : 4. Idolatry was condemned and the practice of it punished, as in the case of the golden calf, Ex. 32 : 35. It further included in its code the moral law and the duty of man to his fellow, Ex. 20 : 12-17. It was, however, not the final or perfect religion, but provisional and temporary. Heb. 8 : 7 : 10 : 1; 1 Pet. 1 : 13, 12. It commanded a vast number of merely external and ceremonial rites which were at once typical and symbol-



ical. The religion of Christ did away with the temple, the sacrifices, etc., and established spiritual ordinances.

Thus looking at the Hebrew religion, we find it, in contrast with the heathen religions, free from falsehood and conserving great eternal truths, which have become the heritage of all modern civilized nations, but, in contrast with the religion of Christ, temporary, imperfect, a typical and prophetic preparation for Christianity.

4. *Their political history* may be divided into seven periods:

(1) *From Abraham to Moses.* This embraces the patriarchal period and the sojourn in Egypt. Abraham's descendants increase in numbers in the land of Canaan till Jacob in his old age goes with his sons to Egypt. Here they spend 400 years, first under the favor, and then under the oppressive tyranny, of the Pharaohs.

(2) *From Moses to Saul.* The marvelous deliverance from the bondage of Egypt, the founding of the theocracy at Mount Sinai, and the life in the wilderness. After wandering 40 years in the wilderness, the people cross over the Jordan into the land of their fathers. Moses dies after seeing it from Mount Pisgah, but without having trodden it. Joshua is appointed the successor of Moses, and becomes their military captain. The most of the land is taken after hard fighting, and apportioned between the twelve tribes. Fourteen judges follow Joshua, among them a woman—Deborah. Lawlessness reigned to a greater or less extent, and might was right, *Jud. 17 : 6*. The last and the greatest of the judges was Samuel, whose life marks the transition to the third period. See *JUDGES*.

(3) *From Saul to the Division of the Kingdom (about 120 years).*—This period includes the greatest prosperity Israel ever attained, under the reigns of David and Solomon. Her territory was extended, foreign nations acknowledged her glory, *1 Kgs. 5 : 1 ; 10 : 1*, and literature and the sciences were cultivated, *1 Kgs. 4 : 33*. The reign of Solomon (40 years) marks the highest prosperity, but also the beginning of the decline. See *SAUL, DAVID, SOLOMON, the TEMPLE*.

(4) *From the Division of the Kingdom (975) to the Close of the Canon (about 500*

*years).*—This period is marked by the decline of the nation, and embraces the Exile and the Return. At Solomon's death the kingdom was divided between Rehoboam and Jeroboam, and the history of each would be a monotonous account of falling away and recovery from idolatry if it were not for the periodical appearance of great prophets. The two kingdoms come into conflict with the surrounding nations and grow weaker and weaker, till the upper kingdom is destroyed and the people led away captive in B. C. 721; the lower kingdom, B. C. 588. Subsequently, a part of the nation returns under Zerubbabel and other leaders, *Ezr. 2 : 2*. The books of Ezra and Nehemiah give an account of the Return and of the subsequent restoration of the temple.

(5) *From the Return to the Advent of Christ.*—Although many Jews were carried captive into Babylon, many, of their own accord and contrary to the counsel and warning of Jeremiah, went down into Egypt. There they built in Leontopolis a temple, in which the ritual of the Law was observed, and which would act as a damper upon the enthusiasm after the services in Jerusalem. In Alexandria the Jews "were in such numbers as to be known as 'The Tribe.' They were a separate community under their own chief, entitled ethnarch or alabarch, and represented more than a third of Alexandria, with a council corresponding to that which ultimately ruled at Jerusalem."—*Stanley*. By their scholars the translation of the O. T. into Greek called the Septuagint was made, being begun under the patronage of Ptolemy Philadelphus, B. C. 285. The school of philosophers of which Philo is the chief exercised a great influence on Gentile as well as Jewish thought. It answered the useful purpose of mediating between Platonism and Christianity, and thus was a bridge from one to the other. After the Return, B. C. 538, the Jews remained under the yoke of Persia; but when Alexander the Great subverted that monarchy, he granted them many favors. Their prosperity was of short duration. The death of the world-conqueror, B. C. 323, led to the disruption of his empire into four kingdoms, but led likewise to a wrangle which involved all lands. "In this world's debate," says Stanley, "Palestine was the principal



stage across which 'the kings of the south'—the Alexandrian Ptolemies—and 'the kings of the north'—the Seleucidæ from Antioch—passed to and fro, with their court-intrigues and incessant armies, their Indian elephants, their Grecian cavalry, their Oriental pomp. It was for the larger part of the century and half that succeeded Alexander's death a province of the Græco-Egyptian kingdom."

In the early part of the third century B. C. the Jews threw off the Egyptian allegiance and put themselves under Antiochus the Great, king of Syria; but Antiochus Epiphanes, his youngest son, persecuted them, proscribing their religion and profaning their temple, erecting an altar in the temple to the Olympian Jupiter, and ordering divine honors to be paid to the idol. But the Jews were monotheists of a positive type. The outrage was not to be silently borne, nor were they to be forced to do what their conscience forbade. War broke out. The romantic period of Jewish history begins. The Jews ranged themselves for the inevitable conflict. On the one side were the infamous priests Jason and Menelaus, their followers the Hellenists, who were renegade Jews backed by Antiochus. On the other side were the great mass of the people, stung into madness by the cruelties of their king, but most of all settled in their determination not to submit to pagan rites. They were led by the Maccabæan family, who were high priests as well as princes, and after a thirty years' struggle they gained their independence. Under John Hyrcanus, of this family, peace was made with Syria, B. C. 133. In B. C. 107, Aristobulus, his son, assumed the royal title. See MACCABEES.

But the Jews at last fell, like the rest of the civilized world, under the Roman power. Pompey took Jerusalem in B. C. 63; Antipater, the father of Herod, was made procurator of Judæa in B. C. 47. He was murdered shortly after, and Herod at length became king of Judæa, B. C. 37. For the history of the Jews from this date to the destruction of Jerusalem see the biographies of the successive monarchs.

(6) *From the Advent of Christ to the Destruction of Jerusalem.*—The Gospels

inform us as to the Jews' hatred and rejection of the Messiah. And so they prepared their downfall. Matt. 23:37. The long-suffering of God was abused; his offers of mercy were often rejected, and at last the time for their final overthrow came. Josephus tells the story. The city of Jerusalem, whither they had gathered, was besieged by Titus, and after much suffering, borne with fanatical courage, taken. The temple was burnt, the whole city demolished. The prophecy of Christ was literally fulfilled. Matt. 23:34-39; Luke 21:20-24. See JERUSALEM.

(7) *From the Destruction of Jerusalem to the Present Time.*—The Jews were no longer a nation, but their religion remained unchanged, and retained a hostile attitude to Christianity. The people that prepared the way for the coming of the Messiah crucified the true Messiah, and wait in vain for a new Messiah. After the capture of Jerusalem the Jews were sold in large numbers into slavery, and scattered all over the Roman world. Many returned to the ruins of the Holy City. The emperor Claudius admitted them to citizenship, but they were very differently treated by successive emperors. In A. D. 135, under the emperor Hadrian, a fanatical impostor, Bar-cochba, announced himself in Palestine as the Messiah. An immense multitude hastened to his standard of revolt. The Romans, however, completely vanquished them. Jerusalem was again completely destroyed, and became a Roman colony under the name of *Ælia Capitolina*. The Jews were forbidden to enter it. The emperor Julian (A. D. 331-363), from hostility to Christianity, endeavored to rebuild the temple, but in vain. Since the downfall of the Western Roman Empire (A. D. 476) the Jews have had very varying fortunes under different masters, and much cruel persecution. They have spread themselves over all the earth, but have always remained separate and distinct. This remarkable fact is a plain indication of the hand of God, who will yet do great things for and with them. They are a standing proof of divine prophecy and a living argument for the truth of Christianity. For an account of their literary activity, see TALMUD.

The Jews by their talents and industry exert great influence among Christian nations. They have long been the great bankers of the world. The Rothschild family with its immense wealth has controlled the money-market. The Jews have furnished great scholars and statesmen. Neander, the Church historian, and Stahl, the jurist, were converted Jews; the great musician, Mendelssohn-Bartholdy, Lord Beaconsfield, Gambetta, Castelar, are of Jewish extraction. They have distinguished themselves in all the occupations except agriculture and manufactures. They are divided into orthodox, and liberal or reform Jews, who differ from each other as the Pharisees and Sadducees of old. The former prevail in Russia, Poland, and the East; the latter in Germany and America. Many of the Jews to-day are deists, or even atheists. The modern epoch is marked by the name of Moses Mendelssohn (died 1786), whose German translation of the Pentateuch was the groundwork of reform. The infidel Jews exert a pernicious influence on the German political press. The poet Heine was a Jew. In America they enjoy full liberty, which until recently had been denied them in Europe. They are also increasing of late in Jerusalem, where they are strictly orthodox, issue newspapers in the Hebrew language, and bewail every Friday at the foundation of the temple-wall the sins of their forefathers. The number of Jews in the world is estimated at 9,000,000, of whom 50,000 live in New York city, where they accumulate great wealth.

The last word of Christ and the apostle concerning this wonderful people—which, like the burning bush, are never consumed—is a word of promise and hope that their blindness will be removed, and that after the fulness of the Gentiles has come in “all Israel will be saved.” Rom. 11: 26.

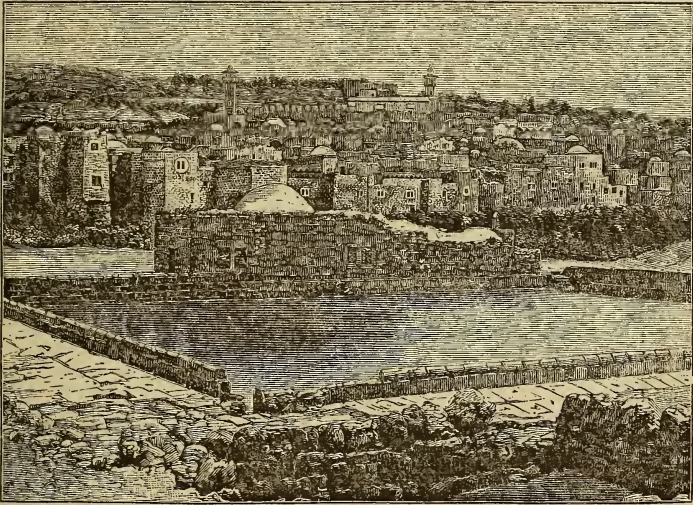
HEBREW OF THE HEBREWS, Phil. 3: 5, denotes that the individual so called had both a Hebrew father and mother—was one whose Hebrew extraction was perfect.

**HEBREWS, EPISTLE TO THE,** was written about the years 62 to 64 in Italy, 13: 24, and addressed to the believing Jews of Palestine and the East. The design of the author was not,

primarily, to make new converts or to console old ones, but to guard them against apostasy and to strengthen their faith by an exhibition of the evidence in favor of the pre-eminence of the religion of Christ over that of Moses. One gets the impression of peculiar temptations to apostasy or a weakening in the faith against which the Hebrew Christians are continually warned in the Epistle, ch. 2: 1; 4: 1, 14; 10: 23.

The Epistle at once exhibits the unity and the characteristic difference of the Old and the New Testament economy and revelation. Both were alike of divine origin, 1: 1, 2, but the former was imperfect and defective, chs. 8: 6, 7; 10: 1. This is proved by an extended consideration of the character of Christ, the Mediator of the new covenant, and of the mediators (Moses and Aaron) of the old covenant, and by a consideration of the prophecy of Jeremiah concerning a new covenant, ch. 10: 16, and its spiritual character, chs. 9, 10. In the comparison thus instituted we discover a marked contrast between the old and new covenants, so far as both their nature and their founders are concerned.

The Epistle exhibits the person of Christ, the Author of the new covenant, as superior in dignity to the angels, ch. 1, and proves it by the O. T. itself. Christ was the very brightness of God's glory and the express image of his person, ch. 1: 3. Therefore the conclusion is drawn that the revelation made by him is of greater authority than that made by angels, which was accepted, ch. 2: 2. He is then represented as of superior dignity to Moses, ch. 3: 3, and as our High Priest, ch. 3: 1, who belongs to the order of Melchisedek, ch. 5: 16; 7: 21. In order to perform the high-priestly functions, it was necessary for him to endure the sufferings and temptations incident to the humanity he intended to save, 2: 17; 4: 15; 12: 2, and to assume human nature, ch. 2: 14. He thus becomes the Author of salvation, ch. 5: 9, by the shedding of his blood, 2: 9; 9: 12. The superiority of his high priesthood is shown not only by his super-angelic nature, but in his freedom from sin, 4: 15; 7: 27. The Aaronic priests were sinful, 7: 28. Christ has thus purchased an eternal salvation for all who believe in him in a



View of Hebron from the South. (After Photograph by Bonfils.)



Mount Hermon, with Ruins of an Ancient Temple. (After Photograph by Good.)



special sense, ch. 7 : 25, and for every man, ch. 2 : 9. He has entered into the holy of holies, the divine presence, and is seated on the right hand of God, 10 : 12.

The latter part of the Epistle is taken up with practical exhortations and a profound definition and telling illustration of faith, ch. 11. The apostle thus establishes, by a remarkably clear and lucid argument, the divine yet temporary character of the old revelation and the super-eminent dignity of the High Priest, Christ, whose manifestation is "the better thing" which God has provided for us, 11 : 40. The Epistle corroborates the divine origin of the old covenant, and at the same time is calculated to reconcile the Jew to the destruction of his temple, the loss of his priesthood, the abolition of his sacrifices, the devastation of his country, and the extinction of his name, because it exhibits a nobler temple, a better priesthood, a more perfect sacrifice, a heavenly inheritance, and a more durable memorial.

The authorship of this anonymous Epistle is a matter of dispute; some ascribe it to Paul, who for special reasons concealed his name, others to Luke or Barnabas, or to Apollos. It was certainly inspired by the genius of Paul, and may have been written by him in Hebrew and translated or reproduced in its present Greek form by Luke or some other disciple of the great apostle of the Gentiles. This hypothesis would account for the difference of style as well as the unity of sentiment.

**HE'BRON** (*alliance*). 1. A son of Kohath, and therefore grandson of Levi. Ex. 6 : 18 ; Num. 3 : 19 ; 1 Chr. 6 : 2, 18 ; 23 : 12.

2. A name in the genealogical lists of the tribe of Judah, 1 Chr. 2 : 42, 43.

**HE'BRON** (*friendship*), an ancient town of Palestine, about 20 miles south of Jerusalem, and the same distance north of Beer-sheba; first called Kirjath-arba, or "city of Arba," the father of Anak. Josh. 21 : 11 ; 15 : 13, 14 ; Jud. 1 : 10. Some interpret the name to mean "a city of four," or as having four distinct quarters. It lies about 3000 feet above the level of the sea, and is one of the oldest towns in the world and mentioned before Damascus, Gen. 13 : 18 ; 15 : 2, and was built 7 years before Zoan, or Tanis, in Egypt, Num. 13 : 22.

*History*.—Hebron is named about 40 times in the O. T., but nowhere in the New. Abraham pitched his tent under the oaks of Mamre, near Hebron, Gen. 13 : 18, and he bought the cave of Machpelah, as a burial-place. 23 : 17–20. See MACHPELAH. Hebron was taken by Joshua, Josh. 10 : 36, 37 ; 12 : 10, and the region given to Caleb, Josh. 14 : 13 ; was rebuilt and made a Levitical city and a city of refuge, Josh. 20 : 7 ; 21 : 11 ; was the royal residence of David, 2 Sam. 2 : 1–14 ; 1 Kgs. 2 : 11 ; became the headquarters of the rebellious Absalom, 2 Sam. 15 : 10 ; was fortified by Rehobam and re-peopled after the Captivity. 2 Chr. 11 : 10 ; Neh. 11 : 25. Judas Macabæus re-captured it from the Edomites ; it was destroyed by the Romans ; for about 20 years it was the seat of a Latin bishopric, A. D. 1167–1187, but at the latter date it fell into the hands of Saladin, and has since been held by the Moslems. A pool is still shown over which tradition says that David hung the murderers of Ishbosheth, and the tomb of Abner and Ishbosheth is also pointed out within an Arab house.

*Present Condition*.—Hebron is in a narrow part of a valley and surrounded by fertile lands, vineyards, olive-groves, and almond and fig trees. The town has many spacious houses, built of stone, and numbers about 10,000 souls, including 500 Jews ; but there is not a single Christian family there. The city is divided into several quarters, in one of which is the great mosque, a massive structure, about 200 by 150 feet on the ground and nearly 50 feet high, with two minarets. This mosque is known to conceal the noted cave of Machpelah, the burial-place of Abraham, Isaac, and Jacob and their wives, except Rachel. The mosque is closed against visitors and guarded with the strictest care by the Moslems. Only a few times have Europeans been permitted to enter it—the Prince of Wales in 1862, the marquis of Bute in 1866, and the crown-prince of Prussia in 1869. These visitors were accompanied by Dean Stanley, Fergusson, Rosen, and others. Hebron is a hotbed of Moslem fanaticism.

About two miles west of the city, on the road toward Gaza, is the famous oak of Abraham, a majestic and venerable tree whose trunk measures 32 feet in cir-



cumference, and at the height of 19 feet it divides into four huge branches, forming a crown upwards of 275 feet in circumference. The tree is surrounded by a wall, and on the hill above it the Russians have built a fine hospice. A large terebinth or oak was shown there in the days of Josephus which, tradition says, "has continued since the creation of the world."—*Jewish War*, iv. 9, 7. For view of "Abraham's Oak," see under ABRAHAM.

The town carries on a brisk trade with the Bedouins, and manufactures waterskins from goats' hides, and pretty glass ornaments. Glass was made there early in the Middle Ages.

2. A city of Asher, Josh. 19:28; perhaps Abdon of Josh. 21:30; now 'Abdeh.

**HE'BRONITES, THE**, a family of Kohathite Levites descended from Hebron. Num. 3:27; 26:58; 1 Chr. 26:23.

**HEDGE**, Hos. 2:6. Travellers tell us that such hedges as are mentioned in this passage are often found in Eastern countries at this day, and that they are especially useful as defences against the incursions of the Arabs on horseback. The hedge is sometimes figuratively used to denote protection. Comp. Job 1:10.

**HEG'AI**, or **HE'GE**, a eunuch of the court of Ahasuerus, Esth. 2:3, 8, 15.

**HEIF'ER**, Hos. 10:11. The figurative allusions of the sacred writers to the wildness, sportiveness, and indocility of this animal, especially when well fed, are very striking. Jer. 43:20; 50:11; Hos. 4:16. In Isa. 15:5 allusion is probably made to the lowing of a heifer—a mournful sound that can be heard at a great distance; so should the lamentation of the Moabites be in the day of their visitation.

The heifer was used in sacrifice on a particular occasion, Num. 19:1-10; comp. Heb. 9:13, 14, the manner and design of which are fully stated in the passage cited.

**HEIR**. See INHERITANCE.

**HE'LAH** (*rust*), a wife of Ashur, 1 Chr. 4:5.

**HE'LAM** (*stronghold*), usually regarded as the place where David gained a victory over the Syrians, 2 Sam. 10:16, 17, and by some identified with *Al-manetha*, west of the Euphrates; but this is merely conjecture. The Latin Version

does not regard the word as a proper name, but renders it "army" or "host."

**HEL'BAH** (*fertile*), a city of Asher, Jud. 1:31, in the plain of Phœnicia; the same as Hebel. Rendered "the coast" in Josh. 19:29.

**HEL'BON** (*fertile*), a Syrian city celebrated for its wine, Eze. 27:18, and formerly identified with *Aleppo*, but later with *Helbôn*, in a wild glen high up in the Anti-Lebanon. This valley is celebrated for its fine grapes and vineyards. Robinson says "the wine of Helbon" is the best and most famous wine in the country, while Aleppo produces none of any special reputation.

**HEL'DAI** (*worldly*). 1. The chief of the twelfth division of David's forces, 1 Chr. 27:15.

2. One who returned from captivity, Zech. 6:10. In v. 14 his name is written Helem.

**HE'LEB** (*milk*), or **HE'LED** (*transient*), one of David's warriors. 2 Sam. 23:29; 1 Chr. 11:30.

**HE'LEK** (*portion*), the founder of the Helekites, a Manassite family, Num. 26:30.

**HE'LEM** (*hammer*). 1. An Asherite, 1 Chr. 7:35.

2. A name mentioned in Zech. 6:14.

**HE'LEPH** (*exchange*), a place on the borders of Naphtali, Josh. 19:33, and which Van de Velde proposes to identify with *Beitlif*; Clark, with the "white promontory" south of Tyre; but these are conjectural.

**HE'LEZ** (*loins?*). 1. One of David's "thirty." 2 Sam. 23:26; 1 Chr. 11:27; 28:10.

2. A Judite, 1 Chr. 2:39.

**HE'LI** (*elevation*), the father of Joseph, the husband of Mary, Luke 3:23. The same word as Eli.

**HEL'KAI** (*whose portion is Jehovah*), a priest in the days of Jehoiakim the high priest, Neh. 12:15.

**HEL'KATH** (*portion*), a Levitical city of Asher, Josh. 19:25; 21:31, and called Hukok in 1 Chr. 6:75; probably the modern *Yerka*, a village 7 miles north-west of Acre.

**HEL'KATH-HAZ'ZURIM** (*field of swords*), a place near Gibeon; so called from the deadly combat mentioned in 2 Sam. 2:13-17. Drake proposes to place it in the broad, smooth valley *el-Askar*.

**HELL.** 1. *The Old Testament.*—The Hebrew word for hell is *Sheol*, which corresponds to the Greek *Hades*, and means the under-world or the realm of the dead. It is derived by some from the root “to demand” (hence the “grasping” or “insatiable”), by others from the root “to make hollow” (comp. the German *Hölle* with *Höhle*), so as to mean the vast subterranean receptacle and resting-place of the dead. *Sheol* is variously translated in our English Bible by the terms “hell,” “pit,” and “grave.” In many places it is rightly translated “grave.” 1 Sam. 2:6; Job 14:13, etc. *Sheol* is represented as in the depths of the earth, Job 11:8; Prov. 9:18, dark, Isa. 38:10, all-devouring, Prov. 1:12, destitute of God’s presence, Ps. 88:10–12, a state of forgetfulness, Ps. 6:5, insatiable, Isa. 5:14, remorseless, Cant. 8:6, and a place of silence, Eccl. 9:10. The Hebrew notions about it were vague and indefinite. It was regarded as the place where worldly occupations, good or bad, did not enter. Eccl. 9:10; Job 3:13–20. It can by no means be made out that the term refers exclusively or definitely to infernal anguish. But it no less certainly represented terror and repulsiveness to the Hebrew mind.

2. *The New Testament.*—The two words translated “hell” are *Hades* and *Gehenna*. *Hades* occurs eleven times, and is once rendered “grave,” 1 Cor. 15:55; in all other places “hell.” It evidently does not refer to the ultimate abode of the impenitent and the final state of exclusion from God, but to the disembodied state between death and the final judgment of the Son of man, when he shall come in his glory, Matt. 16:27. After the crucifixion, our Lord descended into *hades*, Acts 2:27, and this is an article of the Apostles’ Creed, where, however, we use wrongly the word “hell.” It was in this realm that our Lord “preached to the spirits in prison,” 1 Pet. 3:19. See **HADES**.

The term *Gehenna*, which occurs twelve times, more nearly corresponds to our word “hell.” It signified primarily the valley of Hinnom or the deep, narrow valley south of Jerusalem which had been the seat of the worship of Moloch. Jer. 7:31; 2 Chr. 33:6; 2 Kgs. 23:10. It afterward was turned into a place for

the deposit of the filth and dead animals of the city. Hence this term was applied to the final state and abode of lost souls. Matt. 5:29; 10:28; 23:15; Jas. 3:6, etc. It is here that “their worm dieth not” and the “fire is not quenched,” Matt. 17:9. Into this realm the rebellious angels were cast, 2 Pet. 2:4 (where the word is a derivative from “Tartarus”). At the great day of judgment the cursed shall go away into this abode and receive the everlasting punishment. Matt. 25:46.

**HEL’LENISTS, THE**, were the Jews who had lost their strict and exclusive spirit by constant intercourse with the Gentiles, who habitually spoke Greek, and who read the Septuagint. They were much better qualified for the larger views of the gospel than were their Jewish brethren who lived in Palestine and spoke the Hebrew language. In the A. V. the term is rendered “Grecians.” Acts 6:1; 9:29; 11:20. They were not necessarily outside of Palestine. The class was formed by habits of thought quite as much as by language. The term must not be confounded with *Hellens*, who were native Greeks in religion as well as language.

**HELM’ET.** See **ARMOR**.

**HE’LON** (*strong*), father of Eliab, the chief of Zebulun. Num. 1:9; 2:7; 7:24, 29; 10:16.

**HELPS**, the translation in the A. V. of a word which occurs only in this place in the N. T., 1 Cor. 12:28. The “helps” are a gift of the Spirit. This gift doubtless comprehends the various duties of the deacons and deaconesses of the apostolic Church, especially the care of the poor and the sick. It is found also among the laity, especially the female portion, in all ages and all branches of Christendom.

**HELPS, THE**, used in the storm, Acts 27:17, were chains, cables, etc., which were passed under the keel of the vessel, in order to bind the planks together.

**HEM OF GARMENT.** See **CLOTHES**.

**HE’MAM** (*exterminating*), a son of Lotan, Gen. 36:22; called Homam in 1 Chr. 1:39.

**HE’MAN** (*trusty*). 1. A son of Zerach eminent for wisdom. 1 Chr. 2:6; 1 Kgs. 4:31.

2. Grandson of Samuel the prophet. 1 Chr. 6:33; 15:17, 19; 16:41, 42; 25:1, 4, 5, 6; 2 Chr. 5:12; 29:14; 35:15. Ps. 88 is attributed to him.

**HE'MATH** (*heat*), a person or place mentioned in 1 Chr. 2:55.

**HE'MATH** (*fortress*). 1 Chr. 13:5; Am. 6:14. See HAMATH.

**HEM'DAN** (*pleasant*), the eldest son of Dishon, Gen. 36:26; called Amran in 1 Chr. 1:41.

**HEM'LOCK**, Hos. 10:4. A well-known bitter and poisonous herb, a species of which is common in the United States. The word rendered "hemlock" in the above passage and in Am. 6:12 is elsewhere rendered "gall." The figurative use of it is explained by comparing the above passage with Deut. 29:18; Am. 5:7; Heb. 12:15. The evils of perverted judgment resemble the springing up of useless and poisonous plants where we look for and expect valuable and nutritious vegetation.

**HEN** (*favor*), a son of Zephaniah, Zech. 6:14.

**HEN**. The only place in which this word occurs is in our Lord's lament: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23:37; Luke 13:34. But hens must have been common barnyard fowls, as they are to-day in Syria, where they form a chief article of food. Hen's eggs are probably meant in Luke 11:12, and if so they were very abundant. The rabbinical prohibition to keep fowls in Jerusalem was probably never enforced. The cock is mentioned in connection with Peter's denial. See COCK-CROWING.

**HE'NA** (*troubling*), a city conquered by a king of Assyria, 2 Kgs. 18:34; 19:13; Isa. 37:13; believed to be Anak, on the Euphrates, 20 miles from the site of Babylon.

**HEN'ADAD** (*favor of Hadad*), the head of a Levitical family who were prominent in rebuilding the temple and repairing the wall. Ezr. 3:9; Neh. 3:18, 24; 10:9.

**HE'NOCH**, 1. 1 Chr. 1:3. See ENOCH.

2. 1 Chr. 1:33. See HANOCH.

**HE'PHER** (*a well*). 1. A Manassite. Num. 26:32, 33; 27:1; Josh. 17:2, 3.

2. A Judite, 1 Chr. 4:6.

3. One of David's warriors, 1 Chr. 11:36.

**HE'PHER** (*well, pit*), a district in Palestine, probably in Judah; possibly *el-Mesh-hed*; taken by Joshua, Josh. 12:17.

**HE'PHERITES, THE**, descendants of Hopher, 1. Num. 26:32.

**HEPH'ZIBAH** (*my delight is in her*). 1. The wife of Hezekiah, and mother of Manasseh, 2 Kgs. 21:1.

2. A symbolical name for restored Jerusalem, Isa. 62:4.

**HER'ALD**, one who makes a public and formal announcement. The only reference in the A. V. to this officer is in Dan. 3:4; but in the N. T. the familiarity of Paul with the Grecian games induced him to speak of the gospel-preachers as heralds; e. g. 1 Tim. 2:7; 2 Tim. 1:11. So Peter. 2 Pet. 2:5. See GAMES.

**HERB**, a plant which, in distinction from the shrub or tree, is without true woody tissue. Herbs die to the ground, if not entirely, during the dry Oriental summer. But those of them that are biennials or perennials revive with the fall rains or in the spring. Six Hebrew words are translated by the general term before us, five of them with unquestionable correctness. The word thus rendered in 2 Kgs. 4:39; Isa. 18:4; 26:19 involves the idea of *brightness*, and is perhaps some particular plant. If so, the most probable opinion is that it is colewort or some plant of the cabbage tribe. See GRASS.

**HERD, HERDS/MAN**. Nothing more strikingly brings out the contrast between the Egyptians and the Hebrews than their different estimation of the pursuit of cattle-raising. While the latter had large herds and flocks, and considered their possession and keep honorable, the former, quite as dependent upon them for food and labor, despised the herdsman as "an abomination," Gen. 46:34. By the influence of Joseph his brethren were made Pharaoh's chief herdsmen. Gen. 47:6. The patriarchs were great herdsmen. The occupation was not inconsistent with state honors; thus, Doeg, "the chiefest of the herdsmen," was high in Saul's favor, 1 Sam. 21:7. David's herdmas-

ters were among his chief officers of state. In Solomon's time, although commerce decreased its relative importance, the pursuit was still extensive. Eccl. 2:7; 1 Kgs. 4:23. "It must have suffered greatly from the inroads of the enemies to which the country, under the later kings of Judah and Israel, was exposed. Uzziah, however, 2 Chr. 26:10; and Hezekiah, 32:28, 29, resuming

command of the open country, revived it. Josiah also seems to have been rich in herds, 35:7-9. The prophet Amos at first followed this occupation, Am. 1:1; 7:14."

The wealth of the Jews at all times consisted largely of cattle. The territory of the tribes across the Jordan was particularly adapted for grazing-purposes. West of the river the principal



Egyptian Herdsmen treating sick Animals. (After Wilkinson.)

feeding-grounds were Sharon, 1 Chr. 27:29, the Carmel, 1 Sam. 25:2, and Dothan, Gen. 37:17; but doubtless all the uncultivated lands were used for this purpose. But for food they did not use, as we do, full-grown beeves, but killed the calves. Fattening for beef is indeed not practised in the East. The oxen were broken for service in the third year, Isa. 15:5. When the heat had dried up all the pasture, then the oxen were stalled, Hab. 3:17. Hence the figure "a stalled ox" for stately magnificence, which is used in Prov. 15:17. "Calves of the stall" were watchfully cared for, Mal. 4:2. Cattle feed upon foliage as well as upon grass, Ps. 50:10. A mixture of various grains, as also chopped straw, is fed when the pasture gives out. See Job 6:5, "fodder;" Isa. 30:24, "provender;" Gen. 24:25; Isa. 11:7; 65:25. See AGRICULTURE. OX.

**HER'ES** (*sun*). 1. Mount Heres, Jud. 1:35; possibly the same as Ir-she-mesh; perhaps at *Kefr Hâris*.

2. Heres, Isa. 19:18 (margin), but the text reads "city of destruction." Calvin did not regard it as a proper name; Poole regards it as an Egyptian city inhabited by the Jews.

**HER'ESH** (*artificer*), a Levite, 1 Chr. 9:15.

**HER'ESY**, Acts 24:14. This term, as generally used by the sacred

writers, implies no judgment respecting the truth or error of the peculiar tenets but signifies a party or division. It is derived from a word meaning "to choose." The Pharisees, Acts 15:5; 26:5, and the Sadducees, Acts 5:17, as well as the Nazarenes, Acts 24:5, 12, 14, were denominated *heresies*. In these passages the word is translated "sects." In Acts 24:14, where Paul speaks of the Christian religion as "the way which they call heresy," he undoubtedly means to imply that the Christian organization was not a separation from the O. T. Church, but the true Church itself. In 1 Cor. 11:19; Gal. 5:20, and 2 Pet. 2:1 heresies are referred to in connection with the apostolic Church, and in the last two cases the implication is that they are departures from the fundamental truth of the gospel, and to be condemned. Early in the history of the Christian Church the word acquired the signification it now has, of a departure from the fundamentals of gospel truth.

**HER'MAS** (*of Mercury*, the god of gain, and the messenger of the gods), a Roman Christian whom Paul greets, Rom. 16:14. Some of the fathers attributed to him the book called "The Shepherd of Hermas," a sort of *Pilgrim's Progress*, consisting of three parts: the first has 4 visions; the second, 12 spiritual precepts; the third,



10 similitudes, each setting forth some truth.

**HER'MES** (*Mercury*), according to tradition, one of the Seventy, and afterward bishop of Dalmatia, Rom. 16:14.

**HERMOG'ENES** (*begotten of Mercury*), one who forsook Paul. 2 Tim. 1:15.

**HER'MON** (*prominent summit, peak*, or perhaps from a root signifying "unapproachable" or "holy;" by the Sidonians *Sirion*, "to glitter," and by the Amorites *Sheuir*, and by the Hebrews *Sion*, Deut. 4:48; Ps. 133:3), the high southern part of Anti-Libanus, about 40 miles east of north of the Sea of Galilee, and 30 miles south of west of Damascus, and now called *Jebel-esh-Sheikh*, or "the chief mountain." It has three peaks or summits, hence called "the Hermons;" incorrectly rendered "the Hermonites," Ps. 42:6. Hermon was the northern limit of the territory of Israel beyond the Jordan, Deut. 3:8; 4:48; Josh. 11:3, 17; 13:11. Hermon and Tabor are the representatives of all the mountains of the Promised Land, Ps. 89:12; 42:6; 133:3. Some of the names of Hermon may refer to different peaks of the mountain, Deut. 3:9; Song Sol. 4:8; 1 Chr. 5:23. Hermon rises to an elevation of 9000 feet above the Mediterranean. The top is partially crowned with snow, or rather ice, during the whole year, which, however, lies only in the ravines, and thus presents at a distance the appearance of radiant stripes around and below the summit. The high ridge *Jebel-ed-Duhy*, on the north of the valley of Jezreel, is sometimes called the Little Hermon, but *Jebel-esh-Sheikh* is the true and only Hermon of the Scriptures. See cut p. 371.

*Physical Features.*—Schaff calls Hermon "the Mont Blanc of Palestine." The mountain constitutes a part of the great Anti-Lebanon range, running from northeast to south-west for over 30 miles. Its rock-formation is hard limestone, covered at places with soft chalk, while basalt appears in some spurs. The top of the mountain may be described as consisting of three peaks or summits, of which two are approximately north and south, about 400 yards apart, and of almost equal height, being joined by a flat plateau depressed in the middle.

The third peak, 600 yards to the west, is about 100 feet lower, and divided by a valley-head from the former. This is called *El Mutabkhiyat*, "place of cooking." The two principal peaks are each 9033 feet above the level of the sea and 11,000 feet above the Ghor or Jordan depression. No ruins are found, except on the southern peak, where is a hollow bounded by an oval enclosure of stones well hewn. At its southern end is a *sacellum*, or temple, nearly destroyed.—See *Our Work in Palestine*, p. 245. In winter the snow extends down the mountain-side for about 5000 feet; it melts as summer advances, until in September only a little is left in the crevices and shaded hollows. In November the snow begins to cover the mountain again. Hence the best time for the ascent is from June to early autumn. Bears are frequently seen on Mount Hermon, and foxes, wolves, and various kinds of game abound. Porter describes the sides and top of Hermon as the acme of barren desolation; but Tristram, visiting it at a different season, found "many boreal forms of life both in fauna and flora," and from Hermon added 50 species to his catalogue of plants.—See Tristram, *Land of Israel*, p. 613. The view from the summit is one of vast extent, embracing a great part of the Holy Land, "which lies far below, spread out like a gigantic relief-map." The traveller may look down upon Sidon, Tyre, the Mediterranean, Mount Carmel, Gerizin, the hills about Jerusalem and the Dead Sea, Gilead and Nebo, the Jordan Valley, Gennesaret, Damascus, Lebanon, etc.

*Bible History.*—Mount Hermon was a great landmark to the Israelites, as it marked their north-eastern boundary. Deut. 3:8; Josh. 12:1. Joshua extended his conquest nearly to that point, Josh. 11:17. The Hebrews extolled its majestic height, Ps. 89:12, and its copious dew, Ps. 133:4. Modern travellers note the abundant dews, which drench everything, and from which tents afford small protection. These abundant dews are accounted for by the fact that in the daytime the hot air comes streaming up the Ghor from Lake Huleh, while Hermon arrests the moisture and deposits it congealed at night.

Hermon is not mentioned in the N. T.,

but it is probably the site of the transfiguration of Christ, Matt. 17; Mark 9, and answers the description of "a high mountain apart." Conder notes it as a curious observation that "on the summit of Hermon there is often a sudden accumulation of cloud, as quickly again dispersed, often visible when the remainder of the atmosphere is perfectly clear. . . . We cannot fail to be reminded in this phenomenon of 'the cloud that overshadowed' the apostles." Cæsarea Philippi, where Christ was just before the transfiguration, is at the foot of Hermon, and there are several retired places on the mountain-side where it might well have occurred. It fits into the points of the narrative in the Gospels far better than Tabor, where the monastic tradition (Greek and Latin) locates this wonderful event. See TABOR.

**HER/MONITES, THE**, properly "the Hermons," referring to the three peaks of Hermon, Ps. 42:6, 7.

**HER'OD.** 1. Herod the Great, king of Judæa, B. C. 40-B. C. 4. In his reign Christ was born, Matt. 2:1-18. He was a man of unusual executive ability, of iron will, of consummate shrewdness and cunning, but of violent pas-



Bronze Coin of Herod the Great.

sions, and cruel and unscrupulous in the choice of means to accomplish his designs. He was by descent an Idumæan and the son of Antipater, who had been appointed by Julius Cæsar procurator of Judæa, B. C. 47. At the age of 25, Herod was made governor of Galilee, subsequently appointed tetrarch of Judæa by Antony, B. C. 40, and afterward, by the Roman senate, king of Judæa. He was obliged to fight for his kingdom, and with the aid of the Romans wrested it out of the hands of his enemies. Antigonus, the high priest, and the last representative of the Asmonæan family in that office, was taken and executed, A. D. 37.

Herod's reign was in one sense a most brilliant one. Following the example of the Roman emperor Augustus, he lavished vast sums of money on public works. He founded and built a beautiful city on the coast, which he named, after his royal master, Cæsarea. He also rebuilt the city of Samaria, which had been completely destroyed, B. C. 109, and gave it the new appellation Sebaste. In Jerusalem and its vicinity he erected a theatre and an amphitheatre, and on the borders of his kingdom built some strong fortresses, as Herodeion. His magnificence, however, did not confine itself to his own kingdom, but overleaping its boundaries founded temples in various parts of the Roman empire. But the most important building to which Herod gave his money was the temple at Jerusalem. Out of deference to the prejudices of the Jewish people he engaged 1000 priests to work upon the temple itself, while hundreds of other workmen were employed upon the other parts. The work was begun B. C. 20, and continued long after his death. John 2:20. While, by a shrewd respect for the prejudices of his subjects, Herod flattered them into periodical displays of contentment, he was not a popular sovereign. He was, after all, a foreigner, and the Hebrew people could not become reconciled to his dominion and that of Cæsar. In many ways he offended them, as by the introduction of the theatre and of games after the model of the Grecian games.

In his family life Herod displayed the most cruel and barbarous nature. He had ten wives and several sons; and in reference to his conduct toward them Augustus made the remark, "I would rather be his swine than his son." He committed the most revolting murders amongst his nearest kin. Among the victims of his rage and suspicion were the brother, grandfather (Hyrcanus, B. C. 30), and mother of Mariamne, his wife, Mariamne herself, B. C. 29, his two sons by her, Aristobulus and Alexander, B. C. 7, and his son by Doris, Antipater, only a few days before his death. To this frightful list must be added the innocent children of Bethlehem, whom he had murdered in the hope to thus do away with Jesus, Matt. 2:16. When he was dying he ordered

that the chief men of all the cities of Judæa should be killed, in order that there might be some mourning at his death.

After a long reign of 37 years, Herod died a miserable death in Jericho. His feet swelled, and his bowels became the victim of ulcers which gave him intense pain. He removed to Callirhoe, on the other side of the Jordan, hoping to get relief in the baths. All was of no avail, and he died, nearly 70 years of age, and unregretted by his family, much less by his subjects.

The wise men of the East had an audience with Herod on their arrival in Jerusalem, and, alarmed by their interest in One "born King of the Jews," he took the precautions which cunning could suggest, and cruelty execute to do away with his rival, Matt. 2:8, 16.

2. HEROD ANTIPAS, tetrarch of Galilee and Peræa, Luke 3:1, B. C. 4-A. D. 39. He was the second son of Herod by his fourth wife, Malthace. Like his father, he was ambitious and fond of ostentation. Our Lord refers to his cunning when he terms him "that fox," Luke 13:32. He also lavished large sums of money on public works, and built Tiberias, so called after the Roman emperor Tiberius. Induced thereto by his wife, Herodias, he went to Rome to secure the title of king. Charged, however, with crimes, he was deposed from his office by Caligula, and banished to Lyons.

Herod Antipas is mentioned at least five times in the N. T. He is brought the most prominently forward in the history of John the Baptist. The prophet denounced the adulterous relation in which he was living with Herodias, the legal wife of Herod Philip (not the tetrarch Philip, who married Salome), his brother. Herod listened with pleasure to John, but, instigated by his wife, he put him in prison, and in obedience to a rash oath to Salome, although with hesitating will, had him beheaded, Mark 6:16-28. Herod was also one of the judges before whom our Lord appeared at his trial. He happened to be at Jerusalem for the feast of the Passover, and Pilate sent Christ to him, as he was a Galilean. Herod was very desirous to see Jesus, having heard of him before, Mark 6:14, and asked many questions,

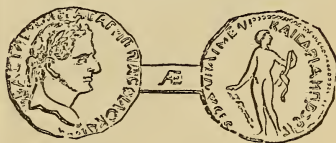
none of which, however, were answered, Luke 23:7-12. This incident is again referred to Acts 4:27. From the Gospels we get his character as a votary of pleasure and debauchery, Mark 6:22; superstitious, Mark 6:16; and cunning, Luke 13:32.

3. ARCHELAUS, B. C. 4-A. D. 6, ethnarch of Judæa, Samaria, and Idumæa. He was the son of Herod by Malthace, and elder brother of Antipas. Herod the Great, his father, left the "kingdom" to him, but Augustus refused to ratify the will, and put him off with the inferior title ethnarch. He was tyrannical toward his subjects and regardless of their prejudices, marrying his step-brother's wife, Glaphyra, in violation of the Mosaic Law. He was accused, and, cited to appear at Rome, was deposed from his office and banished to Vienne in Gaul. There is only one mention of Archelaus in the N. T., Matt. 2:22.

4. PHILIP, tetrarch of Gaulonitis, Auranitis, etc., B. C. 4-A. D. 34. He was the son of Herod the Great by his fifth wife, Cleopatra, but unlike the rest of his family was distinguished for justice and moderation. He married his niece Salome, the daughter of Herodias and his brother Herod (Philip), who was the young woman that danced before Herod Antipas. Philip is referred to once in the N. T., Luke 3:1.

5. HEROD PHILIP was the son of Herod the Great and Mariamne, the daughter of Simon the high priest. He was the first husband of Herodias, and is called Philip in Mark 6:17. He seems to have occupied a private station.

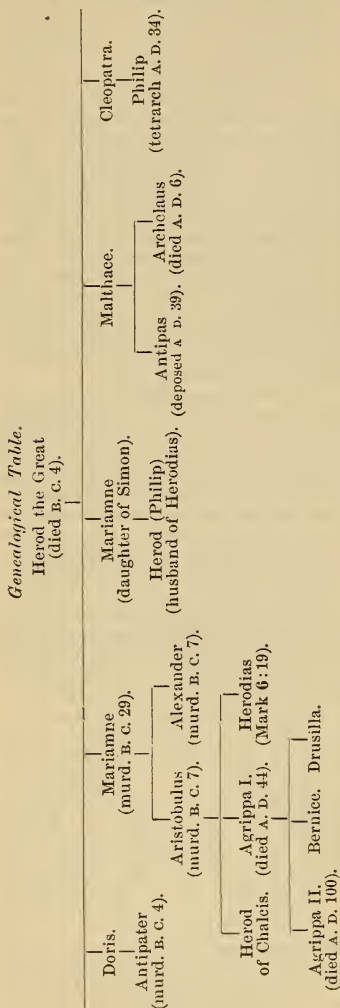
6. HEROD AGRIPPA I., king, A. D. 37-44, first of the tetrarchy of Philip and Ly-



Coin of Herod Agrippa I.

sanias, and finally of a dominion equal in extent to that of Herod the Great. He was the grandson of Herod the Great, and son of Aristobulus (murdered B. C. 7). Educated at Rome and thrown into prison by Tiberius, he gained the favor of the emperor Caligula, who made

him king. He observed the ceremonial of the Pharisees and affected piety. As the representative of the Jewish spirit,



he persecuted the apostles, beheaded James, and sought to execute Peter, Acts 12: 1-19.

7. **HEROD AGRIPPA II.**, A. D. 50-100, king of the tetrarchies formerly under Philip and Lysanias. He was the brother of Bernice and Drusilla. Paul appeared before him and narrated the history of his conversion. His words in answer to Paul's question have become proverbial: "Almost thou persuadest me to be a Christian," Acts 26: 28.

**HERO'DIANS**, a Jewish political party, originating probably in devotion toward the Roman emperor and Herod, his deputy, Matt. 22: 16. They were the court-party and submitted willingly to the government of Rome, and were thus at the opposite pole from the Pharisees. It may be that some of them were among those who regarded Herod as the Messiah. They coalesced with the Pharisees in the attempt to destroy Christ, Mark 3: 6; Matt. 22: 16, and are probably referred to in the expression "leaven of Herod," Mark 8: 15.

**HERO'DIAS**, the granddaughter of Herod the Great, and mother of Salome, Matt. 14: 3. She first married her uncle, Herod Philip, and afterward Herod Antipas, another uncle, and that too during her first husband's lifetime. For this unlawful and scandalous connection John the Baptist faithfully reproved the parties, and his fidelity cost him his life, Matt. 14: 3-10. When her husband, Antipas, was banished to Lyons, she shared his banishment with him.

**HERO'DION**, a "kinsman" of Paul, whom he greets, Rom. 16: 11.

**HER'ON**. Lev. 11: 19; Deut. 14: 18. At least seven species of heron are found in Palestine. These well-known birds frequent marshes and rivers, in which their long legs fit them to wade, and from which they obtain their food of fish, frogs, and insects. Most critics hold that the bird of the above references was not the heron, but Tristram, one of the latest and best, sustains the reading of the A. V.

**HE'SED** (*kindness*), the father of one of Solomon's commissariat officers, 1 Kgs. 4: 10.

**HESH'BON** (*reason, device*), a city originally belonging to the Moabites, but taken by Sihon, king of the Amorites, and made his capital; captured and occupied by the Israelites, Num. 21: 25, 26; situated on the boundary



between Reuben and Gad; rebuilt by Reuben and made a Levitical city, then being territorially a Gadite city. Num. 32:3, 37; Deut. 1:4; 2:24-30; 3:2, 6; 4:46; 29:7; Josh. 9:10; 12:2, 5; 13:10-27; 21:39; Jud. 11:19, 26; 1 Chr. 6:81. In later times the Moabites regained possession of Heshbon, so that it is mentioned as a Moabitish town in the prophetic denunciations against that people, Isa. 15:4; 16:8, 9; Jer. 48:2, 34, 45; 49:3.

The ruins of the city still exist some 15 miles east of the northern end of the Dead Sea, on the great table-land of Moab. A small hill rises 200 feet above the general level, and upon this is Heshbon, now called *Hesbân*. The whole city must have had a circuit of about a mile. The hill is described as "one heap of shapeless ruin." "Jewish stones, Roman arches, Doric pillars, and Saracenic arches are all strangely mingled."—See Tristram, *Land of Israel*, p. 544. The site was admirably adapted for the capital of a warlike people. It was the key both to the plain of the Jordan and to the mountains of Gilead. East of the city are the remains of water-courses and an enormous cistern, or "fish-pond," which illustrates Cant. 7:4.

**HESH'UN** (*fertility*), a town named with others as lying in the south of Judah, Josh. 15:27. Wilton connects it with Husham, an Edomite king, Gen. 36:34, 35, and with 'Ain Hasb, perhaps Hashmonah of Num. 33:29, 30, but Conder identifies Heshmon with a site called *el-Meshush* ("the pits"), which has two wells and is on the road from Beer-sheba to Moladah.

**HES'RON, HES'RONITES.** See HEZRON, HEZRONITES.

**HETH** (*terror*), one of the sons of Canaan, of the family of Ham, and progenitor of the Hittites. Gen. 10:15; 23:3, 5, 7, 10, 16, 18, 20; 25:10; 27:46; 49:32; 1 Chr. 1:13. See HITTITES.

**HETH'LOH** (*hiding-place*), the name of a place on the northern border of Palestine, Ezr. 47:15; 48:1. In all probability the "way of Hethlon" is the pass at the northern end of Lebanon, and is thus identical with "the entrance of Hamath" in Num. 34:8. See HAMATH.

**HEZ'EKI** (*strong*), a Benjamite, 1 Chr. 8:17.

**HEZEKIAH** (*strength of Jehovah*).

1. A distinguished king of Judah, the son and successor of the apostate Ahaz. He ascended the throne B. C. 726, at the age of 25, and ruled 29 years, till B. C. 697. He was one of the three best kings of Judah, and an eminently godly man. 2 Kgs. 18:5; 2 Chr. 29:2. He restored the Mosaic institutions to honor. He accomplished the abolition of idol-worship in his kingdom, 2 Kgs. 18:4, 22, and tore down the high places, which had been dedicated to idolatry. He also broke in pieces the brazen serpent of Moses, which had become the object of idolatrous regard, 2 Kgs. 18:4. During his reign the temple was repaired, 2 Chr. 29:3 *sqq.*, and the Passover celebrated with festivities that had not been equalled for magnificence and solemnity since the days of Solomon and David, 2 Chr. 30:26. A proclamation was sent from Dan to Beer-sheba inviting the tribes to come to Jerusalem to keep the Passover, 2 Chr. 30:5, and as a result of the convocation a national religious zeal broke out, 2 Chr. 31:1. Another illustration of Hezekiah's godly zeal in the cause of religion is found in the high esteem in which he held Isaiah the prophet, whom he frequently consulted, 2 Kgs. 19:3; Isa. 37:2.

The *political career* of Hezekiah was an active one. He warred against the Philistines, and regained what his father had lost, 2 Kgs. 18:8. He rebelled against the domination of Assyria, 2 Kgs. 18:7. In the fourteenth year of his reign Sennacherib invaded his kingdom with an immense army. Rabshakeh was sent out in advance, and endeavored to intimidate Hezekiah into submission, and insolently insulted him under the walls, 2 Kgs. 18:19 *sqq.* Hezekiah had recourse to Isaiah, who gave assurance of the assistance of the Lord, 2 Kgs. 19:6. The prediction came true, and by a sudden judgment of the Almighty the Assyrian host was decimated and put to flight, 2 Kgs. 19:35. This event is referred to by the three historians of Hezekiah's reign as a supernatural event. 2 Kgs. 19:35; 2 Chr. 32:21; Isa. 37:36. Hezekiah formed an alliance with Egypt, 2 Kgs. 18:21, and was rich and prosperous. 2 Kgs. 18:7; 2 Chr. 32:27-29.

In the events of his *private life*, one

is noted of peculiar significance. The king became sick unto death, and Isaiah uttered his doom in the words, "Thou shalt die, and not live," 2 Kgs. 20:1. Turning his face to the wall, he lamented the event and prayed God to avert it. Isaiah, passing out into the court, was checked by the word of the Lord, and commanded to return and to announce the prolongation of the king's life 15 years, 2 Kgs. 20:5. As a sign of the cure the dial was made to go back ten degrees, 2 Kgs. 20:10. Another event of note in Hezekiah's life was the punishment pronounced upon his house by Isaiah, 2 Kgs. 20:17, for the display he made of his riches to the messengers of the king of Babylon, who had come to congratulate him upon his recovery. Hezekiah died in honor and was buried in the "highest of the sepulchres of the sons of David," 2 Chr. 32:33.

2. A descendant of the royal house of Judah, 1 Chr. 3:23.

3. Ezr. 2:16; Neh. 7:21. See ATER.

**HE'ZION** (*sight*), grandfather of Benhadad, and king of Aram (Syria), 1 Kgs. 15:18.

**HE'ZIR** (*a swine*). 1. A priestly chief, 1 Chr. 24:15.

2. One who sealed the covenant, Neh. 10:20.

**HEZ'RAI** (*enclosed*), one of David's warriors, 2 Sam. 23:35; called Hezro in 1 Chr. 11:37.

**HEZ'RON**. 1. A son of Reuben. Gen. 46:9; Ex. 6:14; 1 Chr. 5:3.

2. A son of Phares. Gen. 46:12; Ruth 4:18; 1 Chr. 2:9.

**HEZ'RON**, Josh. 15:25. See HAZOR, 4.

**HEZ'RONITES, THE**. 1, 2. Two families in Reuben and Judah, Num. 26:6, 21.

**HID'DAI** (*joyful*), one of David's warriors, 2 Sam. 23:30; in 1 Chr. 11:52 called Hurai.

**HID'DEKEL** (*rapid Tigris*), a celebrated river of western Asia, the third of the rivers which issued from the garden of Eden. It is said to flow east to Assyria, Gen. 2:14; Dan. 10:4; is called in the ancient Zend language Teger ("stream"), whence the name "Tigris." Like its twin river, the Euphrates, it has in the Armenian territory numerous sources. The western branches, which

form the principal stream, spring from the southern slope of the Anti-Taurus, at no great distance from the sources of the Araxes, the Euphrates, and the Halys, and form a junction not far from Diarbekir. The eastern branch is formed by the union of several streams having their sources in the districts of Mukus and Shattak, and farther eastward, in the mountains of Kurdistan. The eastern and western branches of the Tigris unite at Tilleh, whence the river rushes through a long, narrow, and deep gorge to the low country of Assyria. At Mosul, opposite the site of Nineveh, the river is about 300 feet wide, and when swollen by rains or the melting of the mountain snows becomes impetuous, flooding the lower country, and sometimes destroying the bridges of boats. The river receives several important tributaries, and between Mosul and Baghdad passes over several ledges of limestone rocks, which form rapids of greater or less importance. In the latter part of its course it averages 600 feet in width, frequently 15 or 20 feet in depth, and during a sudden rise flows about 5 miles an hour; but in passing over the alluvial plain, the current is often less than 1 mile an hour. At Kur-nah the Euphrates and the Tigris unite; the combined stream receives the name of *Shat-el-Arab*, which, after a course of about 120 miles, falls into the Persian Gulf. The whole course of the Tigris to its junction with the Euphrates is about 1146 miles. The Tigris is navigable for vessels drawing from 3 to 4 feet of water, from the Persian Gulf almost as far as Tekrit, a distance of nearly 600 miles. There is an active commerce along the river between Basrah and Baghdad by means of the large country-boats, which go in fleets; above the latter city it is chiefly carried on by rafts from Mosul. The Euphrates expedition ascended the Tigris to beyond Dokhalah, and the Euphrates steamer passed from the Euphrates to the Tigris by the ancient canal, which leaves the former several miles below Hit, and enters the latter a short way below Baghdad. The banks of the Tigris, on which stood Nineveh and other populous cities once the seats of high culture and the residence of mighty kings, are now covered with mounds and ruins, the relics of ancient greatness.

There is scarcely one permanent settlement on the banks of the Tigris from Jezivah to the immediate vicinity of Baghdad, with the exception of Mosul and Tekrit. See ASSYRIA, EUPHRATES, and TIGRIS.

**H'EL** (*God lives*), a Bethelite who rebuilt Jericho in the reign of Ahab, and in whom Joshua's curse, Josh. 6 : 26, was fulfilled, 1 Kgs. 16 : 34.

**HIERAP'OLIS** (*sacred city*), a city in Proconsular Asia, Col. 4 : 13, near the river Lycus, and in sight of Laodicea, which was about 5 miles to the south. It stood on a high bluff, with a high mountain behind it. In the city was the famous temple of Pluto, remains of which are still to be seen. The ruins of the city are extensive, among which are the remains of temples, churches, a triumphal arch, a theatre, gymnasium, baths, and highly-ornamented sarcophagi. Hierapolis was celebrated for its warm springs, which hold in solution carbonate of lime, depositing incrustations on anything with which the waters come in contact. It is now called *Pambouk Kelessi*.

**HIGGA'ION**, a term occurring three times, Ps. 9 : 16; Ps. 19 : 14 (translated "meditation"), and Ps. 92 : 3 (translated "solemn sound"). It probably was originally a musical term which acquired the additional signification of solemn thought or meditation.

**HIGH PLACES.** The notion of heaven as the dwelling-place of God led naturally to the thought that the higher one rose above the level ground the nearer one came to God. This deduction lay at the base of the systematic use of hills and mountain-tops for religious worship. Trojans sacrificed to Zeus (Jupiter) on Mount Ida; Greeks, Persians, Germans, and many other nations followed the custom. We are therefore prepared to find the Bible containing notices of the "high places," as these altars were called. The patriarchs offered their sacrifices wherever they pitched their tents, Gen. 12 : 7, 8; 26 : 25; 28 : 18, but even they sometimes sacrificed upon the mountains. Gen. 22 : 2; 31 : 54. The Moabites, Num. 22 : 41; 23 : 14, 28; Isa. 15 : 2; Jer. 48 : 35, and the Canaanites, Num. 33 : 52; Deut. 12 : 2, are often mentioned in the Bible as habitual sac-

rificers upon the high places. But not only these idolaters, but Moses also—although it might seem to be an imitation of the heathen—at the command of God or of his own accord, chose the mountains for religious purposes. Ex. 17 : 15; Num. 20 : 25. It will be remembered that the first altar erected to Jehovah in the Holy Land was upon Mount Ebal. Deut. 27 : 5; Josh. 8 : 30. The Israelites found that all prominent points had been consecrated by the former inhabitants for idol-worship, and they used the same localities in the Jehovah-worship. There was, however, an express direction given in respect to selecting places of worship. Deut. 12 : 11–14. But their course, (though in the beginning innocent) was a fatal snare. It was perhaps impossible to worship Jehovah purely amidst the suggestions of the former impurity which those high places called up, so in the books of Moses we find strict commands to destroy them. Lev. 26 : 30; Num. 33 : 52; Deut. 33 : 29. Israel is directed to repair unto the one altar of burnt-offering. Deut. 12 : 5, 6; 16 : 21. But on the other hand, an earlier law, Ex. 20 : 24 ff., gave the people directions how to build altars, as if there might be really more than one. And it is certain that the Deuteronomic regulation was violated, at least in letter, for Gideon, Jud. 6 : 25, 26, Samuel at Mizpeh, 1 Sam. 7 : 10, at an unnamed high place, 9 : 12, and at Bethlehem, 16 : 5; Saul at Gilgal, 13 : 9, David, 1 Chr. 21 : 26, Elijah on Mount Carmel, 1 Kgs. 18 : 30, and other prophets, 1 Sam. 10 : 5, offered sacrifices away from the tabernacle, and even upon high places. To account for this strange anomaly some suggest that the command already alluded to was "*prospective*," and was not to come into force until such time as the tribes were settled in the Promised Land, and had rest from all their neighbors round about." Others plead the inconvenience, or in all probability at times the impossibility, of coming up to Jerusalem, as an excuse. But it should be borne in mind that in the above-mentioned incidents there was either a divine command or a divine sanction. The Rabbins declare that for the greater part of the time before the building of the temple it was allowable to offer sacrifices upon the high places. 2 Sam. 15 :



32; cf. 1 Kgs. 3 : 2. Whatever may be the explanation, the worship on the high places gratified a popular demand, and God did not punish them for this violation of the command in Deuteronomy. Elijah, indeed, complains because so many altars of Jehovah were thrown down, 1 Kgs. 19 : 10. They formed local centres of religion; indeed, there is a resemblance in this respect between them and the synagogues. Solomon, however, took a step downward in this matter. He gave the sanction of his example to the erection of high places, not only for Jehovah, but for heathen divinities, 1 Kgs. 11 : 7, 8. The idolatry of the capital found imitators. When Jeroboam would strengthen himself against the attraction of Jerusalem, he erected calves at the high places of Dan and Bethel, 1 Kgs. 12 : 29-31. From that time the Jews of the northern kingdom used the high places as places of worship, both of Jehovah and of false gods. In Judah the worship of Jehovah on the high places continued. Even the pious kings—Asa, 1 Kgs. 15 : 14, Jehoshaphat, 22 : 43, Jehoash, 2 Kgs. 12 : 3, Amaziah, 14 : 4, Azariah, 15 : 4, Jotham, 15 : 35—made no attempt to remove it, although their failure to do so constitutes a stock charge against them by the writers of the books of the Kings. But in Chronicles, Asa and Jehoshaphat, 2 Chr. 14 : 3; 17 : 6; 20 : 33, are both stated to *have* taken away the high places. The discrepancy is removed by supposing these kings really did remove the high places used for idolatrous worship, but found themselves unable to remove those dedicated to Jehovah. Meanwhile, the prophets, among whom were Amos, 7 : 9; Hosca, 10 : 8, and Micah, 1 : 5, lifted up their denunciations against the practice. At last Hezekiah set himself vigorously against the high places, 2 Kgs. 18 : 4. But it was reserved to Josiah to uproot the evil. The nation, under the recently-discovered book of the Law (Deuteronomy), for the first time, perhaps, realized how sinful their practice had been, and therefore joined the king in destroying all traces of it, 2 Kgs. 23 : 5. After the time of Josiah there is no mention of Jehovistic high places, although the later prophets speak of idolatrous high places. Jer. 17 : 3; Eze. 6 : 6.

The high places had their particular priests. 1 Kgs. 12 : 31; 2 Kgs. 17 : 32; 23 : 8 ff. The worship thereat consisted both in sacrifices and offerings. Upon them was an altar, which is distinguished from the high place, 2 Kgs. 23 : 15, and about them, in some cases at least, a structure called the "house of the high place." 1 Kgs. 12 : 31; 13 : 32; 2 Kgs. 23 : 19. This gave them a temple-like appearance. The word for "high place" was occasionally transferred to such a temple or shrine, and therefore a "high place" in a *valley*, Jer. 7 : 31, or in the city's streets is spoken of. Eze. 16 : 31.

**HIGH' PRIEST**, the head of the Jewish priesthood, Lev. 21 : 10. Aaron was the first to hold the office, Ex. 28 : 1, and his descendants filled it after him. Eleazar was his immediate successor, Num. 3 : 32; 20 : 28; Deut. 10 : 6, and the priesthood remained in his family till Eli, 1 Chr. 24 : 3, 6, who was of the house of Ithamar.

The *office* of the high priest was originally held for life. This rule was disregarded by Solomon, who appointed Zadok and deposed Abiathar, 1 Kgs. 2 : 35, because he had espoused the cause of Adonijah, 1 Kgs. 1 : 7, 25.

In the years succeeding the close of the canon the office became a tool in the hands of the rulers of the land. Herod particularly and his successors disregarded the tradition of the Jews on this point. This people, who held the office so sacred, now often begged their rulers to remove the incumbents, who were parasites of the throne. Herod appointed no less than five high priests himself, and one of them, Simon, as the price of his daughter in marriage. We consequently read in the N. T. of several high priests living at the same time, and Annas and Caiaphas are particularly mentioned, Luke 3 : 2.

The services of consecration were prolonged, lasting 7 days, Ex. 29 : 35, and elaborate. They consisted of sacrifices, Ex. 29 : 9; of anointing with oil, Ex. 29 : 7; 30 : 22-33; Lev. 21 : 10; and of putting on of garments, Ex. 29 : 5, 6, 8, 9.

The *dress* of the high priest was much more costly and magnificent than that of the inferior order of priests. It is described Ex. 39 : 1-9. In the cut are seen the robe and ephod, the latter of



which is outermost of all, and is curiously wrought with gold wire and blue, purple, and scarlet thread. Upon either shoulder is seen an onyx-stone, on each of which were engraved the names of six of the tribes of Israel. The breastplate is also seen, with a wrought chain of



High Priest.

Priest.

gold attached to each corner, and passing under the arms and over the shoulder. See **BREASTPLATE**.

The mitre, or head-dress, is formed of eight yards of fine linen, in circular folds, and inscribed in front, upon a plate of pure gold, **HOLINESS TO THE LORD**. The fringe or hem of the robe, and the bells suspended from it, are also seen.

The dress of the high priest on the day of expiation was very plain and simple, consisting only of plain linen, with a sash or girdle. Hence these were called by the Jews the priest's "white garments," etc.; the former, "garments of gold."

**Functions.**—The high priest's most solemn, peculiar, and exclusive duty was to officiate in the most holy place on the great day of atonement, Heb. 9:7, 25. See **ATONEMENT, DAY OF**. In Lev. 16 we have a full account of this most interesting service and the imposing ceremonies which preceded it. The high priest might at any time perform the duties assigned to the ordinary priests. He was in general the overseer of the temple, 2 Kgs. 12:10, and at the time of our Lord presided

over the Sanhedrin. Acts 5:17; John 18:13, 14, etc.

Jesus is the great High Priest, who once for all sprinkled with his own blood the threshold of the holy of holies (heaven), where he ever liveth to make intercession for us. Heb. 4:14; 7:25; 9:12, etc.

**HIGHWAYS.** At the present time there are no roads in Palestine except the remains of those the Romans made. But inasmuch as the ancient Jews used carts and chariots, there must have been roads in that day. Gen. 45:19, 20; Josh. 17:16; Jud. 4:13; 2 Kgs. 10:16; Acts 8:28. The highways or more frequented tracks are distinguished from the hedges or the narrow paths between the hedges of a vineyard by our Lord in the familiar parable of the Marriage-supper, Luke 14:23. See **HEDGE, FIELD**.

**HILEN** (*place of caves?*), a city of the sons of Aaron in Judah, 1 Chr. 6:58; named Holon in Josh. 15:51; 21:15.

**HILKI'AH** (*the Lord is my portion*).

1. The father of Eliakim. 2 Kgs. 18:18; Isa. 22:20; 36:3, 22.

2. The high priest in the reign of Josiah, who accidentally, while "summing up" the silver in the temple, found the book of the Law, 2 Kgs. 22:8.

3, 4. Two Merarite Levites. 1 Chr. 6:45; 26:11.

5. One who stood by Ezra during the reading of the Law, Neh. 8:4.

6. A priest who returned with Zerubabel, Neh. 12:7, 21.

7. The father of the prophet Jeremiah, Jer. 1:1.

8. The father of one of Zedekiah's ambassadors to Nebuchadnezzar, Jer. 29:3.

**HILL-COUNTRY.** See **HILL**.

**HIL'LEL** (*praise*), father of Abdon, one of the judges of Israel, Jud. 12:13, 15.

**HILL, HILLS.** There is some confusion in the use of "hill" and "mountain" in the A. V. Thus the "hill-country" of Luke 1:39 is the "mountain of Judah," Josh. 20:7. Again, precisely the same elevation is called both mountain and hill, Luke 9:28; cf. 37. But the original text is exact, employing words of quite different meaning to express the different elevations of hills and mountains. See **PAL-ESTINE, MOUNTAIN**.

**HILL OF ZION.** See ZION, JERUSALEM.

**HIN.** See MEASURES.

**HIND.** See HART.

**HING'ES.** The translation of two Hebrew words. The hinges of Prov. 23:14 were probably the pivots inserted in sockets, both above and below, upon which Oriental doors are even now hung. The hinges of 1 Kgs. 7:50 were "probably of the Egyptian kind, attached to the upper and lower sides of the door."

**HIN'NOM**, a valley to the south and west of Jerusalem, called also "the valley of the son," or "children, of Hinnom," or "valley of the children of groaning," a deep and narrow ravine with steep, rocky sides separating Mount Zion to the north from the "hill of evil counsel," and the sloping rocky plateau of the "plain of Rephaim" to the south. The south-eastern portion of the valley was called Tophet, or "place of fire," Jer. 7:31; 2 Kgs. 23:10, and the "valley of slaughter," Jer. 7:32; 19:6.

The earliest mention of the Valley of Hinnom is in Josh. 15:8; 18:16, 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 Kgs. 11:7, 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 Kgs. 16:3; 2 Chr. 28:3; 33:6, and the fiendish custom of infant sacrifice to the fire-gods seems to have been kept up in Tophet. To put an end to these sacrifices, Josiah polluted the place by spreading over it human bones and other corruptions, 2 Kgs. 23:10, 13, 14; 2 Chr. 34:4, 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 Kedron.

From its ceremonial defilement, and from the detested and abominable fire of Molech, if not from the supposed ever-burning 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 in the Gospels. Matt. 5:

29; 10:28; 23:15; Mark 9:43; Luke 12:5. It is now *Wady Rababeh*.

The valley has usually been described as beginning at the north-west of Jerusalem and extending south  $1\frac{1}{4}$  miles, turns east between Zion and the hill of evil counsel, passing through a deep gorge and joining the Kedron. South of the valley is a steep hillside, rocky and full of sepulchres, the traditional site of Aceldama, or "field of blood." Warren, however, identifies Hinnom with the Kedron valley east of Jerusalem (*Recovery of Jerusalem*, p. 239), and Stanley accepts this view (*Ibid.*, p. 14). Prof. Socin in Baedeker's *Handbook*, 1876 dissents from this location, and holds to the former identification of Hinnom.

**HI'RAH** (*noble birth*), an Adullamite, the friend of Judah, Gen. 38:1, 12, 20.

**HI'RAM** (*noble*). 1. A distinguished king of Tyre. He was contemporary with David and Solomon, and on terms of political and personal friendship with them. Under his reign the city of Tyre became celebrated for its wealth and magnificence, and the vast supplies he furnished to the kings of Israel show the greatness of his resources. He aided David with materials for a palace, 2 Sam. 5:11; 1 Chr. 14:1, and Solomon in the construction of the temple, 1 Kgs. 5:1-12; 9:11-14, furnishing workmen as well as materials. He also allowed Solomon to send ships with the Tyrian ships under Tyrian management. 1 Kgs. 9:26-28; 10:11-28.

2. An eminent artificer of Tyre who was employed by Solomon on some of the most difficult of the fixtures and furniture of the temple, 1 Kgs. 7:13.

**HIRE'LING**, one who is employed on hire for a limited time, as a day or year, Job 14:6. By the Levitical law such a one was to be paid his wages daily, Lev. 19:13. "The years of a hireling" were years exactly reckoned, since the hireling would know the day of his release, and the master would not let him go a day too soon. Isa. 16:14; 21:16. The little interest which would be felt by such a temporary laborer, compared with that of the shepherd or permanent keeper of the flock, furnishes a striking illustration in one of our Lord's discourses, John 10:12, 13.

**HIS** is often used in the A. V. instead of *its*. In one sentence this fact has misled many. Thus: "Seek ye first the kingdom of God and his righteousness," Matt. 6:33. The "his" refers to God, not to kingdom.

**HISS**. To hiss at one is used as an expression of insult and contempt, 1 Kgs. 9:8; Jer. 19:8; Eze. 27:36; Mic. 6:16, and also denotes "to call by whistling." Isa. 5:26; 7:18; Zech. 10:8.

**HIT'TITES**, the posterity of Heth, the second son of Canaan. Their settlements were at first in the southern part of Judæa, near Hebron, Gen. 23:3, and later, when the spies enter the land, they find them dwelling in the mountains. It was from the Hittites that Abraham purchased Machpelah for a sepulchre, Gen. 23:3-13; and in this transaction they are represented as a commercial rather than a warlike people. Esau married two Hittite women, Gen. 26:34, 35; from all which we gather that they were on terms of intimacy with the family of Abraham. Later in the history of Israel they seem to have lost their national integrity, although the name was not forgotten, Ezr. 9:1, 2.

**HIT'TITES, LAND OF THE**, the region peopled by the descendants of Cheth (A. V. "Heth"), the second son of Canaan. They were first settled about Machpelah, at a place named Kirjath-arba, afterward called Hebron. Gen. 23:19; 25:9. When the Israelites entered the Promised Land the Hittites took part against the invaders in equal alliance with the other Canaanite tribes. Josh. 9:1; 11:3. After this the notices of the Hittites are very few. Of the extent of their country nothing is known, except that it covered the portion of Canaan between the wilderness of Paran on the south and the region occupied by the Jebusites on the north. Notices of the nation have recently been found in Assyrian inscriptions, and occur in Egyptian annals. See CANAAN.

**HI'VITES**, a people descended from Canaan, Gen. 10:17. When Jacob returned to the land of his fathers he found them settled there. One of them, Hamor, defiled Dinah, for which a speedy retribution was visited upon their city by Simeon and Levi, Gen. 34:25. We again meet them at the conquest of Canaan, Josh. 11:3, 19. This people dwelt

at this time in the north-western part of Palestine, under Mount Hermon, Josh. 11:3, and in Mount Lebanon, Jud. 3:3.

**HI'VITES, LAND OF THE**, a region in Canaan, along the coast of the Mediterranean, peopled by some of the descendants of Canaan, the son of Ham. Gen. 10:17; 1 Chr. 1:15. On Jacob's return to Canaan, Shechem was in possession of the Hivites, Hamor the Hivite being the "prince of the land," Gen. 34:2. They voluntarily surrendered their country to Joshua. Josh. 9:7; 11:19. The main body of the Hivites were then living on the northern confines of western Palestine—"under Hermon in the land of Mizpeh," Josh. 11:3; "in Mount Lebanon, from Mount Baal-hermon unto the entering in of Hamath," Jud. 3:3. They paid tribute to Solomon. 1 Kgs. 9:20; 2 Chr. 8:7. Their country appears to have been afterward absorbed by the surrounding nations.

**HIZKI'AH** (*strength of Jehovah*), an ancestor of the prophet Zephaniah, Zeph. 1:1.

**HIZKI'JAH** (*strength of Jehovah*), one who sealed the covenant, Neh. 10:17.

**HO'BAB** (*love*), the son of Raguel, or Reuel, and brother-in-law of Moses, Num. 10:29-32.

**HO'BAH** (*hiding-place*), a place beyond Damascus to which Abraham pursued the confederate kings, Gen. 14:15. Two miles to the north of Damascus is *Jobar*, which the Jews regard as the Hobah of Scripture. There they had a synagogue dedicated to Elijah. Others fix the site at *Buzrah*, 3 miles north of Damascus: *Delitzsch* suggests *Hoba*, a fountain near *Karzetan*, as Hobah.

**HOD** (*splendor*), an Asherite, 1 Chr. 7:37.

**HODAI'AH** (*splendor of Jehovah*), a member of the royal line of Judah, 1 Chr. 3:24.

**HODAVI'AH** (*splendor of Jehovah*). 1. A Manassite, 1 Chr. 5:24.

2. A Benjamite, 1 Chr. 9:7.

3. A Levite, Ezr. 2:40.

**HO'DESH** (*new moon*), a woman of Benjamin, 1 Chr. 8:9.

**HODE'VAH** (*splendor of Jehovah*), a Levite family who returned from captivity with Zerubbabel, Neh. 7:43.

**HODI'AH** (*splendor of Jehovah*), a woman, the wife of a Judite, 1 Chr. 4:

19; perhaps same as Jehudijah. 1 Chron. 4:18.

**HODI'JAH** (*splendor of Jehovah*), the name of three Levites in the time of Ezra and Nehemiah. Neh. 8:7; 9:5; 10:10, 13, 18.

**HOG'LAH** (*partridge*), one of the daughters of Zelophehad. Num. 26:33; 27:1; 36:11; Josh. 17:3.

**HO'HAM** (*whom Jehovah incites*), king of Hebron, Josh. 10:3.

**HO'LON** (*sandy*). 1. A town in the mountains of Judah, one of the first group, of which Debir was apparently the most considerable, Josh. 15:51; 21:15; called Hilan in 1 Chr. 6:58. Conder proposes *Beit 'Alam*, as its site.

2. A city of Moab, Jer. 48:21, in the plain-country, east of the Jordan.

**HO'LY, HO'LINESS**. Ex. 15:11; Lev. 27:14. Holiness, or perfect freedom from sin, and immaculate purity are distinguishing attributes of the divine nature, Isa. 6:3. These words in their primitive meaning imply a separation or setting apart from secular and profane uses to sacred and divine uses. They sometimes denote the purity of the angelic nature, Matt. 25:31; the comparative freedom from sin which results from the sanctification of the human heart, as in the case of Christians, Heb. 3:1; Col. 3:12; and the consecrated character of things, Ex. 30:25; Lev. 16:4, and places, Ex. 3:5.

The conception of God as holy was characteristic of the religion of the O. T. While the nations of antiquity were attributing to the divine Being human passions and human sins, the Hebrews alone held firmly to the idea of God as absolutely holy.

**HO'LY CITY**. See JERUSALEM.

**HO'LY DAY**. See FEASTS.

**HO'LY GHOST, HO'LY SPIRIT**. See SPIRIT.

**HO'LY LAND**. See CANAAN.

**HO'MAM** (*extermination*), 1 Chr. 1:39. See HEMAM.

**HOME'-BORN SLAVE**. See SERVANT.

**HO'MER**. See MEASURES.

**HON'EST** occurs frequently in its original sense of "honorable, comely." Like the Latin *honestus*, it denotes what is morally beautiful in character and conduct. 1 Pet. 2:12.

**HONEY, HONEYCOMB**, Ps.

19:10. Palestine still is, almost without metaphor, "a land flowing with milk and honey," Ex. 3:8, 17. It is remarkable for the variety of its flowers, reminding us of the promise: "With honey out of the rock should I have satisfied thee," Ps. 81:16. With such provision was John the Baptist fed.

Besides these wild swarms, bee-keeping is carried so far in this country that almost every house possesses its hives. The syrup obtained from dates is supposed to be sometimes intended by the word "honey," 2 Chr. 31:5. *Dibs*, or the syrup made from GRAPES, which see, is also included under the term "honey." The figurative allusions of the sacred writers to honey and the honeycomb are striking and beautiful. Ps. 19:10; Prov. 5:3; 27:7. Milk and honey were the chief dainties of the earlier ages, as they are now of the Bedouins, and butter and honey are also mentioned among articles of food. 2 Sam. 17:29; Isa. 7:15. In South Africa bees deposit their honey on the surface of the cliffs of rocks, and for its protection cover it with a dark-colored wax. This, by the action of the weather, becomes hard and of the complexion of the rock. The traveller makes an incision in this wax covering, and by applying his mouth to the aperture sucks out as much honey as he wants, Deut. 32:13. They also cover trees in the same manner. See BEE, GRAPES.

**HOOD**, a turban, Isa. 3:23. See HEAD-DRESS.

**HOOKS**. Various kinds of hooks are mentioned in the Bible.

1. Fish-hooks. See FISH-HOOKS.

2. The "hook" of 2 Kgs. 19:28; Eze. 29:4 was probably a ring put through the nose of wild beasts, or, according to the inhuman practice of the ancient Orientals, of human beings. In Job 41:2 such a ring is spoken of, called "thorn."

3. Pruning-hooks, knives hooked at one end. Isa. 2:4; 18:5.

4. Flesh-hooks, for getting the flesh out of the caldrons. Eze. 27:3; 1 Sam. 2:13, 14.

5. Hooks to which the carcass was suspended while being flayed, Eze. 40:43. This meaning is, however, disputed.

6. Hooks by which the curtains of the tabernacle were suspended, Ex. 26:22, 37.



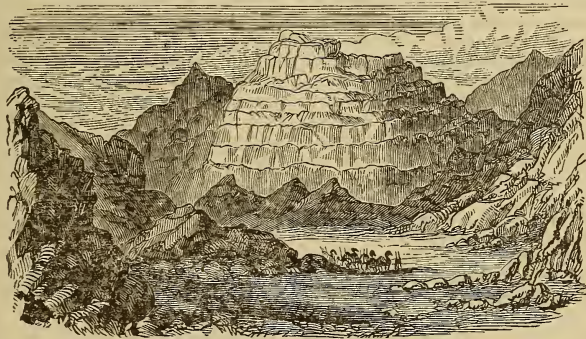
**HOPH'NI** (*a fighter*), and **PHIN'EHAS** (*brazen-mouthed*), the two sons of Eli, united in their office, their crimes, and their death. They are examples of the evils of lax family government. They were licentious, exacting, and impious. They were slain in the battle when the ark of God was taken. See 1 Sam. 1:3; 2:12-17, 22-26, 34; 4:11. See ELI.

**HOR, MOUNT** (*the mountain*). 1. Now called by the Arabs *Jebel Neby Harûn*, "mountain of the prophet Aaron." It was the halting-place of the Israelites between Kadesh, Num. 20:22; 33:37, and Zalmonah, 33:41, when they were journeying "by the way of the Red Sea to compass the land of Edom," Num. 21:4, and where Aaron died. Num. 20:24-29; 33:38, 39; Deut. 32:50.

"It is one of the very few spots connected with the wanderings of the Israelites which admit of no reasonable doubt. There Aaron died in the presence of Moses and Eleazar, there he was buried, and there Eleazar was invested with the

priesthood in his stead. The mountain is marked far and near by its double top, which rises, like a huge castellated building, from a lower base, and on one of these is the Mohammedan chapel, erected out of the remains of some earlier and more sumptuous building, over the supposed grave. There was nothing of interest in the chapel; only the marks of Musliman devotion, ragged shawls, ostrich eggs, and a few beads. These were in the upper chamber. The great high priest, if his body be really there, rests in a subterranean vault below, hewn out of the rock, and in a niche now cased over with stone, wood, and plaster. From the flat roof of the chapel we overlooked his last view—that view which was to him what Pisgah was to his brother."—*Dean Stanley*.

*Situation and Physical Features.*—The Scriptures describe Mount Hor as "in the edge"—i. e., on the boundary-line—of Edom. Num. 20:23; 33:37. Edom or Mount Seir comprehended the whole



Mt. Hor and Aaron's Tomb.

of the sandstone range of mountains which bounds the Arabah on the east and extends nearly from the southern extremity of the Dead Sea to the Gulf of Akabah. About midway between these two points, some 50 miles distant from each, is the highest and most conspicuous mountain of the range, which is without doubt the Mount Hor upon which Aaron died. Mosera, Deut. 10:6, must have been close to the mountain. The altitude of the summit is 4800 feet above the Mediterranean, 4000 feet above the Arabah, and 6000 feet above

the surface of the Dead Sea. These are the English measurements. The mountain, which is ascended by an exceedingly steep path, has two peaks, and on the eastern of these (4360 feet above the Mediterranean, according to Baedeker) is situated the tomb of Aaron (*Kabr Harûn*), to which pilgrimages are made. Here the Arabs formerly offered sacrifices, and Stephens, an early American traveller, saw the remains of an altar and indications of such sacrifices. The tomb of Aaron is a small building measuring 28 by 33 feet and surmounted by

a white dome, as is usual over saints' tombs. The interior consists of two chambers, one above the other. In the upper are four large pillars and a stone sarcophagus. Steps lead down to the lower chamber, which is perfectly dark. At the end is a recess covered by grating, which purports to be the real tomb. The impression of one on the spot is that Aaron's death took place in the small basin between the two peaks. Trumbull proposes *Jebel Madurah* for Mt. Hor.

Since Aaron had his last view of earth from the summit of Hor, as Moses did from Pisgah, the prospect is regarded with great interest. The view includes the Arabah, the mountains of southern Palestine and Edom, and the Dead Sea. Beneath the mountain, on the eastern side, is *Petra*, a place of great historic interest. See SELA.

2. Mount Hor, evidently distinct from the one above, is once mentioned, Num. 34: 7, 8, as one of the northern boundaries of the Promised Land. Some would understand by this the whole of the Lebanon range as marking the northern boundary of the country. Porter makes it the extreme northern summit of the Lebanon range, which bounds "the entrance of Hamath" on the south. It is 10,000 feet high, emphatically *Hor-hahar*, "the mountain of the mountain," the loftiest mountain in Syria.

**HORAM** (*elevated*), king of Gezer at the time of the Conquest, Josh. 10: 33.

**HOREB** (*dry, desert*), a mountain or range frequently mentioned in Scripture. The special application of Horeb and Sinai in the O. T. has been much discussed. Robinson and Hengstenberg think that Horeb is the name for the whole range, Sinai for a particular peak; Gesenius and others hold precisely the opposite view. Stanley suggests that there is more a distinction of usage than of place. (1) In Leviticus and Numbers, Sinai is exclusively used of the scene of the giving of the Law; (2) in Deuteronomy, Horeb is substituted for Sinai; (3) in the Psalms the two are used indifferently. See *Sinai and Palestine*, p. 31. The Arabs now apply the name *Jebel et-Tur* to the whole central granite region, while the peaks of which it is composed are called by various names. The mountain of Sinai and its wilderness are distinguished as the the-

atre of events that took place in the district of Horeb, and the whole of Horeb is called "the mountain of God." Ex. 3: 1, 12; 4: 27; 17: 6; 18: 5; 33: 6. Hence, sometimes "Sinai" alone is spoken of. Ex. 19: 11, 19, 23; 24: 16; 31: 18; 34: 29, 32; Lev. 7: 38; 25: 1; 26: 46; 27: 34; Num. 1: 1; 3: 1, 14; 33: 15. But frequently "Horeb" alone is named, and the same events are spoken of as occurring on Horeb which are described as taking place on Sinai. Deut. 1: 2, 6, 19; 4: 10, 15; 5: 2; 9: 8; 18: 16; 29: 1. Later sacred writers employ both names; e. g. "Horeb," 1 Kgs. 8: 9; 19: 8; 2 Chr. 5: 10; Ps. 106: 19; Mal. 4: 4; "Sinai," Jud. 5: 5; Ps. 68: 8, 17.

In the N. T. "Sinai" became a general name, as at the present day. Acts 7: 30, 38; Gal. 4: 24, 25. In more modern times, and ever since the Crusades, the application of the names Sinai and Horeb to the particular mountains or peaks has varied greatly among travellers. The range of Horeb spreads over an extensive field, and may be divided into two groups, exhibiting rugged and venerable mountains of dark granite, stern, naked, splintered peaks and ridges, some of them of indescribable grandeur, rising in frowning majesty high above the general level of the range. The following heights of several peaks are given by the British Ordnance Survey: Jebel Musa, 7375 feet; Jebel Serbal, 6735 feet; Jebel Katharin, 8537 feet; Um Shaumer, 8450 feet. See SINAI.

**HOREM** (*devoted*), a place in Naphtali, Josh. 19: 38. Van de Velde locates it at *Harah*, west of the waters of Merom.

**HOR-HAGID'GAD** (*mountain of the cleft*), a camping-place of the Israelites in the desert, Num. 33: 32; apparently the same as Gudgodah, Deut. 10: 7, though Wilton regards the latter as a valley and the former as a mountain near it; Robinson notes on his map a *Wady Ghudoghah* west of the Arabah; possibly identical with this place.

**HORRI** (*cave-dweller*). 1. A Horite. Gen. 36: 22, 30; 1 Chr. 1: 39.

2. A Simeonite, Num. 13: 5.

**HORITES, HORIMS**. These were the aboriginal inhabitants of Mount Seir, Gen. 14: 6, from which they were driven by the descendants of Esau,

Deut. 2 : 12, 22. The term means a "cave," and probably indicates the character of this people's habitations.

**HOR'MAH** (*place desolated*), a royal city of the Canaanites; assigned to Simeon. Num. 14 : 45 ; 21 : 1-3 ; Deut. 1 : 44 ; Josh. 12 : 14 ; 19 : 4. It was first known as Zephath or "watch-tower," Jud. 1 : 17 ; was destroyed after the Conquest ; was rebuilt. 1 Sam. 30 : 30 ; 1 Chr. 4 : 30. Robinson identified Zephath with the pass *es-Sufah*, but Palmer and Drake, with greater certainty, locate it at *Sebaiteh*, the equivalent for the Hebrew "watch-tower." The ruins are 500 yards long by 200 or 300 yards wide, and comprise churches, a tower, and two reservoirs of water. The streets can also be traced. It is about 20 miles from 'Ain Gadis (Kadesh), and a ruined fort 3 miles from the town commands the only pass through which the city could be approached. Palmer suggests that the fortress was the *zephath*, or "watch-tower," and Sebaista the city. Conder suggests *Hôrân* as ancient Hormah, but until further exploration Palmer's view seems the most probable.

**HORN.** This word is employed in the O. T. as an emblem of power, honor, or glory. Deut. 33 : 17 ; Job 16 : 15 ; Lam. 2 : 3. "To exalt the horn" was the same as to prosper ; so "to cut off the horn," Jer. 48 : 25 ; Lam. 2 : 3, is to render worthless, to ruin. "To defile the horn in the dust" is to humble most deeply, Job 16 : 15. The horn was likewise the symbol of victory. Hence its use by the false prophet Zedekiah, 1 Kgs. 22 : 11, and in the Revelation of John, 5 : 6. So elsewhere. It is also frequently employed in prophetic visions instead of "kings" and "kingdoms," Dan. 7 : 20-24 ; Zech. 1 : 18. Horns were used as vessels for liquids, especially oil and perfumes, 1 Sam. 16 : 1 ; 1 Kgs. 1 : 39, and also for trumpets, Josh. 6 : 8, 13. It is not necessary to think they were always actual horns, but rather horn-shaped articles. The horn being the chief defence and strength of many beasts, to break or cut off the horn of a king or people is to abridge or destroy their power, and to raise or exalt the

horn is to establish or increase power and prosperity. So also among the aborigines of this country a like custom prevailed. The chief of the council which negotiated the treaty with Wil-



Horns worn as head-ornaments by modern Orientals.

liam Penn opened the business by placing on his own head a crown with a horn in it, significant of supreme authority, by which the covenants of the treaty were made binding.

Dr. Livingstone describes how the natives of South Africa ornament their heads with buffalo-horns. The married women of the Druses of Mount Lebanon formerly wore on their head horns, originally of paste-board or pottery, but, through pride and rivalry, from a few inches they became of enormous length and the material was of greater cost, until the Druse rich women "sported gold horns decked with jewels, and so long that a servant had to spread the veil over them."

**HORNS OF THE ALTAR.** SEE ALTAR.

**HORNET,** a very large, strong, and bold insect of the wasp family, remarkable for its irritability and for the severity of its sting. Deut. 7 : 20. Hornets were employed as the instruments of the divine judgments upon the enemies of Israel, Ex. 23 : 28 ; Josh. 24 : 12. The furious attack of these insects often drives horses or cattle to madness, and profane history tells of districts rendered almost uninhabitable by them. Capt. Warren says : "The hornets in Palestine are very numerous, and attack human beings in the most furious manner. I



can readily conceive the rout of an army being occasioned by them."

**HORONA'IM** (*two caverns*), a city of Moab on an eminence. Isa. 15 : 5 ; Jer. 48 : 3, 5, 34. Merrill locates it at *Kharaneh*, south-east of Hesbân.

**HOR'ONITE, THE**, the designation, of uncertain derivation, given to Sanballat, the determined foe to Nehemiah. Neh. 2 : 10, 19 ; 13 : 28. He may have come from Horonaim or Beth-horon.

**HORSE**, Gen. 49 : 17, one of the noblest of animals, of which Job gives a most poetic description, ch. 39 : 19-25. In the early periods of the world the laboring-beasts were chiefly oxen and asses, while horses were used by kings and warriors, either mounted or harnessed to chariots. Ex. 14 : 9, 23 ; Esth. 6 : 8. The use of horses by the Israelites was discouraged. Deut. 17 : 16 ; Josh. 11 : 6. The reason is perhaps explained in Isa. 31 : 1, 3. In Solomon's time, however, horses were common among them, and he probably imported them from Syria and Egypt. 1 Kgs. 4 : 26 ; 10 : 26, 29 ; 2 Chr. 1 : 14-17 ; 9 : 25. At the present day the horse is the usual conveyer of travellers through Palestine and Syria, as the camel is in the desert and the donkey in Egypt. Horses were consecrated to idol-gods, 2 Kgs. 23 : 11, and are often employed by the prophets, under different colors, to denote the character of future dispensations, Zech. 1 : 8 ; 6 : 2-6 ; and so also are angels represented under the figure of horses, 2 Kgs. 2 : 11 ; 6 : 15-17, because of the characteristic strength, fleetness, and courage of that animal.

**HORSE'-LEECH** (*the adherer*), a well-known kind of worm very common in all the stagnant waters of Palestine, Prov. 30 : 15. It fastens itself within the nostrils or mouths of animals as they drink, and will suffer itself to be nearly torn in two before relaxing its hold. Its thirst for blood, never satisfied till its body is completely filled, may illustrate the insatiable cravings of lust, avarice, and cruelty.

**HO'SAH** (*place of refuge*), a Merarite Levite chosen by David to keep the gate Shallecheth. 1 Chr. 16 : 38 ; 26 : 10, 16.

**HO'SAH** (*refuge*), a city of Asher, Josh. 19 : 29, the landmark on the coast next to Tyre ; probably *el-Ezziyah*.

**HOSAN'NA** (*Save, we beseech!*), the exclamation with which Christ was greeted at his last entry into Jerusalem, Matt. 21 : 9. It is taken from Ps. 118 : 25, which was recited as a part of the Great Hallel, Ps. 113-118, at the feast of tabernacles, and which was therefore familiar to the Jews.

**HOSE'A** (*God is help*) called Osee in Rom. 9 : 25, one of the twelve Minor Prophets, who prophesied between 790 and 725 B. C. in the kingdom of Israel, under the reign of Jeroboam II., when the kingdom had reached the zenith of its earthly prosperity, and was fast ripening for ruin. He was a contemporary of Isaiah. We know nothing of his life. His character appears in his book, which reveals a heart full of sadness and sympathy in view of the sins of the people, yet full of hope. He has been called the Jeremiah of Israel.

*The Book of Hosea* consists of 14 chapters, and relates to the kingdom of Israel. The first part (chs. 1-3) belongs to the first period of his active life under Jeroboam ; the second (chs. 4-14) presents his later labors, when judgment had already set in. The discourses are partly threatening, partly hortatory and comforting. He is one of the most obscure among the prophets. "He delivers his message as though each sentence burst with a groan from his soul, and he had anew to take breath before he uttered each renewed woe. Each verse forms a whole for itself, like one heavy toll in a funeral-knell."

The greatest difficulty in the book is the marriage of the prophet with Gomer, "a wife of whoredoms," by divine command, and the names of the offspring of this marriage—Jezreel, Lo-ruhamah, and Lo-ammi (1 : 2-9). The literal interpretation (of several of the Fathers, Dr. Pusey, Kurtz, and others) is scarcely reconcilable with the law which forbids a priest to marry an unchaste woman, Lev. 21 : 7-14. It is better, therefore, to explain the marriage (with many modern commentators) figuratively, as a vision or as a symbol of the monstrous sin of spiritual whoredom or apostasy from the true God. *Lo-ruhamah* means "unpities," and *Lo-ammi*, "not-my-people." Immediately afterward the future acceptance is announced, where the people will know God by the term



*Ishi*, "my husband" (2:16). The passages 1:10 and 2:23 are quoted by Paul, Rom. 9:25, as a prophecy of the conversion of the heathen. The second section is free from symbolical acts.

The style of Hosea is highly poetical, bold, vigorous, terse, and pregnant, but abrupt and obscure. "Hosea is concise," says Jerome, "and speaketh in detached sayings." "In Hosea," says Ewald, "there is a rich and lively imagination, a pregnant fulness of language, and great tenderness and warmth of expression. His poetry is throughout purely original, replete with vigor of thought and purity of presentation."

**HOS'EN** (plural of *hose*), Dan. 3:21. The word originally meant short trousers or trunk-hose, as well as stockings. It stands in our translation for a Chaldee word signifying "tunics."

**HOSHAI'AH** (*whom Jehovah saved*). 1. A repairer of the wall of Jerusalem, Neh. 12:32.

2. A prominent Jew's father, Jer. 42:1; 43:2.

**HOSH'AMA** (*whom Jehovah hears*), a son of Jehoiachin, the last king of Judah, 1 Chr. 3:18.

**HOSHE'A** (*God is help*). 1. The same with Joshua, Deut. 32:44.

2. The son of Elah, and the last and best of the kings of Israel. 2 Kgs. 15:30. In the ninth year of his reign the Assyrian king, provoked by an attempt which Hoshea made to form an alliance with Egypt, and so throw off the Assyrian yoke, marched against Samaria, and after a siege of three years took it, and carried the people away into Assyria. 2 Kgs. 17:1-6; Hos. 13:16; Mic. 1:6.

3. An Ephraimite chief, 1 Chr. 27:20.

4. One who sealed the covenant, Neh. 10:23.

**HOSPITALITY** is the free (unremunerated) provision of lodging and board to a stranger. Our word "guest," in its original form, is the Sanserit *ghas*, meaning "to eat." We come as strangers into this world, and are from our birth thrown upon the hospitality of our friends. God, too, regards us as his guests, and himself sets the most beautiful example of lavish and noble hospitality. Ps. 5:7, 8; 23:5 ff. The joys of heaven, both in parable and vision, are pictured under the figure of a feast.

The invitation is given to every one—to the poor, indeed, rather than the rich. Luke 14:15 ff.; Rev. 19:9. God's Son was in this respect his exhibition, for he fed the multitudes who waited upon his ministry not only with spiritual but with natural food. When, therefore, the N. T. writers enjoin hospitality upon believers, they are only calling upon them to do what God so constantly does. Rom. 12:13; 1 Tim. 3:2; 5:10; 1 Pet. 4:9. In Heb. 13:2 we are encouraged to the duty by the fact that some have entertained angels unawares, referring to Gen. 18, 19. The story of Abraham's treatment of his guests there related is a faithful description of an Oriental's conduct, and is illustrated by the hospitality of the Bedouins. For to-day, as in the hoary past, the sheikh sits in his tent to receive the passers-by; he rejoices to dispense his kindness; payment is refused; the host considers himself sufficiently repaid by the gratitude of his guest.

The exercise of hospitality is commanded, Lev. 19:33, 34; 25:14 ff.; Deut. 15:7. Instances are given incidentally in the histories of Abraham, Lot, Jethro, Ex. 2:20, Manoah, Jud. 13:15, the old man of Gibeah, Jud. 19:17 ff. By a study of these chapters an accurate understanding of the practice can be derived. The host was surety for the safety of his guest, even as to-day to have eaten salt, although accidentally, with a Bedouin is to have his protection. National hatred and fanaticism, however, occasionally suppressed this kindly feeling. Thus the Jews had no dealings with the Samaritans, John 4:9, and therefore the Samaritans refused to give our Lord lodgment, Luke 9:53. In the early Christian Church the command of universal brotherly love, Gal. 6:10, was implicitly obeyed. Their readiness in discharging the duty of hospitality won the admiration of the heathen. "Believers scarcely ever travelled without letters of communion, which testified the purity of their faith and procured for them a favorable reception wherever the name of Jesus Christ was known." It was thought disgraceful for a Christian to be obliged to stop at an inn if there were Christians in the place. See **INN**.

**HOST**. See **HOSPITALITY**, **INN**.

**HOS'TAGES** are spoken of 2 Kgs. 14: 14; 2 Chr. 25: 24.

**HO'THAM** (*signet-ring*), an Asherite, 1 Chr. 7: 32.

**HO'THAN** (*signet-ring*), father of two of David's guard, 1 Chr. 11: 44. The same name as the preceding.

**HO'THIR** (*fulness*), a Kohathite Levite, son of Heman, 1 Chr. 25: 4, 28.

**HOUGH** (pronounced *hök*), to disable by cutting the sinews of the ham (hamstring), Josh. 11: 6, 9.

**HOUR**. The term is employed to indicate an indefinite period of time, as in Dan. 3: 6; 4: 19, and Matt. 9: 22; John 7: 30, etc. It also indicates a definite period. At the time of our Lord the Jews reckoned the hours from sunrise to sunset, and divided the night into watches. Six in the morning was counted the first, noon the sixth, and 6 P. M. the twelfth hour of the day. In the parable of the laborers, Matt. 20: 1-10, this division into hours is clearly shown. The husbandman engages laborers early in the morning, and subsequently during the day at the third, sixth, ninth, and eleventh hours. Jesus was crucified at the third hour, Mark 15: 25, or about 9 A. M., and the darkness continued from the sixth to the ninth hour (12-3 P. M.), Matt. 27: 45. This mode of reckoning is employed in the Acts, as is plainly seen in ch. 2: 15. There were thus twelve hours in every day between the sun's rising and setting, and the hours varied in length with the brevity or length of the day.

The Romans computed time from midnight to noon, and divided this period into equal portions, whose beginning was indicated by the expressions first, third, sixth, and ninth hour. It is altogether probable, although opinions differ, that John's Gospel observes this method. The tenth hour, therefore, of ch. 1: 39 coincides with 10 A. M.; the sixth hour, ch. 4: 6, with 6 P. M. The period mentioned for the last scene in the trial of our Lord, John 19: 14, as the sixth hour was 6 A. M. The exact expression must be emphasized, "*about the sixth hour.*" If we take into account the necessary delay before arriving at Calvary, an almost exact harmony is made out between John and the other evangelists. See DAY.

**HOUSE**. See DWELLINGS. The word

"house" is also used to denote a family, Gen. 12: 17; 1 Tim. 5: 8, a race or lineage, Luke 2: 4, and property, 1 Kgs. 13: 8.

"House of the rolls," Ezr. 6: 1, and "treasure-house," Ezr. 5: 17, both refer to the same depository of public documents.

**HOUSE OF GOD**, a translation in the A. V. of the place Bethel. It is the *place* where the ark was, and not the *ark*, which is called "the house of God." See BETHEL. Jud. 20: 18, 26; 21: 2; cf. Jud. 20: 27.

**HUK'KOK** (*ditch, moat*), a city on the borders of Asher and Naphtali, Josh. 19: 34; now *Yakuk*, north of the Sea of Galilee, and 7 miles south of *Safed*.

**HU'KOK**. See HELKATH.

**HUL** (*circle*), a grandson of Shem, Gen. 10: 23. His descendants may have peopled part of the Lebanon country. The point is disputed.

**HUL'DAH** (*weasel*), the wife of Shallum, and a well-known prophetess. When the book of the Law was found, Josiah sent her to inquire of the Lord. Her answer is found in 2 Kgs. 22: 15-20.

**HUMILITY** is the opposite of pride, and one of the cardinal graces of the renewed heart. It consists in a man's not thinking of himself more highly than he ought to think, and in giving all glory to God alone. It is urged with great force upon all who profess to be Christ's disciples, 1 Pet. 5: 5. In this as in all other respects our divine Saviour's life furnishes us with a perfect example, Phil. 2: 5-8. The sacred Scriptures abound with promises of grace and favor to the humble and threatenings of sorrow and punishment to the proud.

**HUM'TAH** (*place of lizards*), a city in the mountains of Judah, the next to Hebron, Josh. 15: 54.

**HUNT'ING** is the necessity of man in the wild state, and his recreation when civilized. Before the Flood animal food does not seem to have been eaten, but the killing of animals, both tame and wild, was expressly permitted to Noah, Gen. 9: 3. Nimrod achieved a reputation as "a mighty hunter before the Lord," Gen. 10: 9. In Palestine the patriarchs probably lived very quietly with their flocks and herds, but they may have occasionally indulged in the

pleasures of the hunt; at all events, we know that Isaac was very fond of venison, Gen. 27:3, 4. After the Exodus we have proof in the promise of God to drive out the wild animals that Palestine was at that time plentifully supplied with beasts of the chase, Ex. 23:29. But their utter destruction was provided against. Ex. 23:11; Lev. 25:7. We find mention made of lions, Jud. 14:5; 1 Sam. 17:34; bears, 1 Sam. 17:34; 2 Kgs. 2:24; jackals, Jud. 15:4; foxes, Song Sol. 2:15; hart, roebucks, and fallow-deer, Deut. 12:15; 1 Kgs. 4:23. The manner of catching these animals was either by digging a pitfall, which was the usual manner with the larger animals, as the lion, 2 Sam. 23:20; Eze. 19:4, 8, or, secondly, by a trap, which, set under ground, Job 18:10, in the run of the animal, Prov. 22:5, caught it by the leg, Job 18:9, or, lastly, by a net stretched across a ravine, into which the animals were driven and then despatched. The game was for food, Prov. 12:27, and the blood of these wild animals was poured out in the same manner as that of the tame. Lev. 17:13.

Birds were eaten by the Hebrews, Lev. 17:13, who exercised considerable ingenuity in the capture of them. The most usual method was by the trap, which was "a net strained over a frame, and a stick to support it, but so placed that it should give way at the slightest touch." Job 18:9; Eccl. 9:12; Prov. 7:23. Besides the trap, a *snare*, by which the bird's leg was caught, Job 18:10, a net to close with a string, and a decoy, Jer. 5:26, 27, were occasionally used.

**HUP'HAM** (*coast-dweller*), a son of Benjamin, Num. 26:39.

**HUPHAMITES, THE**, descendants of the preceding.

**HUP'PAH** (*covering*), a priest, head of the thirteenth course, 1 Chr. 24:13.

**HUP'PIM** (*protection*), a Benjamite. Gen. 46:21; 1 Chr. 7:12.

**HUR** (*hole*). 1. The man who with Aaron held up the hands of Moses on the mountain at the battle with Amalek, and one of the chief men of the Israelites. Ex. 17:10; 24:14.

2. Grandfather of Bezaleel. Ex. 31:2; 35:30; 38:22.

3. A Midianite chief. Num. 31:8; Josh. 13:21.

4. Father of one of Solomon's commissariat officers, 1 Kgs. 4:8.

5. One whose son helped to repair the wall of Jerusalem, Neh. 3:9.

**HU'RAI** (*linen-weaver*), one of David's guard, 1 Chr. 11:32.

**HU'RAM** (*noble-born*). 1. A Benjamite, 1 Chr. 8:5.

2. The form of the name Hiram which is used in Chronicles—both that of the king and the artificer.

**HU'RI** (*linen-weaver*), a Gadite, 1 Chr. 5:14.

**HUS'BAND**, a man lawfully joined to one woman in marriage, Gen. 3:16, the *house-band*. A man betrothed, but not married, was called a husband, as the betrothals were considered sacred and inviolable, Matt. 1:16.

The husband is the head of the wife, Eph. 5:23, inasmuch as he is the head of the household (though she is associated with him), and as such he is entitled to the respect and affection of all. See MARRIAGE.

**HUS'BANDMAN**, one whose profession and labor is to cultivate the ground, John 15:1. It is among the most ancient and honorable occupations. Gen. 9:20; Isa. 28:24-28.

Our Lord used the term in parables and elsewhere figuratively to designate God's relation of Disposer and Guardian of human affairs and destiny. See AGRICULTURE.

**HU'SHAH** (*haste*), a name in the genealogy of Judah, 1 Chr. 4:4.

**HU'SHAI** (*rapid*), an Archite, and a particular and faithful friend of David, 2 Sam. 16:16. He gained such influence over Absalom as to prevail with his advice over Ahithophel, 2 Sam. 17:14. During this time he remained David's friend.

**HU'SHAM** (*haste*), one of the earlier kings of Edom before the Israelitic monarchy. Gen. 36:34, 35; 1 Chr. 1:45, 46.

**HU'SHATHITE, THE**, the designation of two of David's guard. 1. Sibbechai, 2 Sam. 21:18; 1 Chr. 11:29. 2. Mebunai, 2 Sam. 23:27. But probably the latter name is a mere corruption of the former.

**HU'SHIM** (*haste*). 1. The son of Dan, Gen. 46:23; called Shuham, Num. 26:42.

2. A Benjamite, 1 Chr. 7:12.  
3. The wife of a Benjamite, 1 Chr. 8:8, 11.



**HUSKS**, Luke 15: 16. Undoubtedly the fruit of the carob tree (*Ceratonia siliqua*), which is common in Palestine, and is used for food by the poor, and for the fattening of cattle or swine. When ripe it is like a crooked bean-pod, 6 to 10 inches in length, brown, glossy, and filled with seeds. Miss M. E. Rogers says: "I found it when new rather too sweet to suit my taste. Children seem to enjoy it, and they thrive on it, eating

a proper name, a queen of Nineveh in the days of Nahum, 2: 7. Many scholars, however, take it as a geographical term meaning "the country of Zab." But perhaps it is best regarded as a part of speech, and read: "And it is decreed."

**HYÆ'NA**. "Speckled bird" in Jer. 12: 9 means, according to some, a vulture or other bird of prey, but according to other excellent authorities (the Septuagint, Gesenius, etc.), it should be translated "hyæna." "Zeboim," which occurs in 1 Sam. 13: 18; Neh. 11: 34, means hyænas. Otherwise there is no reference to this animal in the Bible.

The striped species (*Hyæna striata*) is found in all Oriental countries, especially in Egypt and the desert. In Palestine it is more common than any carnivorous animal except the jackal. In general appearance it resembles the wolf, but it is of a dirty gray color, with dark transverse stripes upon the sides and limbs. The body is high at the shoulders (about 3 feet), declines rapidly toward the tail. It has a mane of erect, bristly hair along the back.

What the vulture is among birds this creature is among animals. The odor from its food of carrion adds to the disgust caused by its hideous appearance. The hyæna, in spite of every precaution, often succeeds in digging up and devouring human corpses. Though cowardly in its nature, it is very savage. When driven by hunger, it will sometimes kill cattle. The strength of its jaws is so great that it can crack the bones of an ox with ease, but as the hyæna is neither swift nor courageous, it is not dreaded by man. When in bands, however, it fears neither the lion nor the tiger. It inhabits the numerous tombs of the Holy Land, the caves, and even the open desert.

**HYMENÆ'US** (*hymeneal*) is men-



Husks. Fruit of the Carob Tree. (*Ceratonia siliqua*.)

the shell as well as the seeds." The carob tree belongs to the same family as the American "locust," and is often called by that name by English authors. Some suppose that it was upon these "locusts" that John the Baptist subsisted. Hence this fruit is often called "St. John's bread." But the better critics reject this opinion.

**HUZ** (*the strong*), the eldest son of Nahor and Milcah, Gen. 22: 21.

**HUZ'ZAB** appears in the A. V. as





The Striped Hyæna.

tioned once with Alexander and once with Philetus. He is first, 1 Tim. 1:20, represented as having made shipwreck of his faith, and then as having denied the doctrine of a future resurrection of the body, 2 Tim. 2:17. Paul delivered him up to Satan, which probably refers to ecclesiastical excommunication.

**HYMN.** In the N. T. we have the hymn mentioned with the psalm and the spiritual song. Eph. 5:19; Col. 3:16. Paul and Silas sang hymns (A. V., "praises") in the prison at Philippi, Acts 16:25, and after the Last Supper our Lord and the disciples sang a hymn together, Matt. 26:30.

**HYS'SOP**, Ex. 12:22. A plant often used in the ceremonies of purification. Lev. 14:4, 6, 51; Ps. 51:7. One of its characteristics is referred to in 1 Kgs. 4:33. It is associated with our Saviour's last hours, John 19:29. More than twenty different plants have been urged as the species intended. Tristram and other recent authorities favor the caper-bush. But Dr. Post of Beirut, Syria, in *the Sunday-School World* for March, 1879, argues very conclusively, on philological and other grounds, in favor of a species of marjoram. For such reasons, he says, "hyssop should be a labiate plant with aromatic odor and capable of furnishing a reed-like stem suitable for binding the sponge upon and presenting it to the mouth of

sage in John (above): "There is nothing in the narrative that would forbid the idea of the sponge saturated with vinegar having been bound with a bunch of hyssops on an ordinary reed (comp. Mark 15:36), in which case there would be no need of supposing the hyssop to have a reed-like stem." Bochart also decides in favor of the marjoram, or some plant like it. Ancient tradition likewise points to the same conclusion. The Hebrew word was probably applied to aromatic plants of the hyssop family, and not alone to one particular herb; this family is destitute of deleterious secretions, and the plants are fragrant as well as aromatic. As this family of plants abounds in Syria and the Sinaitic peninsula, there seems to be no valid objection to Dr. Post's view.



Origanum maru, or Hyssop.

to be no valid objection to Dr. Post's

## I.

**IB'HAR** (*whom God chooses*), a son of David. 2 Sam. 5 : 15 ; 1 Chr. 3 : 6 ; 14 : 5.

**IB'LEAM** (*consuming the people*), a city of Manasseh, but in the territory of either Issachar or Asher, Josh. 17 : 11 ; Jud. 1 : 27 ; 2 Kgs. 9 : 27, and doubtless identical with Bileam. 1 Chr. 6 : 70. It is proposed by some to identify Ibleam with *Jelama*, north of Jenin ; by others, with *Belameh*.

**IBNE'IAH** (*Jehovah builds*), a Benjamite. 1 Chr. 9 : 8.

**IBNI'JAH** (*Jehovah builds*), a Benjamite. 1 Chr. 9 : 8.

**IB'RI** (*Hebrew*), a Merarite Levite. 1 Chr. 24 : 27.

**IB'ZAN** (*beautiful?*), a Bethlehemite who "judged" Israel for 7 years after Jephthah. Jud. 12 : 8, 10.

**ICE.** See CRYSTAL.

**ICH'ABOD** (*where is the glory?* or *inglorious*), the son of Phinehas, and grandson of Eli, the high priest. 1 Sam. 4 : 21, 22. He was born just after his mother received the sad tidings that her husband and father-in-law were dead and the ark of God taken by the Philistines.

**ICONIUM** (*place of images?*), a large and rich city of Asia Minor, in the province of Lycaonia. It was situated on the great Roman highway from Ephesus to Tarsus, Antioch, and the Euphrates, and near the confines of Phrygia and Pisidia, at the foot of Mount Taurus, in a beautiful and fertile country, about 300 miles south-east of Constantinople and about 120 miles inland from the Mediterranean. Mountains covered with snow rise on every side, except toward the east, where there is an extensive plain. Its importance as a centre for the spread of the gospel is therefore obvious. Paul visited it on his first and second missionary journeys. Acts 13 : 51 ; 14 : 1, 19, 21 ; 16 : 2 ; 2 Tim. 3 : 11.

It is now called *Konieh*, and has a population of about 30,000. In 1832, on the great plain before *Konieh*, the Turkish army was totally defeated and dispersed by the Egyptians under Ibrahim Pasha. There are important ruins of the Saracenic period around the town.

**IDA'LAH**, OR **ID'ALAH**, a place in Zebulun, Josh. 19 : 15 ; possibly *Ed-Dalieh*, in Carmel.

**ID'BASH** (*stout*), a son of Abi-etam. 1 Chr. 4 : 3.

**ID'DO.** The name occurs six times in the A. V., but is the uniform rendering of three different names.

1. (*timely*). A prophet who is quoted as the author of an historical writing, 2 Chr. 12 : 15 ; 13 : 22 ; also of visions against Jeroboam. 2 Chr. 9 : 29.

2. The grandfather of the prophet Zechariah. Zech. 1 : 1, 7.

3. The father of Abinadab. 1 Kgs. 4 : 14.

4. A Gershonite Levite. 1 Chr. 6 : 21.

5. (*calamity*). A Nethinim chief. Ezr. 8 : 17.

6. (*favorite*). A ruler of Manasseh. 1 Chr. 27 : 21.

**ID'LE**, Matt. 12 : 36, in this connection means morally useless.

**ID'OL**, **IDOL'ATRY.** Whatever receives the worship which is due only to God is an idol. In a figurative sense, the word denotes anything which draws the affections from God, Col. 3 : 5, and in a restricted sense, it denotes any visible image or figure which is consecrated to religious worship. Deut. 29 : 17.

Idolatry consists (1) in worshipping as the true God some created object, as stars or animals or men ; (2) in worshipping the Deity through the medium of symbolical representations, as pictures and statues. It is the greatest sin, and strictly forbidden in the first and second commandments. Ex. 20 : 3, 4 ; Deut. 5 : 7 ; 6 : 14, 15 ; 8 : 19, 20 ; Jer. 44 : 3-8.

The origin of idolatry is involved in obscurity, and goes back to the remotest antiquity. All the heathen are idolaters, and they embrace two-thirds of the human race. The ancient Chaldeans worshipped the forces and phenomena of nature, as the sun and the moon and the stellar luminaries ; the ancient Egyptians all sorts of animals, as bulls, beetles, even cats, monkeys, and crocodiles. The an-

cient Greeks and Romans worshipped men and women representing all human virtues and vices. Some degraded nations have made the devil himself an object of worship, and made images of the spirit of evil for purposes of devotion. St. Paul gives the best description of the progress of idolatry, with its attending immorality, in Rom. 1:18 ff. The Israelites showed a constant tendency to relapse into the idolatry of the surrounding nations. The principal heathen gods mentioned in the O. T. are Dagon, Molech, Baal, and Ashtaroath.

*History of Idolatry among the Hebrews.*—The first definite allusion to idols in the Bible is in Gen. 31:19, where Rachel is said to have stolen her father's household gods, the teraphim. To what extent Laban worshipped them it is difficult to say, for he also seems to have acknowledged the true God of Abraham. Gen. 31:53. The Israelites became tainted with idolatry in Egypt. Josh. 24:14. In the wilderness, so potent was the inclination in this direction that the people clamored till they induced Aaron, in imitation of the Egyptian Apis-worship, to make the golden calf, which is expressly termed an idol by Stephen, Acts 7:41. In the days of Joshua the worship of the true God seems to have been universal, but during the period of the Judges there was a vacillation between the worship of Jehovah and idolatry. Altars to Baal were erected, and, upon the whole, the people leaned toward the abominations of the neighboring nations, from which they were recalled only by special visitations. During the lifetime of Samuel and David a purer worship prevailed, but in the reign of Solomon idolatry was prominent. Solomon's own heart was turned away after other gods, 1 Kgs. 11:4, and his wives had their own special heathen altars. By polygamy and idolatry the wisest man became the greatest fool, and left the world the sad lesson, "Vanity of vanities, all is vanity."

The subsequent history of the divided kingdom is the history of a contest between idol-worship and the worship of the true God. At the time of Elijah the whole kingdom of the Ten Tribes seemed to have bowed the knee to Baal, and there were only 7000 exceptions. After the Babylonish captivity the people were

more steadfast, and despite the influence of the Greek religion remained true to the worship of Jehovah.

The causes of this vacillation and falling away into idolatry are not far to seek. To Israel alone were committed the oracles of God. The other nations had only the light of natural religion, and were, for the most part, grossly idolatrous. Constant contact with these peoples, the intermarriage of the common people and their kings with "strange women," 1 Kgs. 11:4, 5, and an innate propensity of depraved human nature for idolatry, sufficiently explain the frequent defections of the Hebrew nation from the worship of the one God.

It may well be expected, among a people one of the chief designs of whose existence was to conserve the doctrine of God's unity and spirituality, that idolatry would be visited with severe punishments. The first two commandments of the Decalogue forbid it. The individual offender was devoted to destruction. Ex. 22:20. Idolatry was a criminal offence against the state and treason against Jehovah. A favorite figure of speech in the O. T. represents the Israelitish people as sustaining a relation of marriage with Jehovah, and idolatry is represented by the later prophets as a state of whoredom or conjugal infidelity. Hos. 2:2, 4, etc.; Eze. 16:28; Jer. 3:3. Whenever a good and God-fearing king came to the throne, as Josiah, Asa, Hezekiah, he considered it his first duty to wage a war against the altars, images, and pillars of idolatrous worship. The Canaanites are frequently referred to as meriting national extermination on account of their idolatry. Deut. 12:29-31; Ex. 34:15, 16, etc. The prophets speak of idolatry as defiling and polluting in its influences, Eze. 20:7, etc., and Isaiah ridicules the idea of divinity in false gods and idols by a reference to a piece of wood of which a part is thrown into the fire and a part shaped into an image. Isa. 44:15-17.

The rites of idolatry were often obscene and licentious. When the people assembled around the golden calf in the wilderness for worship, they went about naked, or unruly, as some translate. Ex. 32:25. Feasting and revelry were frequently connected with this worship.



The Christian Church is exposed to the same peril of falling into the sin of idolatry as was the Jewish Church, although it assumes more refined forms, such as worship of saints, images, and relics, of wealth, glory and pleasure. Paul calls covetousness, or the worship of mammon, "idolatry." Col. 3 : 5. The last verse in the First Epistle of John is the warning, "Little children, keep yourselves from idols."

**IDUMÆ'A**, the Greek name for Edom. Isa. 34 : 5, 6; Mark 3 : 8. See **EDOM**.

**IDUMÆ'ANS**, or **E'DOMITES**. The inhabitants of Idumæa or Edom, commonly called Edomites, were descendants of Esau (Gen. 36 : 1, 8), and dwellers in the clefts of the rocks in the Sinaitic peninsula. Jer. 49 : 16. Petra, their stronghold in Amaziah's day, 2 Kgs. 14 : 7, and chief city, was literally cut in the rocks, and the southern part of the country abounds in cave-dwellings. They had kings long before the Hebrews. Gen. 36 : 31. Though they were of the same primitive parentage as the Hebrews, they were by no means friendly to them. They perpetuated the enmity between Esau and Jacob. They opposed their passage through their country when Israel came from the wilderness. Num. 20 : 20, 21. But finally they allowed a passage through their eastern border, accepting also Israel's offer to pay for provisions. Deut. 2 : 28, 29. The Edomites were conquered by Saul in the early part of his reign, 1 Sam. 14 : 47, and by David likewise, 2 Sam. 8 : 14; but at the instigation of Hadad they revolted against Solomon. 1 Kgs. 11 : 14. Edom was for a long time a vassal of the kingdom of Judah, but again revolted, and after a struggle got its independence in the reign of Jehoram. 2 Kgs. 8 : 20-22. The later kings attacked and were attacked by the Edomites. In the days of the Maccabees they were again active foes to the Jews, but Judas Maccabæus defeated them and John Hyrcanus completely subjected them, compelling them to adopt the Mosaic Law. But out of this humbled but turbulent people came Antipater, who obtained the government of Judæa, B. C. 47; and his son was Herod the Great. The prophets foretold the desolation of the descendants of Esau and their country. Jer. 49 : 17, 18;

Ob. 8. Thirty ruined towns within three days' journey from the Red Sea attest their former greatness and their present desolation.

**I'GAL** (*whom God redeems*). 1. The spy of the tribe of Issachar. Num. 13 : 7.

2. One of David's guard. 2 Sam. 23 : 36; called Joel, 1 Chr. 11 : 38.

**IGDALI'AH** (*whom Jehorah makes great*), a prophet in the days of Jeremiah; mentioned only once. Jer. 35 : 4.

**IG'EAL** (*whom God redeems*), a descendant of David. 1 Chr. 3 : 22.

**I'IM** (*ruinous heaps*). 1. Num. 33 : 45. See **IJE-ABARIM**.

2. A town in the south of Judah, Josh. 15 : 29, which Wilton connects with Azem and identifies with *el-Anjeh*, near the *Wady el-Ain*.

**IJE-AB'ARIM** (*ruins of Abarim*), a station of the Israelites in the south of Moab, Num. 21 : 11; 33 : 44; the same as Iim, and near to the stream Zared.

**I'JON** (*ruin*), a city of Naphtali, lying in the north of Palestine; taken and plundered by the captains of Benhadad, 1 Kgs. 15 : 20; 2 Chr. 16 : 4, and again by Tiglath-pileser, 2 Kgs. 15 : 29. Robinson identifies it with the ruin *Dibbin*, on the plain *Merj Ayân*, about 10 miles north-west of *Banias* (Cæsarea-Philippi); Conder with *el-Khiâm*.

**IK'KESH** (*perverse*), the father of one of David's guard. 2 Sam. 23 : 26; 1 Chr. 11 : 28; 27 : 9.

**I'LAI** (*exalted*), one of David's guard. 1 Chr. 11 : 29.

**ILLYR'ICUM**, a Roman province of south-eastern Europe, lying along the eastern coast of the Adriatic, from the boundary of Italy on the north to Epirus on the south, and contiguous to Mœsia and Macedonia on the east. On account of the insurrection of the Dalmatians, B. C. 11, the province was divided, and the northern portion called Dalmatia: the southern portion remained one of the Senate's provinces. Paul preached round about unto Illyricum. Rom. 15 : 19.

**IM'AGE**. We are told that God "created man in his *own* image." Gen. 1 : 26, 27, and Christ is said to be "the image of God." Col. 1 : 15; Heb. 1 : 3. The term used of our Lord imports a complete likeness, like that which exists between a seal and its impression when the original is perfectly



preserved in the representation. Used of man, the term refers especially to man's knowledge and capacity to comprehend God, Col. 3:10; to his original holiness, Eph. 4:24, thus being like God in the tone of his moral nature; and to his dominion over the creatures of the earth. Gen. 1:28. The word is usually employed to denote an object of idolatrous worship. See MAN, IDOL.

**IMAGE OF JEALOUSY.** Eze. 8:3, 5. This was not any particular idol, but a general phrase for the idolatrous practices which excited the jealousy of Jehovah.

**IMAGERY, CHAMBERS OF,** Eze. 8:12, or **CHAMBERS OF IMAGES.** The phrase refers to the custom, so extensively followed by the Egyptians and Assyrians, of painting pictures of the gods upon the walls of temples and other buildings.

**IM'LA** (*filled*), father of Micaiah, the Jehovah-prophet who foretold the defeat at Ramoth-gilead, 2 Chr. 18:7, 8; called Imlah, 1 Kgs. 22:8, 9.

**IM'LAH.** Same as preceding.

**IMMANUEL,** a Hebrew word signifying "God with us," and used as one of the distinctive titles of the Messiah. Isa. 7:14; Matt. 1:23. See CHRIST.

**IMMER** (*talkative*), father of a priestly family. 1 Chr. 9:12; Eze. 2:37; Neh. 11:13.

**IMMER,** apparently the name of a place in Babylonia. Eze. 2:59; Neh. 7:61.

**IMMORTALITY.** 1 Cor. 15:53. The immortality of the soul was held as a popular belief by the Egyptians and other ancient nations, and taught by some of the greatest philosophers of the heathen world—Socrates, Plato, Cicero, and others. In the O. T. a belief in it is taken for granted, and the doctrine is not specially taught.

Particular passages and the cases of individuals are a sufficient proof that the Hebrew people believed in a future life. The translation of Enoch and the withdrawal of Elijah are evidences of this. One of the great questions dependent upon the central question of the book of Job is whether a man that dies shall live again. 14:14. A most emphatic affirmative answer follows in ch. 19:25, where the patriarch looks forward to another state of being for his vindication. Such

passages as Ps. 17:15 admit us to the assurance of the Hebrews on this point. The expressions "gathered unto his people," Gen. 25:8, and "bury me with my fathers," Gen. 49:29, so frequently recurring, are often interpreted to refer to the future life. The books of Moses do not refer specially to the immortality of the soul, but the doctrine is assumed; for otherwise the sacrificial and penitential system of the Mosaic Law would be unintelligible. The exhortations and commands thus made are based upon the certainty of rewards and punishments in a future state of existence. Moreover, God is frequently called, in the Mosaic writings, the God of Abraham, Isaac, and Jacob, and this designation our Lord uses as an argument for the immortality of the soul. Matt. 22:32.

In the N. T. the doctrine of the immortality of the soul is definitely taught in close connection with the resurrection of the body.

Our Lord speaks of the future state of the soul, when it shall suffer either unending pain or enjoy unending bliss. Matt. 25:46. The parable of Lazarus and Dives presupposes the same fundamental truth. In the Epistles of Paul we have prolonged references to this subject and discussions of it, Phil. 1:21-23; 2 Cor. 5:1-6; 1 Thess. 4:13-18, and especially in the fifteenth chapter of First Corinthians.

In our English Version, God is said to be "immortal." 1 Tim. 1:17. The word is the same as that translated "incorruptible," Rom. 1:23, and should be so translated here.

**IM'NA** (*holding back*), an Asherite. 1 Chr. 7:35.

**IM'NAH** (*success*). 1. Asher's first-born. 1 Chr. 7:30.

2. A Levite. 2 Chr. 31:14.

**IMPLEAD'**, a technical term; "to prosecute by a due course of law." Acts 19:38.

**IMPOTENT,** "sick." John 5:3; Acts 4:9:14:8.

**IMPRISONMENT.** See PUNISHMENTS.

**IMPUTE'.** Rom. 4:8. The Greek word of which this is a translation is rendered in our English Bible by no less than eleven different terms; for example, "reckon," Rom. 4:4; "lay to one's charge," 2 Tim. 4:16; "account." Gal.

3:6. The meaning of the word is "to put to the account of a person that of which he is or is not possessed." In the former sense, God is said to impute *sin*, Rom. 4:8; in the latter sense the righteousness of Christ is said to be imputed to man on condition of the exercise of faith in Christ's sacrifice. Rom. 4:11-24.

**IM'RAH** (*obstinacy*), an Asherite. 1 Chr. 7:36.

**IM'RI** (*eloquent*). 1. A Judite. 1 Chr. 9:4.

2. Father of a wall-builder. Neh. 3:2.

**INCANTA'TIONS**. See DIVINATION.

**IN'CENSE**. Ex. 30:8. This was a compound of frankincense and other gums or spices, the materials and manufacture of which are particularly prescribed. Ex. 30:34-36. See FRANKINCENSE. It was the business of the priest to burn it morning and evening upon an altar specially erected for this purpose, and thence called the altar of incense. The preparation of it for common use was positively forbidden; neither could any other composition be offered as incense on this altar, nor could this be offered by any but the priest. The offering of incense was symbolical of prayer, or, as some think, rather of that which makes prayer acceptable—the intercession of Christ. See ALTAR, CENSER, FRANKINCENSE.

Incense was considered sacred, and might be offered by the priest only. When King Uzziah attempted to use it in the temple, he was struck with leprosy. 2 Chr. 26:16-21. Incense was offered to heathen deities and idols, Jer. 11:12, 17, and the angels offer it in heaven. Rev. 8:3.

**INDIA**. The Persian king Ahasuerus is described as reigning "from India unto Ethiopia." Esth. 1:1; 8:9. The India of the book of Esther is not the peninsula of Hindostan, but the country surrounding the Indus, the *Punjab*, and perhaps *Scinde*. Later, India is reckoned among the countries which Eumenes, king of Pergamus, received out of the former possessions of Antiochus the Great. 1 Macc. 8:8; 11:37. The people and productions of that country must have been tolerably well known to the Jews. An active trade was carried on between India and western Asia. The trade opened by Solo-

mon by his navy and through Hiram, king of Tyre, consisted chiefly of Indian articles. 1 Kgs. 10:10-22.

**INGATH'ERING, FEAST OF**. See TABERNACLES, FEAST OF.

**INHERITANCE**. In the O. T. we have no record of wills. The property-holder made a disposition of his property during his lifetime. There do not seem to have been very definite laws stipulating the exact proportion to be given to each heir. The sons had priority of right, and, in case there were no sons, the daughters became heirs. Num. 27:8. As between the children of concubines and the children of legal wives, the latter seem to have received the whole inheritance, Gen. 21:10; 24:36, while gifts were bestowed upon the former. Gen. 25:6. However, while these principles were acted upon by Abraham, we dare not make the sweeping assertion that they were of universal application. Jacob blessed both sons of his concubines and sons of his legal wives. Gen. 49:1 ff. According to Deut. 21:15-17, the first-born son received a double portion.

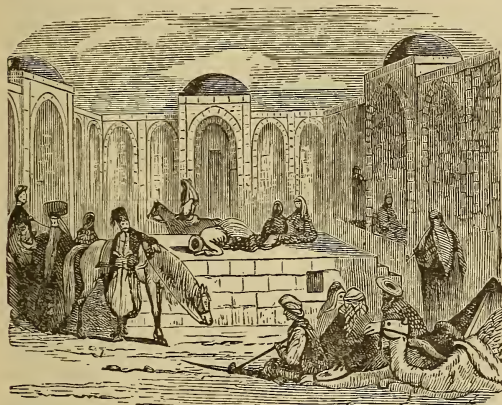
Believers have for their inheritance salvation, Heb. 1:14, and the kingdom of heaven. Jas. 2:5. They are declared to be "joint-heirs" with Christ and heirs of God because of their sonship. Rom. 8:17.

**INIQUITY**. Gen. 15:16. Whatever is done contrary to the law of God. To "bear the iniquity of the congregation," Lev. 10:17, is to make that expiation or atonement which is a prerequisite to their forgiveness. Isa. 53:6. "The mystery of iniquity," 2 Thess. 2:7, should be rendered "the mystery of lawlessness."

**INK, INK'HORN**. Jer. 36:18; Eze. 9:2, 3, 11; 2 Cor. 3:3; 2 John 12:3 John 13. See WRITING.

**INN**. In the Bible the "inn" was not a hotel in our sense. The word so translated means either a "lodging-place for the night"—not necessarily a covered place, but a mere station of caravans, where water could be obtained; such was the "inn" at which Joseph's brethren stopped, and where Moses was met by the Lord, Gen. 42:27; Ex. 4:24—or else a khan or caravanserai, which was, and is, a large square building enclosing an open court, in whose centre

is a fountain; the building contains a number of rooms. There is no provision for meals or feed for the animals; the travellers carry such necessaries with them. These caravanserais are often built by benevolent persons. Jer. 9 : 2.



Inn.

Another kind of "inn" is that mentioned in the parable of the Good Samaritan. Luke 10 : 34. This had a host, who was probably paid to attend to the wants of travellers. And it was in one of the stables of a mere caravanserai provided for the horses of travellers that our Lord was born.

In modern Syria, in villages where there is no khan, there is a house for the entertainment of travellers, with a man appointed to look after it; for its accommodations, meagre as they are, payment is exacted, and the keeper likewise gets a fee.

**INSPIRA'TION.** By "inspiration," in the theological sense, is meant that influence of the Spirit of God upon the mind of the sacred writers by which he communicated the knowledge of religious truths or future events, and guarded them against error in delivering these truths to others, either orally or by writing. The prophets and apostles spake "as they were moved by the Holy Ghost." 2 Pet. 1 : 21. They were, however, not merely passive: they were in a condition of receptivity, and their faculties were raised to the highest ex-

ercise. The divine Spirit acted upon each author according to his individuality, and used him, not as a machine, but as a free and responsible agent. Hence the differences of style and mode of treatment. The Bible is both human and divine, like the person of Christ, whom it reflects.

There are various theories of inspiration, as to its mode and degrees, which lie outside of our purpose; but all Christians agree that in the Bible, and in the Bible alone, we have a full and perfectly trustworthy revelation of God, and that it is the infallible rule of our faith and practice.

**IN'STANT, IN'STANTLY,** used five times in the A. V. for "urgent," "earnest." Luke 7 : 4; 23 : 23; Acts 26 : 7; Rom. 12 : 12; 2 Tim. 4 : 2.

#### INSTRUMENTS OF MUSIC.

See Music.

**INTERCES'SION,** Heb. 7 : 25, means interposition by prayer for others, 1 Tim. 2 : 1, and implies wants and needs.

Our Lord, by reason of his high-priestly office, performs the functions of intercessor or advocate. 1 John 2 : 1. He performed this office while on earth. The most conspicuous instance is found in the so-called sacerdotal prayer, John 17, where intercession is made for the disciples, v. 9, and for future believers, v. 20. Our Lord continues to make intercession for us in his state of exaltation. Heb. 9 : 24; Rom. 8 : 34. The Holy Spirit is also said to make intercession. Rom. 8 : 26. This is accomplished through his dwelling in the hearts of believers, praying in them and enabling them to pray. Believers also have the privilege of making intercession for one another and for the unconverted. Gen. 18 : 23-33; 1 Thess. 5 : 25, etc.

**IN'TEREST.** See Loan.

**INTERPRETER.** See Prophet.

**IN'WARD,** used in the A. V. of



Job 19: 19 for "familiar," "confidential."

**IPHEDE'IAH** (*whom Jehovah frees*), a Benjamite. 1 Chr. 8: 25.

**IR** (*a city*), a Benjamite. 1 Chr. 7: 12; called Iri, v. 7.

**IRA** (*watchful*). 1. One of David's "chief rulers." 2 Sam. 20: 26.

2, 3. Two warriors of David. 2 Sam. 23: 26, 38; 1 Chr. 11: 28, 40; 27: 9.

**IRAD** (*fleet*), a grandson of Cain. Gen. 4: 18.

**IRAM** (*watchful*), an Edomite chief-tain. Gen. 36: 43; 1 Chr. 1: 54.

**IR-HAHE'RES**, Isa. 19: 18. The Hebrew reads *heres*, "destruction;" the Syriac, Arabic and Latin, and several MSS. read *chares*, "the sun;" the Chaldee combines both readings; while the Septuagint reads "city of righteousness." These varied readings lead to various interpretations of this expression: (1) That it refers to the city of the sun, Heliopolis, in Egypt; (2) To a city destroyed, meaning one of the five cities noticed by the prophet; (3) To one of these same cities which should be preserved from destruction.

**IRI** (*watchful*), a Benjamite. 1 Chr. 7: 7, 12.

**IRI'JAH** (*Jehovah sees*), a captain of the ward, who arrested Jeremiah. Jer. 37: 13, 14.

**IRNA'HASH** (*serpent city*). In the margin it is called "the city of Nahash." 1 Chr. 4: 12. Jerome regards it the same as Bethlehem, but this is not probable. Van de Velde proposes to identify the town with the village and ruins called *Deir Nahkaz*, east of *Beit-Jibrin*, on the road to Hebron.

**IRON**. Prov. 27: 17. Some of the uses of this well-known and most valuable metal were probably understood at a very early period. Gen. 4: 22. We find it mentioned as the material for tools, Deut. 27: 5; 2 Kgs. 6: 6; weapons of war. 1 Sam. 17: 7; furniture, Deut. 3: 11; implements of husbandry, 2 Sam. 12: 31; Jer. 28: 14; and chariots of war, Josh. 17: 16, etc. By "northern iron," Jer. 15: 12, probably is intended a species of iron-ore or manufacture remarkable for its hardness, found in a region bordering on the Euxine Sea, and of course north of Judæa. The expression "a land whose stones are iron," Deut. 8: 9, seems to describe

an abundance of iron-ore, which is certainly true of the northern parts of Palestine, as shown by recent exploration. See STEEL.

**IRON** (*pious*), one of the cities of Naphtali. Josh. 19: 38; now *Yarun*.

**IR'PEEL** (*God heals*), a town of Benjamin, Josh. 18: 27, which the Pal. Memoirs identify with the modern *Râ-jât*, 15 miles west of Jerusalem.

**IR-SHE'MESH** (*city of the sun*), a place in Dan. Josh. 19: 41; probably *Ain Shems*. See BETH-SHEMESH.

**IRU** (*watch*), the eldest son of Caleb, the faithful spy. 1 Chr. 3: 15.

**ISAAC** (*laughter*), the son which Sarah bore to Abraham when he was a hundred years old. He was the second of the Hebrew patriarchs, and lived the longest of the three—to the age of 180. Gen. 35: 28. The origin of his name, which signifies "laughter" or "mocking," is given in Gen. 17: 17; 18: 12; 21: 6. The only event recorded of his earlier years is the most significant of his life for the history of the Church: he appears in the sacrificial scene as the victim. Directed of God, Abraham led his son to the mountain of sacrifice; Isaac was wholly unconscious of the disposition that was to be made of himself, and is represented in the narrative, Gen. 22: 1-13, as artlessly inquiring about the lamb to be offered, while he himself was to be the offering. The divine interposition intervened just as the gleaming knife was about to do its bloody work in the hands of the despondent father. Josephus says this event occurred when Isaac was 24 years old, but no indication of time is given in the narrative. This occurrence is considered typical of the later sacrifice of the only Son of God on Calvary. The record of Isaac's wooing and marriage is graphic and beautiful. Abraham sent his trusty servant Eliezer with gifts to Padan-aram for this purpose. He there found Rebekah, the daughter of Bethuel, whom Isaac married at the age of 40. Gen. 25: 20. The account of their meeting and of the preliminaries of the marriage, Gen. 24, gives a most charming picture of the manners of that early day.

Isaac seems to have been a prosperous agriculturist, Gen. 26: 12, and a rich herder, v. 14, but was not without his



domestic troubles with Jacob and Esau. The promise that was given to Abraham of an indefinite increase of his seed, and of the blessings to flow from it to the world, was repeated to him. Gen. 26:4. The N. T. refers to the intended sacrifice of Isaac, Heb. 11:17; Jas. 2:21, and contains an allegorical allusion to him and Ishmael. Gal. 4:28, 38.

The life of Isaac was a comparatively uneventful one, but in it we have the record of an honest, humble, and pious nomad. He excelled in the domestic traits of character; his disposition was peaceable, Gen. 27:22; his married life is assumed to have been peculiarly tranquil and happy, and prominent in his biography stands out his tender regard for his mother. Gen. 24:67.

Isaac is a type of the Saviour in the peculiar meekness and humility of his disposition. His signal patience and resignation at the intended sacrifice and the humility of his life are typical of the Son of man, who "opened not his mouth."

**I'SAAC**, twice used as a poetic synonym for Israel—*i. e.* the ten tribes, Am. 7:9, 16.

**ISA'IAH** (*Jehovah's salvation*).

Very little is known of the personal history of this eminent prophet. He was the son of Amoz. Isa. 1:1; 2 Kgs. 20:1. He began his prophetic career under Uzziah, probably in the last years of his reign, Isa. 6:1, and continued it during the succeeding reigns of Jotham, Ahaz, and Hezekiah. 7:1. This would throw his prophetic activity between the years B. C. 760 and 713 or 698, the year of Hezekiah's death. He was married and had two sons. 7:3; 8:3, etc. His wife is called a prophetess, and his children, like himself, had prophetic names emblematic of Israel's future. He wore a hair-cloth dress. 20:2. He seems to have been held in high esteem, especially by Hezekiah. 37:2; 38:1. In addition to the prophecies which we have by this prophet, he wrote a history of Uzziah's reign, 2 Chron. 26:22, which is lost. The Bible does not indicate the mode of his death. A Jewish tradition (in the Talmud), however, states that when nearly 90 years old he was sawn asunder in a hollow carob tree, in Manasseh's reign. Comp. Heb. 11:37. The "mulberry tree of Isaiah," in the Kedron valley, near Jerusalem, marks

the traditional spot of his martyrdom. "It signifies much that he was not a celibate, but had a family; that he was not a wanderer in the desert or over hill and vale, but had a house and home; that he lived not in a secluded retreat or remote village, but in the great city, at the capital and court of Judah, the seat of all Hebrew blessings and hopes, with all its social, political, and religious influences. He is the first prophet since Elisha of whom we have any details. Of himself, like the apostle John, he says almost nothing." He mentions, however, distinctly his divine call and commission. 6:1-8.

Isaiah is the evangelist among the prophets of the O. T. He comes nearest to the N. T., and is more frequently quoted than any other. In him the Messianic prophecies reach their highest perfection. He draws the picture of the suffering and triumphant Saviour of Israel and the world, lineament after lineament, until at last he stands before us in unmistakable clearness and fullness. Isaiah is also one of the greatest of poets. "In him we see prophetic authorship reaching its culminating point. Everything conspired to raise him to an elevation to which no prophet, either before or after, could as writer attain. Among the other prophets each of the more important ones is distinguished by some one particular excellence and some one peculiar talent; in Isaiah all kinds of talent and all beauties of prophetic discourse meet together, so as mutually to temper and qualify each other; it is not so much any single feature that distinguishes him as the symmetry and perfection as a whole. . . . In the sentiment he expresses, in the topics of his discourses and in the manner, Isaiah uniformly reveals himself as the king-prophet."—*Ewald*.

**PROPHECY OF.** Isaiah is divided into two parts. The first, comprising the first thirty-nine chapters, is composed of a variety of individual prophecies against nations and denunciations of sin. Social vices, ch. 3, and idolatry, ch. 8, are rebuked without mercy. Assyria, Babylon, 13:19 *sq.*, Moab, 15, Ethiopia, 18, Egypt, 19, and Tyre, 23, pass successively before the prophet's mind, and their doom is predicted. The prophecies of Babylon's desolation and

of Tyre's ruin are among the most poetic and the sublimest passages in all literature. Chs. 36-39 are concerned with Sennacherib's invasion and episodes in the life of Hezekiah.

The second part of Isaiah begins abruptly with the fortieth chapter: "Comfort ye, comfort ye my people." It takes its position at the close of the Babylonian captivity, and prophesies its close and the glories of the Messianic period of Israel's history. Of all the prophetic writings, none are more evidently inspired and truly evangelical than these last twenty-seven chapters.

Isaiah prophesies of the Messiah with distinctness and in a way that his predecessors had not done. We find prophecies of his birth, 7:14; 9:6, of his Davidic descent, 11:1, 2, etc. But the fullest as well as the most distinct of the predictions is contained in the fifty-third chapter. It may be called the Gospel of the O. T., on account of the graphic and faithful picture it gives of the Messiah, as the "Man of sorrows," suffering in the stead of mankind. This chapter of itself will stand always as an evidence of prime importance for the divine mission of Christ.

The authenticity of the second part of Isaiah, from chs. 40-66, has been assailed by modern critics, who regard it as a later production of some "great unknown" prophet at the end of the Babylonian exile. But it is characteristic of prophetic vision to look into the far future as if it were present; and it makes not much difference for the divine character of the prophecy whether it was uttered 500 or 700 years before its fulfilment. The description of the servant of God who suffers and dies for the sins of the people in ch. 53 applies to no other person in history, with any degree of propriety, but to Jesus Christ.

**IS'CAH** (*she looks abroad*), a sister of Lot. Gen. 11:29.

**ISCAR'IOT.** See JUDAS ISCARIOT.

**ISH'BAH** (*praising*), a Judite. 1 Chr. 4:17.

**ISH'BAK** (*leaving behind*), a son of Abraham by Keturah. Gen. 25:2; 1 Chr. 1:32. From him sprang the northern Arabians.

**ISH'BI-BE'NOB** (*dwelling in rest*), a son of Rapha, a Philistine giant slain by Abishai. 2 Sam. 21:16, 17.

**ISH'-BO'SHETH** (*man of shame*), son and successor of Saul, was persuaded by Abner to go up to Mahanaim and assume the government while David reigned at Hebron, 2 Sam. 2:8, 11; and all Israel except Judah acknowledged him as king. A severe battle soon after occurred at Gibeon, between the army of David, under Joab, and the army of Ish-bosheth, under Abner, in which the latter was utterly defeated. Abner was killed afterward by Joab. Ish-bosheth, thus deprived of his strongest supporter, was assassinated at noonday upon his bed after a brief reign of two years. 2 Sam. 4:5-7.

**I'SHI** (*saving*). 1, 2. Judites. 1 Chr. 2:31; 4:20.

3. A Simeonite. 1 Chr. 4:42.

4. A Manassite. 1 Chr. 5:24.

**I'SHI**, Hos. 2:16, signifying *my husband*, and **BAALI**, in the same passage, signifying *my Lord*, are figuratively used to denote that Israel once played the whore in serving idols, but would now serve the living God. The latter having been used in idol-worship, would become obsolete in this sense. Hos. 2:17.

**ISHI'AH** (*whom Jehovah lends*), a chieftain of Issachar. 1 Chr. 7:3.

**ISHI'JAH** (*whom Jehovah lends*), one who had a foreign wife. Ezr. 10:31.

**ISH'MA** (*desolation*), a Judite. 1 Chr. 4:3.

**ISH'MAEL** (*whom God hears*). 1. The son of Abraham by Hagar. Previous to his birth, when his mother, being ill-treated by Sarah, had fled from the house, the angel of the Lord announced to her that her seed should be innumerable, and that her offspring should be of a belligerent and wild disposition: "He will be a wild man; his hand will be against every man's hand, and every man's hand against him." Gen. 16:12.

Ishmael was circumcised at the age of 13. Gen. 17:25. Subsequently, the jealousy of Sarah was aroused by Ishmael's mocking at Isaac, Gen. 21:9, and she demanded that the offender and his mother be sent away from the home.

Abraham, granting Sarah's request, sent the bondswoman and her son off, after supplying them with water and bread. Departing, they went off into the wilderness of Beer-sheba. The stock

of water became exhausted, and the lad, overcome with fatigue and thirst, sunk down, apparently to die. God appeared for their deliverance, directed Hagar to a fountain of water, and renewed his promise to make of him a great nation. Ishmael remained in the wilderness and became a hunter. Gen. 21:13-20. At length he married an Egyptian woman, and so rapidly did his progeny multiply that in a few years afterward they are spoken of as a trading nation. Gen. 37:25.

The last we see of the first-born son of Abraham is at the cave of Machpelah, where he joins with Isaac in interring the remains of his father. Gen. 25:9.

Ishmael no doubt became a wild man of the desert, the progenitor of the roaming Bedouin tribes of the East, so well known as robbers to this day that travellers through their territory must be well armed and hire a band of robbers to protect them against their fellow-robbers. Ishmael is also the spiritual father of the Mohammedans, who are nothing but bastard Jews. They apply to themselves the promise of a large posterity given to Ishmael. Gen. 21:13, 18.

2. A descendant of Saul. 1 Chr. 8:38; 9:44.

3. A Judite. 2 Chr. 19:11.

4. A Judite, one of the captains who assisted Jehoiada to set Joash on the throne. 2 Chr. 23:1.

5. A priest who had a foreign wife. Ezr. 10:22.

6. Ishmael, "the son of Nethaniah, the son of Elishama, of the seed royal" of Judah, murdered, at Mizpah, Gedaliah, the governor of Judæa, appointed by Nebuchadnezzar, who, although warned by Johanan, had unsuspectingly received him. Every circumstance contributed to increase the baseness of the deed—the generous incredulity of Gedaliah, the fact that the murder took place immediately after a feast given by Gedaliah to Ishmael and other prominent Jews who had conspired with him, and the slaughter of all the attendant Jews and also of some Chaldæan soldiers. The secrecy of the deed was so profound that the town knew nothing of it until the second day, when Ishmael hypocritically received eighty devotees who came bearing offering and incense to the house of the

Lord, and murdered all but ten of them, who purchased their lives by promise of money. This carnival of blood being over, Ishmael surprised the town and carried away to the Ammonites the inhabitants, including the daughters of Zedekiah. But Johanan followed him, met him in battle at "the great waters"—probably the Pool of Gibeon—defeated him, rescued the prisoners, and compelled Ishmael to flee to the Ammonites. See Jer. 41; 2 Kgs. 25:23, 25. See also GEDALIAH. The motives of Ishmael were partly corrupt, since he had been tampered with by Baalis, king of the Ammonites, and partly mistaken patriotism, bitter hatred, and craven fear of the Chaldæans.

**ISH'MAELITES**, the descendants of Ishmael. Gen. 37:25. The company of Ishmaelites to whom Joseph was sold are elsewhere called Midianites. Gen. 37:28. Probably they were Ishmaelites who dwelt in Midian. It is evident, however, that the two names were sometimes applied to the same people, Jud. 8:22, 24, though we know the descendants of Midian were not Ishmaelites, for Midian was a son of Abraham by Keturah.

**ISHMA'IAH** (*Jehovah hears*), the ruler of Zebulun during David's reign. 1 Chr. 27:19.

**ISH'MEELITE**. 1 Chr. 2:17. See ISHMAELITES.

**ISH'MERAI** (*whom Jehovah keeps*), a Benjamite. 1 Chr. 8:18.

**I'SHOD** (*man of renown*), a Manassite. 1 Chr. 7:18.

**ISH'PAN** (*bald*), a Benjamite chief. 1 Chr. 8:22.

**ISH'TOB** (*men of Tob*), apparently a small kingdom which formed a part of the country of Aram, and named with Zobah, Rehob, and Maachah. 2 Sam. 10:6, 8. See TOB.

**ISH'UAH** (*quiet*), the second son of Asher, Gen. 46:17; called Isuah 1 Chr. 7:30.

**ISH'UAI** (*quiet*). A son of Asher. 1 Chr. 7:30.

**ISH'UI** (*quiet*). 1. The third son of Asher, 1 Chr. 7:30; called Isui and Jesui Gen. 46:17; Num. 26:44.

2. A son of Saul, 1 Sam. 14:49; not elsewhere mentioned; he probably died young.

**ISLES OF THE GEN'TILES**. Gen. 10:5; Zeph. 2:11; Ps. 72:10;

Eze. 26:15. The Hebrew word signifies any land bordering on the sea, and "the isles of the Gentiles" refers to the coasts of the Mediterranean, Black, and Caspian Seas.

**ISMACHI'AH** (*whom Jehovah supports*), a Levitical overseer of offerings under Hezekiah. 2 Chr. 31:13.

**ISMAI'AH** (*Jehovah hears*), a Gibeonite chief who joined David at Ziklag. 1 Chr. 12:4.

**IS'PAH** (*bald*), a Benjamite chief. 1 Chr. 8:16.

**IS'RAEL**. Gen. 35:10. The surname of Jacob, given to him by the angel at Peniel. Gen. 32:28; Hos. 12:3. It signifies "the prince that prevails with God." One of the finest hymns of Charles Wesley describes that mysterious wrestling with God in prayer, and begins,

"Come, O thou Traveller unknown,  
Whom still I hold, but cannot see;  
My company before is gone,  
And I am left alone with thee:  
With thee all night I mean to stay,  
And wrestle till the break of day.

\* \* \* \* \*

"What though my shrinking flesh complain,  
And murmur to contend so long?  
I rise superior to my pain;  
When I am weak, then I am strong:  
And when my all of strength shall fail,  
I shall with the God-man prevail."

We find the name "Israel" soon after used for the whole race of Jacob's posterity, Ex. 3:16; also for the kingdom of the ten tribes, as distinguished from Judah, 2 Kgs. 14:12; and again, in a spiritual sense, for the whole body of true believers. Rom. 9:6; 11:26.

LAND OF. See CANAAN.

**IS'RAELITE**, a member of Israel.

**IS'RAEL, KING'DOM OF**, a term not infrequently applied to the united kingdom before the revolt of the ten tribes, 1 Sam. 13:1, 4; 15:28; 16:1; 2 Sam. 5:12; 7:16; 1 Kgs. 2:46; 4:1; but the term was also used to designate the country of the ten tribes only during the dissensions which followed the death of Saul. After the death of Solomon and the revolt under Rehoboam, 1 Kgs. 12:20, 28, 32, it was generally, but not uniformly, applied to the independent kingdom formed by the ten tribes in the north of Palestine; so that thenceforth the kings of the ten tribes were called "kings of Israel," and

the descendants of David, who ruled over Judah and Benjamin, were called "kings of Judah." In the prophets "Judah" and "Israel" are often mentioned. Hos. 4:15; 5:3, 5; 6:10; 7:1; 8:2, 3, 6, 8; 9:1, 7; Am. 1:1; 2:6; 3:14; Mic. 1:5; Isa. 5:7. The two kingdoms are sometimes called "the two houses of Israel." Isa. 8:14.

The area of the kingdom of Israel is estimated at about 9000 square miles, or about the same as that of the State of New Hampshire, and its population at from 3,000,000 to 4,000,000. The kingdom lasted 254 years, B. C. 975-721. The capitals were Shechem, 1 Kgs. 12:25, Tirzah, 14:1, and Samaria, 16:24. Jezreel was also a summer residence of some of its kings. Of the 19 kings, not counting Tibni, not one was a godly man. The idolatry introduced by Jeroboam was continued, notwithstanding the partial reformatations of Elijah, Elisha, and other faithful prophets.

The following admirable summary of the history of the kingdom in four periods is given in Smith's *Abridged Dictionary*, by W. A. Wright.

"(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, Shallum, 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 ensure for his son and successor, Pekahiah, a ten years' reign, cut short by a bold usurper, Pekah. Abandoning the northern and trans-Jordanic 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.”

After the destruction of the kingdom of Israel, *b. c.* 721, the name “Israel” began again to be applied to the whole surviving people. “Israel” is sometimes put for the *true* Israelites, the faithful worthy of the name. *Ps.* 73: 1; *Isa.* 45: 17; 49: 3; *John* 1: 47; *Rom.* 9: 6; 11: 26. See *JUDAH*.

**IS'SACHAR** (*God hath given me my hire*). 1. The fifth son of Jacob and Leah. *Gen.* 30: 18. The prophetic description of him uttered by his father, *Gen.* 49: 14, 15, was fulfilled in the fact that the posterity of Issachar were a laborious people and addicted to rural employments, and were subject to the tributes of marauding tribes. See *TRIBES*.

2. A Korhite Levite. *1 Chr.* 26: 5.

**IS'SACHAR, THE TERRITORY OF**, included the great plain of Esdraelon, or Jezreel, and lay above that of Manasseh; its boundaries are given in *Josh.* 19: 17-23. It extended from Mount Carmel to the Jordan, and from Mount Tabor to En-gannim. Zebulun was on the north, Manasseh on the south, and Gilead on the east, across the Jordan. It contained 16 noted cities and their villages. Among them were Megiddo, Jezreel, Shunem, Beth-shan, Endor, Aphek, Taanach; and Jezreel stood almost exactly in the centre of the territory. This region was one of the richest and most fertile in Palestine. Many historical events of great interest took place within the territory. It furnished two kings to Israel—Baasha and Elah. *1 Kgs.* 15: 27; 16: 6. Their portion of Palestine is still among the most fertile of the whole land. See *JEZREEL, PLAIN OF, and PALESTINE*.

**ISSHIAH** (*whom Jehovah lends*).

1. A descendant of Moses, *1 Chr.* 24: 21; called Jeshahiah *1 Chr.* 26: 25.

2. A Kohathite Levite. *1 Chr.* 24: 25.

**IS'UAH** (*quiet*), second son of Asher. *1 Chr.* 7: 30.

**IS'UI** (*quiet*), third son of Asher. *Gen.* 46: 17.

**ITAL'IAN BAND**, a cohort, composed of native Italians, stationed at Cæsarea. *Acts* 10: 1. Cornelius was their centurion.

**IT'ALY**, a well-known country in the south of Europe, and including the

whole of the peninsula west of the Adriatic Sea. It has an area of about 100,000 square miles and a population of over 25,000,000. It is named in the N. T. only three times: (1) as the country from which Aquila and Priscilla were expelled, Acts 18: 2; (2) Paul sailed for Italy, Acts 27: 1; and (3) in the Epistle to the Hebrews some of that country joined in the salutations sent. Heb. 13: 24.

**ITH'AI** (*with Jehovah*), a Benjamite, one of David's guard, 1 Chr. 11: 31; called Ittai 2 Sam. 23: 29.

**ITH'AMAR** (*land of palms*), a son of Aaron. Ex. 6: 23. After the violent death of Nadab and Abihu for their act of desecration, Lev. 10: 1, 2, he and Eleazar were alone left for the priestly office. Lev. 10: 6, 12. Eli was the only high priest of the line of Ithamar, 1 Chr. 24: 6, and, in fact, his house does not seem to have exercised as much influence as that of Eleazar. 1 Chr. 24: 4.

**ITH'IEL** (*God is with me*). 1. A Benjamite. Neh. 11: 7.

2. A friend of Agur. Prov. 30: 1.

**ITH'MAH** (*orphanage*), one of David's guard. 1 Chr. 11: 46.

**ITH'NAN** (*bestowed*), one of the towns in the extreme south of Judah, on the borders of the desert. Josh. 15: 23. Wilton says it is identical with *el-Hora*, east of Beer-sheba; but this is only conjectural.

**ITH'RA** (*abundance*), David's brother-in-law. 2 Sam. 17: 25. See JETHER.

**ITH'ARAN** (*abundance*). 1. A Horite. Gen. 36: 26; 1 Chr. 1: 41.

2. An Asherite. 1 Chr. 7: 37.

**ITH'REAM** (*residue of the people*), a son of David, born at Hebron. 2 Sam. 3: 5; 1 Chr. 3: 3.

**ITH'RITE, THE**, the designation of two of David's warriors. 2 Sam. 23: 38; 1 Chr. 11: 40.

**IT'TAH-KA'ZIN** (*time of the judge*), one of the landmarks of Zebulun, Josh. 19: 13.

**IT'TAI** (*in time*). 1. A native of Gath, and high in position in the army of David during the rebellion of Absalom. 2 Sam. 18: 2. He was sincerely attached to David. 2 Sam. 15: 19-22. He reminds us of the attachment of Ruth to Naomi, and his words of devotion, 2 Sam. 15: 21, are only inferior to hers, Ruth 1: 16, for pathos.

2. One of David's guard. 2 Sam. 23: 29.

**ITURÆ'A** (*an enclosed region*), a small province on the north-western border of Palestine, and at the south-eastern base of Hermon, between Trachonitis and Galilee. It derived its name from "Jetur," a son of Ishmael. Gen. 25: 15; 1 Chr. 1: 31; 5: 19. This district is now called *Jedur*, and is about 17 miles from north to south by 20 from east to west. The greater portion is a fine plain, with a rich and well-watered soil; the sub-stratum is black basalt. The district contains 38 villages, 10 of them entirely desolate; the others have a few peasant families living in wretchedness and amid ruins. Philip was "tetrarch of Ituræa and of the region of Trachonitis." Luke 3: 1.

**I'VAH, or A'VAH**, an Assyrian or Babylonian city mentioned with Hena and Sepharvaim, 2 Kgs. 18: 34; 19: 13; comp. Isa. 37: 13, and with Babylon and Cutha, 2 Kgs. 17: 24. Rawlinson identified it with *Hit*, on the Euphrates.

**I'VORY** (*tooth*), the substance of the tusk of the elephant. From the meaning of the Hebrew word, it is seen that the Jews of Solomon's time understood that it was obtained from a *tooth*, not from a horn. That which is brought from Ceylon is regarded as most valuable. It was among the merchandise of Tyre. Eze. 27: 15, and Tarshish. 1 Kgs. 10: 22. Solomon's throne was built of it, 2 Chr. 9: 17, 21; and so lavishly was it used in various kinds of architecture and in cabinet-work as to justify the expressions found in Am. 3: 15; 6: 4 and Eze. 27: 6.

"Ivory palaces," Ps. 45: 8, probably refers to boxes richly wrought or inlaid with ivory, in which perfume was kept.

**I'Z'EHAR**. Num. 3: 19. See IZHAR.

**I'Z'HAR** (*oil*), a son of Kobath, and grandson of Levi. Ex. 6: 18, 21; Num. 3: 19; 16: 1; 1 Chr. 6: 2, 18.

**I'Z'HARITES**, descendants of Izhar.

**IZRAHI'AH** (*whom Jehovah causes to sparkle*), a chieftain of Issachar. 1 Chr. 7: 3.

**IZ'RAHITE, THE**, the designation of one of David's captains, 1 Chr. 27: 8; probably a Zabrite.

**I'Z'RI** (*built*), a Levite, leader of the fourth course. 1 Chr. 25: 11.

## J.

**JAAKAN** (*he shall adorn, or one sagacious*), the son of Seir the Horite. Deut. 10: 6. See BENE-JAAKAN. The name is given as Jakan in 1 Chron. 1: 42.

**JAAK'OBAAH** (*heel-catcher, sup-planter*), a chieftain of Simeon. 1 Chr. 4: 36.

**JAA'LA, JAA'LAH** (*a wild she-goat*), one of the descendants of Solomon's slaves who returned with Zerubabel from Babylon to Jerusalem. Ezr. 2: 56; Neh. 7: 58.

**JAA'LAM** (*whom God hides*), a son of Esau by his wife Aholibamah, and a chief of Edom. Gen. 36: 5, 14, 18; 1 Chr. 1: 35.

**JAA'ANAI** (*whom Jehovah answers*), a chief of Gad. 1 Chr. 5: 12.

**JAAR'E-OR'EGIM** (*forests of the weavers*), the Bethlehemite whose son Elhanan slew the brother of Goliath. 2 Sam. 21: 19. In 1 Chr. 20: 5 he appears as Jair.

**JAA'ASAU** (*whom Jehovah has made*), one mentioned, Ezr. 10: 37, as having a foreign wife.

**JAA'SIEL** (*whom God has made*), the son of Abner, and chief of the tribe of Benjamin. 1 Chr. 27: 21.

**JAAZANI'AH** (*whom Jehovah hears*). 1. A captain who joined Gedaliah at Mizpah, 2 Kgs. 25: 23, and who subsequently fought against Ishmael, and then later went to Egypt. Comp. Jer. 41: 11; 43: 2.

2. The probable chief of the family of the Rechabites at the time of Jeremiah. Jer. 35: 3.

3. One of the seventy elders seen by Ezekiel in his vision. Eze. 8: 11.

4. A prince against whom Ezekiel was directed to prophesy. Eze. 11: 1.

**JAA'ZER, AND JA'ZER** (*Jehovah helps*), a city of Gilcad, east of the Jordan, which was conquered and assigned to Gad and to the Levites. Num. 21: 32; 32: 1; Josh. 21: 39. In the time of David it was held by Hebronites or Kohathites, 1 Chr. 26: 31, but in later times it was subject to Moab, and is often denounced in prophecies against

that nation. Isa. 16: 8, 9; Jer. 48: 32. It was situated at the massive ruins called *Sar*, about 4 hours (15 miles) north-east of Heshbon. Below the hill is a fountain with a stream which flows to the Jordan. Tristram found ancient terraces, probably vineyards, in illustration of Isa. 16: 9; Jer. 48: 32. There are mounds and rows of foundations at the head of the valley. In the A. V. the "Sea of Jazer" is referred to, Jer. 48: 32; but the passage may be rendered: "Thy shoots have overshot the sea, to Jazer have they reached;" the "sea" would then be the Salt or Dead Sea.

**JAAZI'AH** (*whom Jehovah consoles*), a Levite of the family of Merari. 1 Chr. 24: 26, 27.

**JAA'ZIEL** (*whom God consoles*), a Levite who played before the ark. 1 Chr. 15: 18. In v. 20 he is called Aziel.

**JA'BAL** (*a stream*), the son of Lamech, descendant of Cain; described as the "father of such as dwell in tents and have cattle." Gen. 4: 20.

**JAB'BOK** (*emptying*), a stream rising about 25 miles east of the north end of the Dead Sea, and flowing east, then northward and westward, and finally south-west, into the Jordan about midway between the Sea of Galilee and the Dead Sea. It is now called the *Zerka* or "blue" river. It has a small branch flowing into it past *Gerosh*, but no branch from the north-east as indicated on most maps. Across this stream Jacob sent his family, and here his wrestling for a blessing occurred. Gen. 32: 22-24. The Israelites conquered the kingdoms of Og and Sibon, but not the Ammonite country nor the upper Jabbok, which explains Deut. 2: 37. Compare Num. 21: 24; Deut. 3: 16; Josh. 12: 2; Jud. 11: 13, 22. The Jabbok before it enters the Jordan valley flows through a deep, narrow ravine, the hills being from 1500 to 2000 feet in height. They are covered with verdure and are very picturesque. The stream in most of its course is perennial, swollen, deep, and rapid in winter; it abounds in small fish of excellent flavor.

**JA'BESH** (*dry*), the father of Shalum, the fifteenth king of Israel. 2 Kgs. 15: 10, 13, 14.

**JA'BESH, AND JA'BESH-GIL'EAD** (*dry Gilead*), a city east of the Jordan; destroyed by the Israelites, Jud. 21: 8-14; delivered from Nahash by Saul, 1 Sam. 11: 1-11, and in gratitude therefore its people brought the bodies of Saul and his sons, which the Philistines hung upon the walls of Bethshan, to Jabesh, and caused them to be buried in a wood near by. 1 Sam. 31: 11-13. David blessed them, 2 Sam. 2: 4-6, but afterward removed the bones to Saul's ancestral burying-place. 2 Sam. 2: 4-6; 21: 12-14. Robinson identifies it with *ed-Deir*, 23 miles south-east of the Sea of Galilee on the south side of *Wady Yabis*. Dr. S. Merrill, however, questions this as not conforming to the location assigned to it by Eusebius. He would identify Jabesh with the ruins of a town found about 7 miles from *Pella*, on the north side of *Wady Yabis*, on the mountain *Jebel Ajlûn*, about 2300 feet above the Jordan valley. This seems to conform to the biblical statements concerning the place.

**JA'BEZ** (*he causes pain*), the name of one whose prayer was answered. 1 Chr. 4: 9, 10.

**JA'BEZ** (*he causes pain*), apparently a place: named only in 1 Chr. 2: 55, and doubtless named from Jabez of 1 Chr. 4: 9, 10, though the Targumist regards it not as the name of a place, but of a person.

**JA'BIN** (*whom he—i. e. God—observes*). 1. King of Hazor, a northern district of Canaan. Josh. 11: 1. He attempted by a formidable alliance to oppose the progress of Joshua. He and his allies were utterly defeated in a battle at Merom, the city of Hazor was taken, and Jabin put to death.

2. Another king of the same name and place, who had great wealth and power and oppressed the children of Israel for 20 years. Jud. 4: 2. His army was defeated by Deborah and Barak, and Sisera, his principal general, put to death.

**JAB'NEEL** (*Jehovah causes to be built*). 1. A town of Judah; called also Jabneh. Josh. 15: 11; 2 Chr. 26: 6. Uz-ziah captured it from the Philistines and destroyed its fortifications. It was

noted during the wars of the Maccabees, and called by Josephus, Jamnia. It was a large and populous place, and after the destruction of Jerusalem was for some time the seat of a famous Jewish school of learning and of the Sanhedrin. It is identified with *Yebnah*, a considerable village about 3 miles from the Mediterranean and 12 miles south of Joppa. The Crusaders built a fortress here, of which the ruins still remain. A tomb is shown, reputed as the tomb of Gamaliel, a descendant of the noted Gamaliel who instructed Paul. There are the ruins of an ancient church. The port of *Yebnah* is naturally one of the best on the coast of Palestine below Cæsarea, but there are dangerous reefs hidden beneath the waters.

2. A place in Naphtali, Josh. 19: 33; called, in the Talmud, Caphar Yama. Conder identifies it with *Yemma*, 4 miles south-west of the Sea of Galilee.

**JAB'NEH**. See JABNEEL.

**JA'CHAN** (*affliction*), a Gadite chief. 1 Chr. 5: 13.

**JA'CHIN** (*he shall establish*). 1. Fourth son of Simeon. Gen. 46: 10; Ex. 6: 15.

2. Head of the twenty-first course of priests. 1 Chr. 9: 10; 24: 17; Neh. 11: 10.

**JA'CHIN** (*he shall establish*) AND **BOAZ** (*lively*) were the names of the two pillars Solomon set up. They were probably named after the givers. See BOAZ.

**JA'CHINITES, THE**, the descendants of Jachin, son of Simeon. Num. 26: 12.

**JA'CINTH**, or **HY'ACINTH**, probably the same as the figure, Ex. 28: 19, a gem of a yellowish-red or a dark-purple color, resembling the amethyst. Rev. 9: 17; 21: 20. In the former passage there is reference merely to its color.

**JA'COB** (*heel-catcher, supplanter*), the third of the Jewish patriarchs, the son of Isaac and Rebekah, and twin-brother to Esau. He received his name from the circumstance which occurred at his birth. Gen. 25: 26. The family were then living at Lahai-roi. The twins greatly differed in tastes: Esau was a hunter, Jacob "a plain man, dwelling in tents." Gen. 25: 27. But though domestic, he was selfish and scheming.



He bought the birthright from Esau, taking advantage of the latter's temporary weakness. 25 : 29-34. When Isaac, fearing a sudden death, desired to bless Esau, whose manly character made him his favorite, while the more pliable Jacob was the favorite of Rebekah, Jacob was ready to fall in with his mother's plan, and, by deceiving his blind and aged father, to secure the elder brother's blessing. The event, so momentous to all parties, is related in detail in Gen. 27.

The hate of Esau, naturally aroused, compelled Jacob in fear to flee somewhere, and the anxiety of Rebekah lest Jacob should marry a daughter of Heth was the ostensible reason for turning his steps toward Padan-aram, where her brother Laban lived. Previous to his departure Isaac blessed him again, and thus with the assurance of divine favor, but with a heavy and fearful heart, did this man of at least 50 years (it is usual to call him 78 years old) turn his back upon his home and wearily go among strangers. But, though unworthy, he was the heir to the promises; and accordingly, God cared for him. At Bethel his eyes were opened to see a glorious vision and his ears to hear the voice of God. On awaking he made a vow to serve the Lord, giving the tenth, if the Lord on his part would protect and prosper him. Gen. 28 : 20-22.

An every-day incident introduced him to the family of Laban; an act of gallantry won him a home at once. Loving Rachel, he promised to serve Laban for her. But when the time was fulfilled, Laban, favored by the marriage-customs of the Orient, fraudulently married him to the elder daughter, Leah, but afterward to Rachel also. Jacob contrived an expedient whereby his flocks became larger and healthier than Laban's, and thus in the course of time the desire of his heart after the things of this life was gratified. He had "increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses." Gen. 30 : 43. Eleven sons and one daughter had been born to him by his two wives and their two servants, who were his concubines.

But he yearned after his native land and determined to brave his brother's anger. Secretly, knowing Laban's feel-

ings, he fled, but was followed and overtaken. A parley ensued. Jacob asserted his grievance: "I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times." A covenant of peace was made, of which a pillar was a reminder, Gen. 31 : 45-54, and Laban left him with expressions of goodwill.

Still dreading Esau, he sent messengers to him, and found Esau was approaching—he feared with hostile intentions. He prudently guarded against destruction by separating his company into two bands and by sending a handsome present to Esau. Fear acted like a slave to bring him to God. He prayed humbly, not to say cringingly, quoting the divine promises. After sending his family over the brook Jabbok, he tarried behind to see that nothing was forgotten, when there appeared "a man" who wrestled with him till the breaking of the day. The wrestling forms an extraordinary scene. 32 : 24-32. God prevailed not against man. But when the day dawned the exhausted son of Isaac was no longer *Jacob*, but *Israel*; for though the sinew of his thigh shrank under the angel's touch, and though after this he was to know much sorrow, the all-night conflict had brought victory, so that the angel of the Lord could say, "As a prince hast thou power with God and with men; and hast prevailed." With the new name came the new nature. The man who met Esau was not *Jacob*, the *supplanter*, but *Israel*, the *soldier of God*. Behind him lay the guilty past; before him stretched the illimitable future, whose near part was full of trial, but whose far part was full of glory. Like many other awaited ills, the meeting with Esau was an agreeable disappointment. Esau was all kindness, and Jacob was compelled to refuse his friendly offers.

After the brothers separated, Jacob finally settled near the city of Shechem, where he bought some land. Gen. 33. In retaliation for the ravishment of Dinah by Shechem, the son of the prince of the country, by a stratagem the city was destroyed. See *DINAH*. The patriarch was therefore compelled to leave that part of the land.

By divine direction he came to Bethel,

where he paid the vow he had made so many years before, and here God again appeared unto him. On their way to Hebron, at Bethlehem, Benjamin was born, but Rachel, the beloved wife of Jacob, died. The memory of the event was ineffaceable. **35:19**. Shortly after his arrival, it would seem, Isaac died, and he and Esau buried him. **Gen. 35:29**.

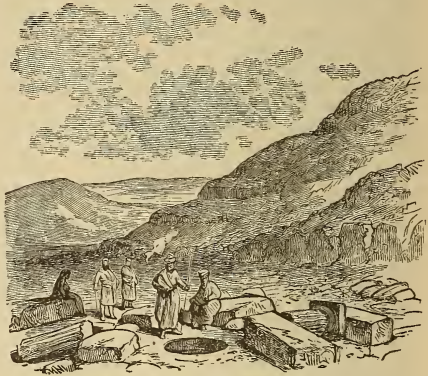
The history now is taken up with Joseph, and Jacob does not play a prominent part until, lying upon his death-bed, he utters his prophetic blessing, tracing from the starting-point of individual character the fortunes of the tribes his twelve sons were destined to found. But the future was revealed to him only a little while before he belonged to the past for ever, for scarcely had he spoken out the pride, affection, apprehension, and warning of his fatherly heart than he "yielded up the ghost," aged 147 years, "and was gathered unto his people." **Gen. 49:33**. He was buried with great pomp; his body was embalmed by the court-physicians and carried to Hebron, and there at last, after 147 years of wandering and trouble, Jacob rested with his ancestors in the cave of Machpelah. **Gen. 50:13**.

Jacob had more weaknesses and faults by nature than his father and grandfather, but his life was also more checkered and troubled, and his character purified by affliction. Abraham exemplifies heroic faith; Isaac, quiet humility; Jacob, patience and perseverance. His checkered life teaches us the lesson that through many tribulations we must enter the kingdom of heaven.

The terms "Jacob" and the "seed" or "children of Jacob" are often applied to the body of true believers generally. **Deut. 33:10**; **Ps. 14:7**; **22:23**; **105:6**; **135:4**; **Isa. 14:1**; **44:2**; **Mic. 7:20**.

**JA'COB'S WELL**, the well at which Jesus sat and talked with the Samaritan woman, **John 4:5, 6**, near Shechem; comp. **Gen. 33:19**; **Josh. 24:32**. Here our blessed Lord, weary of travel, but not of his work of saving love, offered to a poor woman the living water of eternal life and revealed to her

the sublime truth of the true worship of God, who is a Spirit, in spirit and in truth. Here he sowed the seed for the harvest of the apostles. **Acts 8**. This is one of the few places in the Holy Land which can be identified with certainty. Christians, Jews, Mohammedans, Samaritans, all agree in regard to the site of Jacob's well. It is situated a mile and a half south-east of the town of *Nábulus*, the ancient Shechem, at the eastern base of Mount Gerizim, near the edge of the plain of Moreh (*Mukna*), and close to the highway from Jerusalem to Galilee. The well is in an almost square enclosure, which measures 192 feet by 151 feet; the wall of this enclosure is almost



Jacob's Well.

entirely destroyed, and the ground is covered with shapeless ruins forming a large mound.

The well is now 75 feet deep, 7 feet 6 inches in diameter, and the upper part lined with rough masonry. It must have been very much deeper in ancient times, for in the course of 10 years it decreased 10 feet in depth, and Robinson in 1838 found it 105 feet deep. Captain Anderson estimates that it has been filled up to probably more than half of its original depth by the stones thrown into it by visitors for the sake of hearing them strike, and by the débris from the ruined church built over the well during the fourth century. The bottom of the well is at times entirely dry, but in some seasons it contains water.

Money has been contributed to the British Palestine Exploration Fund for the purpose of clearing out the well and preserving its sacred associations.

**JAD'A** (*knowing*), a descendant of Judah. 1 Chr. 2: 28, 32.

**JADA'U** (*loving*), one who had a foreign wife. Ezr. 10: 43.

**JADDU'A** (*known*). 1. One who sealed the covenant. Neh. 10: 21.

2. The son of Jonathan, high priest of the Jews, who officiated a considerable time after the Captivity, and who is believed to be the same who lived in the time of Alexander the Great "by those who maintain that the list, Neh. 12: 11, of high priests from Joshua to Jaddua, or from B. C. 538—B. C. 336, cannot, in its present shape, have proceeded from Nehemiah's hand, or from that of a contemporary."—*Bible* (Speaker's) *Commentary*. He is the last of the high priests mentioned in the O. T.

**JAD'ON** (*judge*), one who helped build the wall of Jerusalem. Neh. 3: 7.

**JA'EL** (*mountain-goat*), the wife of Heber the Kenite. Jud. 4: 17. After the defeat of Jabin's army by Deborah and Barak, Sisera, the general, fled toward her tent, because Heber and Jabin were at peace. It was not unusual for the women to have a tent separate from the men, as in Sarah's case, Gen. 24: 67, and Leah's. Gen. 31: 33. This was a place of security, for then as now among the Arabs a stranger would not venture into the women's tent unasked. Jael invited him in, and concealed him. Fatigued and thirsty, he asked for water, and she gave him buttermilk, which greatly refreshed him. After instructing Jael to stand at the door of the tent, and to deny that he was within if any one should inquire for him, he fell into a sound sleep. She then took a tent-pin, and with a hammer drove it through his temples into the ground. Jud. 4: 21. Her act was treacherous, cowardly, and inhuman. It causes only a momentary perplexity, as we have no warrant for supposing her divinely commissioned. Hence, although Deborah appears to praise her in her song, Jud. 5: 24-27, she does *not* express any approval of the act upon moral grounds. Jael was a murderess from the Christian standpoint, and at best we can only justify her act by emphasizing the barbar-

ity of her time and the usage of warfare, which is organized cruelty.

**JA'GUR**, a city on the south-eastern frontier of Judah, near Edom, Josh. 15: 21; perhaps to be associated with the following word. See KINAH.

**JAH**. Ps. 68: 4. A contraction of the word "Jehovah," which imports the attribute of self-existence. It is part of the compound words "Adonijah" ("God is my Lord") and "Hallelujah" ("Praise the Lord"). See JEHOVAH.

**JA'HATH** (*union*). 1. A descendant of Judah. 1 Chr. 4: 2.

2. A Levite of the family of Gershon, and progenitor of Asaph. 1 Chr. 6: 20.

3. A Levite, head of a branch of the same family. 1 Chr. 23: 10, 11.

4. A Levite of the Kohathites in the reign of David. 1 Chr. 24: 22.

5. A Merarite Levite in the reign of Josiah, an overseer of the repairing-work in the temple. 2 Chr. 34: 12.

**JA'HAZ** (*place trodden down*), a Moabite city situated near the desert; afterward reckoned to the tribe of Reuben and assigned to the priests. Num. 21: 23; Deut. 2: 32; Isa. 15: 4; Jer. 48: 34. It is also called Jahaza, Josh. 13: 18, Jahazah, Josh. 21: 36; Jer. 48: 21, and Jahzah. 1 Chr. 6: 78. At this place the Israelites gained a victory over Sihon and conquered the territory between the Arnon and the Jab-bok; but in later times Jahaz seems to have been occupied by the Moabites. Osborn locates Jahaz a mile south of the Arnon and 12 miles east of the Dead Sea.

**JAHA'ZA, JAHA'ZAH, JAH'-ZAH**. See JAHAZ.

**JAHAZI'AH** (*whom Jehovah beholds*), one who helped Ezra in his marriage-reform. Ezr. 10: 15.

**JAHA'ZIEL** (*whom God beholds*). 1. A Benjamite chief who joined David at Ziklag. 1 Chr. 12: 4.

2. A priest appointed by David to blow the trumpet before the ark. 1 Chr. 16: 6.

3. A Kohathite Levite. 1 Chr. 23: 19; 24: 23.

4. A Levite of the sons of Asaph "inspired to encourage Jehoshaphat when marching against the Moabites and Ammonites." 2 Chr. 20: 14.

5. The father of the chief of the sons

of Shecaniah who returned to Jerusalem with Ezra. Ezr. 8 : 5.

**JAH'DAI** (*whom Jehovah directs*), a name in the genealogies of Judah. 1 Chr. 2 : 47.

**JAH'DIEL** (*whom God makes joyful*), the head of a family in the trans-Jordanic half-tribe of Manasseh. 1 Chr. 5 : 24.

**JAH'DO** (*his union*), a Gadite. 1 Chr. 5 : 14.

**JAH'LEEL** (*hoping in God*), the youngest son of Zebulun, and founder of the Jahleelites. Gen. 46 : 14; Num. 26 : 26.

**JAH'LEELITES, THE**, descendants of Jahleel. Num. 26 : 26.

**JAH'MAI** (*whom Jehovah guards*), a man of Issachar. 1 Chr. 7 : 2.

**JAH'ZEEL** (*whom God allots*), the eldest son of Naphtali, and founder of the Jahzeelites. Gen. 46 : 24; 1 Chr. 7 : 13.

**JAH'ZEELITES, THE**, descendants of Jahzeel. Num. 26 : 48.

**JAH'ZERAH** (*whom God leads back*), a priest of the house of Immer, 1 Chr. 9 : 12; called Ahasai in the duplicate passage in Neh. 11 : 13.

**JAH'ZIEL**. 1 Chr. 7 : 13. The same as JAHZEEL, which see.

**JAI'LER**. See PRISON, PUNISHMENT.

**JAI'R** (*whom Jehovah enlightens*). 1. A chief warrior under Moses, descended from the most powerful family of Judah and Manasseh by his father and mother respectively. He took all the country of Argob (the modern *Lejah*) on the east side of Jordan, and, besides, some villages in Gilead, which he called Havoth-jair, "villages of Jair." 1 Chr. 2 : 21-23; Num. 32 : 41; Deut. 3 : 14; comp. Josh. 13 : 30.

2. Jair the Gileadite, who judged Israel 22 years. "He had thirty sons who rode on thirty ass-colts, and they had thirty cities, which are called Havoth-jair, which are in Gilead." Jud. 10 : 3-5.

3. A Benjamite, father of Mordecai. Esth. 2 : 5.

4. In 1 Chr. 20 : 5 in the A. V., Jair occurs, but it is a totally different name in Hebrew, meaning "whom God awakens." This Jair was the father of Elhanan, who killed Lachmi, the brother of Goliath. He is called Jaare-oregim in 2 Sam. 21 : 19.

**JAI'RITE, THE**, a descendant of Jair. 2 Sam. 20 : 26.

**JAI'RUS** (*whom Jehovah enlightens*), an officer of the Jewish church who applied to Christ to restore to life his daughter, who was at the point of death when he left home. He evinced very strong faith. Christ with his disciples went to the ruler's house, and his daughter was restored. Mark 5 : 42.

**JAI'KAN** (*sagacious*), a son of Ezer the Horite; identical with Jaakan. 1 Chr. 1 : 42.

**JAI'KEH** (*pious*), the father of Agur, whose "words" are recorded in Prov. 30.

**JAI'KIM** (*whom God sets up*). 1. A Benjamite. 1 Chr. 8 : 19.

2. Head of the twelfth course of the priests. 1 Chr. 24 : 12.

**JAI'LON** (*abiding*), a descendant of Judah. 1 Chr. 4 : 17.

**JAM'BRES**. See JANNES AND JAMBRES.

**JAMES** (the same as "Jacob," the supplanter). 1. James the Elder, one of the three favorite apostles, a son of Zebedee and Salome, and a brother of John the evangelist. With Peter and John, he was present at the raising of Jairus's daughter, the transfiguration, and the agony in Gethsemane. He was beheaded by order of King Herod Agrippa, and became the first martyr among the apostles, A. D. 44, thus fulfilling our Saviour's prediction concerning the baptism of blood. Matt. 4 : 21; 20 : 20-23; 26 : 37; Mark 1 : 19, 20; 10 : 35; Acts 12 : 2. His apostolic labors seem not to have extended beyond Jerusalem and Judea. Clement of Alexandria relates that the accuser of James, on the way to the place of execution, stung by remorse, confessed faith and asked forgiveness; whereupon James said to him, "Peace be with thee!" gave him a brotherly kiss, and had him for a companion in martyrdom. His place was filled partly by James the brother of the Lord, partly by Paul.

2. James the Less, or the Little, also one of the twelve apostles, a son of Alphaeus and Mary. Mark 15 : 40; 16 : 1; Matt. 10 : 3; 27 : 56; Acts 1 : 13. He labored, according to the tradition of the Greek Church (which distinguishes him from James, the brother of the Lord), in the south-western part of



Palestine, afterward in Egypt, and was crucified in Lower Egypt. He is regarded by many as a cousin of Jesus.

3. James, "the brother of the Lord," Gal. 1:19; comp. Matt. 13:55; Mark 6:3, or simply James, Acts 12:17; 15:13; 21:18; Gal. 2:9; 1 Cor. 15:7. By ecclesiastical writers he is also called James "the Just" and "the bishop of Jerusalem." Commentators are divided as to his relation to James the Less. Some identify him with the younger apostle of that name, and regard him simply as a cousin of Jesus, while others distinguish the two, and understand the designation "brother of the Lord" in the strict sense either of a uterine brother or a half-brother of Jesus. See BROTHER and BRETHREN of JESUS. It is certain, from the Acts of the Apostles, that this James, after the dispersion of the disciples and the departure of Peter, Acts 12:17, occupied the most prominent position in the church of Jerusalem, and stood at the head of the Jewish converts. He presided at the apostolic council, and proposed the compromise which prevented a split between the Jewish and the Gentile sections of the church. Acts 15 and Gal. 2. He stood mediating between the old and the new dispensations, and conformed very nearly to the Jewish traditions and temple-service as long as there was any hope of a national conversion. He stood in high repute even among the Jews, but nevertheless was (according to Josephus) sentenced to be stoned by the Sanhedrin, A. D. 62. Hegesippus, an historian of the second century, puts his martyrdom later, A. D. 69, shortly before the destruction of Jerusalem, and adds that he was thrown by the Pharisees from the pinnacle of the temple, and then despatched with a fuller's club while on his knees, in the act of praying for his murderers.

EPISTLE OF JAMES, "a servant (not an apostle) of God and of the Lord Jesus Christ," the same who is also called "the brother of the Lord." It is one of the catholic or general Epistles, and consists of five chapters. The design of the Epistle is, (1) To correct errors into which the Jewish Christians had fallen, especially relating to justification by faith; (2) To animate their hope, and strengthen their faith, in view of afflictions felt and feared; and (3) To excite

the unbelieving Jews to repentance toward God and faith in the rejected Messiah. It is remarkable that the name of our blessed Lord occurs but twice in this Epistle, but with great reverence as the divine Master, 1:1, and as "the Lord of glory." 2:1. The gospel is described as the perfect law of freedom. The Epistle strongly resembles the preaching of John the Baptist and the Sermon on the Mount. The main stress is laid on works rather than faith. It enforces an eminently practical Christianity which manifests itself in good fruits. Its doctrine of justification, ch. 2, apparently conflicts with that of Paul, Rom. 3 and 4, but in reality the two apostles supplement each other, and guard each other against abuse and excess. James opposes a dead orthodoxy, an unfruitful theoretical belief, and insists on practical demonstration of faith, while Paul, in opposition to Pharisaical legalism and self-righteousness, exhibits a living faith in Christ as the principle and root of all good works. The one judges the tree by its fruit, the other proceeds from the root.

The Epistle of James was written before A. D. 62, perhaps much earlier, probably from Jerusalem, the scene of his labors, and is addressed to the twelve tribes scattered abroad, 1:1—that is, either to all the Jews of the Dispersion, or only to the Jewish Christians, as to the true spiritual Israel. The style is lively, vigorous, and impressive. What kindling words on patience in suffering, joy in sorrow, heavenly wisdom, the power of prayer as the most certain un-failing thing, from deep personal experience! There is a resemblance between the Epistle and the pastoral letter of the Council of Jerusalem, which was no doubt written by the same James as the presiding officer; both have the Greek form of "greeting," Acts 15:23; Jas. 1:1, which otherwise does not occur in the N. T. or is changed into "grace and peace." This is an incidental proof of the genuineness of the Epistle. The theory recently advocated by Bassett (*Commentary on the Catholic Epistle of St. James*, London, 1876), that it was written by the elder James, the son of Zebedee, before A. D. 44, has little to support it. He assumes that the Epistle was addressed to all the Jews of the dispersion with the

view to convert them by a moral rather than doctrinal exhibition of Christianity.

**JAM'IN** (*prosperity, right hand*). 1. The second son of Simeon, founder of the Jaminites. Gen. 46: 10; Ex. 6: 15; 1 Chr. 4: 24; Num. 26: 12.

2. A man of Judah. 1 Chr. 2: 27.

3. A Levite who expounded the Law with Ezra. Neh. 8: 7.

**JAMINITES, THE**, descendants of Jamin. Num. 26: 12.

**JAM'LECH** (*whom God makes king*), a chief of Simeon. 1 Chr. 4: 34.

**JANG'LING** means "babbling" in 1 Tim. 1: 6.

**JAN'NA** (*whom Jehovah bestows*), one of our Lord's ancestors. Luke 3: 24.

**JAN'NES** AND **JAM'BRES**, two famous magicians of Egypt, who are supposed to have used their art to deceive Pharaoh. 2 Tim. 3: 8; Ex. 7: 9-13.

**JANO'AH** (*rest*), a town of Naphtali, in northern Palestine, taken by the king of Assyria. 2 Kgs. 15: 29. Van de Velde and Porter propose to identify it with ruins at the village *Humin*, between Abel-beth-Maachah and Kedesh; Conder with *Yanuh*, near the western limit of the ancient territory of Naphtali.

**JANO'HAH** (*rest*), a town on the north-east borders of Ephraim. Josh. 16: 6, 7. At *Yanun*, about 8 miles south-east of Nablus, are extensive ruins, entire houses and walls, covered with immense heaps of earth, and these are identified as the site of Janohah.

**JAN'NUM** (*slumber*), a place in the tribe of Judah. Josh. 15: 53. The margin has "Janus" ("flight"). It was not far from Hebron, and Conder proposes to identify it with *Beni Naim*.

**JAP'HIETH** (*enlargement*), the second son of Noah. Gen. 5: 32; 10: 21. The prophetic blessing pronounced on Japheth by his father, Gen. 9: 27, was accomplished to the full extent of the promise. From him have come, (1) Gomer, or the Cymri or Celts; (2) Magog, or the Scythians and Sarmatians (Slavonians); (3) Madai, or the Medes or Aryans; (4) Javan, or the Greeks; (5) Tubal, or the Tibareni; (6) Meshech, or the Moschi; (7) Tiras, or the Teutons. The Japhetic races have occupied "the isles of the Gentiles"—*i. e.* all the coastlands in Europe and Asia Minor and islands of the Mediterranean—whence they spread northward over Europe and

much of Asia, from India and Persia in the east to the extreme west of Europe, and now to America and Australia."—FAUSSER: *Englishman's Bible Cyclopædia*. The other branch of prophecy, "he (God) shall dwell in the tents of Shem," was fulfilled when the divine Presence was manifested in the tabernacle and temple; or if we read, "he (Japheth) shall dwell in the tents of Shem," it was fulfilled literally when the Greeks and Romans (descended from Japheth) subdued Judæa, the inheritance of Shem, and figuratively when the descendants of Japheth (the Gentiles) received the gospel, which the Jews, who were of the seed of Shem, rejected.

**JAPHI'A** (*splendid*), the king of Lachish, one of the five kings of the Amorites who united against Joshua, but were defeated at Beth-horon and killed at Makkedah. Josh. 10: 3.

**JAPHI'A** (*splendid*), a place in the tribe of Zebulun. Josh. 19: 12. It is identified with a small village, called *Yaj'a*, a short distance south-west of Nazareth. See JOSEPHUS: *Wars*, 2: 20, 6. Drake described some caves at this place unlike any other he had seen in Palestine. A passage 12 feet long leads into a circular chamber, in the floor of which are circular "man-holes" leading to two lower caves, which in turn lead to others. All the chambers are connected by intricate passage-ways. Mr. Drake conceives that they were not tombs, but places for the storage of grain.

**JAPH'LET** (*whom God delivers*), an Asherite. 1 Chr. 7: 32, 33.

**JAPH'LETI**, a landmark of Ephraim west of Beth-horon. Josh. 16: 3.

**JAP'PHO**. Josh. 19: 46. See JOPPA.

**JAR'AH** (*honey*), a descendant of Saul, 1 Chr. 9: 42; called in the parallel list, ch. 8: 36, Jehoadah.

**JAR'EB** (*an adversary*). The marginal reading would indicate that it was the name of a place, but that is forbidden by the form of the original word. Hos. 5: 13; 10: 6. Some make it the name of a king, but it is better to translate it "the hostile king"—*i. e.* "the king of Assyria."

**JAR'ED** (*descent*), the father of Enoch. Gen. 5: 15-20; Luke 3: 37. In 1 Chr. 1: 2 he is called Jered.

**JARESI'AH** (*whom Jehovah fattens*), a Benjamite chief. 1 Chr. 8: 27.

**JAR'HA** (*meaning uncertain*), an Egyptian servant of Sheshan, and married to his daughter. 1 Chr. 2: 34, 35.

**JAR'IB** (*an adversary*). 1. A son of Simeon, 1 Chr. 4: 24; called Jachin in Gen. 46: 10.

2. A companion of Ezra, "a chief man." Ezr. 8: 16.

3. A priest married to a foreign wife. Ezr. 10: 18.

**JAR'MUTH**. 1. A town in the low country of Judah. Josh. 15: 35. Its king, Piram, was one of the five who conspired to punish Gibeon for having made alliance with Israel, and who were defeated at Beth-horon and were hanged by Joshua at Makkedah. Josh. 12: 11; 15: 35. It was peopled after the Captivity. Neh. 11: 29. It is identified with *Yarmuk*, 16 miles south-west of Jerusalem, on the crest of a rocky ridge, where hewn blocks of stone and other ruins of a town are found.

2. A city of Issachar, allotted with its suburbs to the Gershonite Levites, Josh. 21: 29, and called Reneth and Ramoth. Josh. 19: 21; 1 Chr. 6: 73. Conder proposes to identify it with *Rameh*.

**JARO'AH** (*moon*), a Gadite. 1 Chr. 5: 14.

**JASHEN** (*sleeping*), the father of some of David's warriors. 2 Sam. 23: 32.

**JASHER, BOOK OF** (*upright*). Twice referred to, Josh. 10: 13; 2 Sam. 1: 18; probably a collection of national songs, now lost.

**JASHO'BEAM** (*to whom the people turns*), the chief of David's captains, who came to him at Ziklag and distinguished himself and his band by slaying 300 men at one time. 1 Chr. 11: 11; 12: 6; 27: 2. He is the same with Adino the Eznite, 2 Sam. 23: 8, the difference in the Hebrew being slight.

**JASH'UB** (*he turns*). 1. One of the sons of Issachar: founder of the Jashubites. Num. 26: 24; 1 Chr. 7: 1; called Job in Gen. 46: 13.

2. One who had a foreign wife. Ezr. 10: 29.

**JASHUBILE'HEM** (*turner back for food*), either a person or a place mentioned in the genealogical list of Judah. 1 Chr. 4: 22.

**JASHUBITES, THE**, descendants of JASHUB, 1. Num. 26: 24.

**JAS'IEL** (*whom God has made*),

one of David's warriors, 1 Chr. 11: 47; same as Jaasiel.

**JAS'ON** (*one who will heal*), a Thessalonian, and probably a relative of Paul, whom he entertained, and in consequence received rough treatment at the hands of the unbelieving Jews. Acts 17; cf. Rom. 9: 3: 16: 21.

**JAS'PER**, the last stone in the breastplate of the high priest, and the first in the foundations of the new Jerusalem. Ex. 28: 20; Rev. 21: 19. Jasper is an opaque species of quartz, of different colors, often banded or spotted, and susceptible of a high polish. The dark-green kind is supposed to be the variety of the Bible. From the apparent inconsistency of Rev. 4: 3; 21: 11 with the opaque character of this stone, it has been suggested that some transparent gem was denoted by jasper in the N. T.—perhaps the diamond or the translucent chalcidony. See STONES, PRECIOUS.

**JATH'NIEL** (*whom God bestows*), a Levite porter or doorkeeper in the tabernacle. 1 Chr. 26: 2.

**JAT'TIR**, a town of Judah in the mountain-districts, Josh. 15: 48; 21: 14; David sent presents thither. 1 Sam. 30: 27; 1 Chr. 6: 57. Robinson identifies it with *Attir*, 6 miles north of Molada and 11 miles west of south of Hebron. Tristram noted there over 30 crypts, and found remains of terraces, many old wells, now dry and filled with rubbish, but only one modern building, a Moslem tomb.

**JAV'AN**, the fourth son of Japheth, and the ancestor of the Grecians or Ionians. Gen. 10: 2; 1 Chr. 1: 5, 7. Hence the word "Javan" in the O. T. denotes Greece, or the Greeks. Isa. 66: 19; Eze. 27: 13.

**JAV'AN**. 1. In Isa. 66: 19 it is coupled with Tarshish, Pul, and Lud, and with Tubal and the "isles afar off:" again, in Eze. 27: 13, it is joined with Tubal and Meshech, as carrying on commerce with the Tyrians, who imported from these countries slaves and brazen vessels; in Dan. 8: 21; 10: 20; 11: 2, in reference to the Macedonian empire; and in Zech. 9: 13, in reference to the Græco-Syrian empire. From these passages it appears that "Javan" was regarded as a title for the Greek people and the Grecian empire.

2. A town in the southern part of

Arabia (*Yemen*), whither the Phœnicians traded, *Eze. 27:19*; probably Uzal, a name of the capital of Yema, in Arabia, and famous for the manufacture of sword-blades.

**JAV'ELIN.** See ARMS.

**JAZ'ER**, *Josh. 21:39*, OR **JAA'ZER**, *Num. 21:32*, a city of the Ammonites, near the river Jabbok, the ruins of which are still visible at *Sar*, about 15 miles from *Hesbân*.

SEA OF, *Jer. 48:32*, may be a lake existing in ancient times near the city of Jazer. There are round pools of water near *Sar*, but scholars have not agreed what the Sea of Jazer refers to.

**JA'ZIZ** (*whom God moves*), the Hagerite who was over David's flocks. *1 Chr. 27:31*.

**JEALOUSY.** It is most frequently used to denote a suspicion of conjugal infidelity. *2 Cor. 11:2*. It is sometimes used for anger or indignation, *Ps. 79:5*; *1 Cor. 10:22*, or an intense interest for the honor and prosperity of another. *Zech. 1:14*; *8:2*.

The same term, in a similar sense, is used in speaking of God, for he is represented as a husband, related to his Church by a marriage-covenant that binds her to be wholly for him, and not for another. The more sincere and constant the love, the more sensitive is the heart to the approach of a rival; and the thought of such affection being alienated or corrupted fills the soul with grief and indignation. So God commends the purity, the fervency, and the sincerity of his love to his Church by the most terrific expressions of *jealousy*.

The various significations of the word "jealousy" are denoted usually by its connection. It is one of the strongest passions of our nature. *Prov. 6:34*; *Sol. Song 3:6*.

The IMAGE OF JEALOUSY, *Eze. 8:3, 5*, is the same with *Tammuz*, in v. 14. See TAMMUZ.

JEALOUSY-OFFERING, OR WATERS OF JEALOUSY. See ADULTERY.

**JE'ARIM, MOUNT** (*mount of forests*), a place named in noting the northern boundary of Judah. *Josh. 15:10*. The boundary ran from Mount Seir to "the shoulder of Mount Jearim, which is Chesalon"—that is, Chesalon was the landmark on the mountain. *Kesla* stands 7 miles due west of Jerusalem,

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on a high point on the north slope of a lofty ridge, which is probably Mount Jearim. Considerable woods still exist there.

**JEAT'ERAI** (*whom Jehovah leads*), a Gershonite Levite, *1 Chr. 6:21*; called Ethni in v. 41.

**JEBERACHI'AH** (*whom Jehovah blesses*), the father of the Zechariah whom Isaiah took as a witness. *Isa. 8:2*.

**JE'BUS** (*place trodden down, threshing-floor*), the ancient name of Jerusalem among the Canaanites, *Jud. 19:10, 11*; *1 Chr. 11:4, 5*; probably derived from a descendant of Canaan, the son of Ham. *Gen. 10:16*. The Jebusites were partially subdued by Joshua, *Josh. 10:23, 40*; *12:10*; *15:63*; *Num. 13:29*; and they were permitted to remain after the conquest of Jebus by David. *2 Sam. 5:6-9*; *24:16-25*; *1 Chr. 11:4-8*; *Ezr. 9:1, 2*. "Jebusi" is sometimes put for the city Jebus. *Josh. 18:16, 28*; *Zech. 9:7*. Jebus was more accurately the south-west hill afterward called Mount Zion, or "city of David." Being surrounded on all sides by deep ravines, it was a place of great natural strength. See JERUSALEM.

**JEBU'SI.** *Josh. 15:8*; *18:16, 28*. A name for Jebus. See JEBUS and JERUSALEM.

**JEBUSITES**, the name of a tribe inhabiting the portion of Canaan about Jebus or Jerusalem in the time of Joshua, and which the Israelites were commanded to destroy. *Deut. 7:1*; *20:17*. They joined Jabin against Joshua. Their king, Adoni-zedek, was slain and they defeated, *Josh. 11:3*; *10:15, 26*; later their city was burnt, but reoccupied by the Jebusites. *Jud. 1:21* and *Josh. 15:63*; *19:10-22*. David conquered their stronghold, and it became a part of his capital, Jerusalem. *2 Sam. 5:6, 8*; *1 Chr. 11:4-6*. Solomon made the Jebusites pay tribute, *1 Kgs. 9:20*, and some were known after the captivity. *Ezr. 9:1*. David bought the place of Araunah the Jebusite for an altar, and this afterward became the site of the temple. *2 Sam. 24:16-25*.

**JEBUSITES**, inhabitants of Jebus.

**JECAMIAH** (*whom Jehovah gathers*), one of the line of David, *1 Chr. 3:18*; same with Jekamiah of *2:41*.

**JECHOLI'AH** (*able through Jeho-*



*vah*), the mother of Azariah, or Uzziah, king of Judah. 2 Kgs. 15:2. She is called Jecoliah in 2 Chr. 26:3.

**JECHON'AS.** Matt. 1:11, 12. Greek form of JECONIAH or JEHOIACHIN, which see.

**JECOLIAH.** See JEHOIAH.

**JECONIAH** (*whom Jehovah establishes*). See JEHOIACHIN.

**JEDAIAH** (*praise Jehovah*). A. 1. A Simeonite, ancestor of Ziza, a chief of his tribe. 1 Chr. 4:37.

2. One who helped repair the wall. Neh. 3:10.

B. The same name in the A. V., but different in the Hebrew, meaning *Jehovah cares for him*.

1. The head of the second course of priests, 1 Chr. 24:7. "Most probably this course or the representative of it, divided afterward into two branches, is intended in 1 Chr. 9:10; Ezr. 2:36; Neh. 7:39; 11:10; 12:6, 7, 19, 21." —*Ayre*.

2. One who returned from Babylon, to whom a memorial crown was given. Zech. 6:10, 14.

**JEDIAEL** (*known of God*). 1. A son or descendant of Benjamin, 1 Chr. 7:6, 10, 11, and progenitor of the most powerful family in the tribe.

2. One of David's warriors. 1 Chr. 11:45.

3. Perhaps the same as the chief of Manasseh who joined David on the march to Ziklag. 1 Chr. 12:20.

4. A Levite temple-doorkeeper in the time of David. 1 Chr. 26:2.

**JEDI'DAH** (*one beloved*), the mother of King Josiah. 2 Kgs. 22:1.

**JEDIDIAH** (*beloved of Jehovah*), the name Nathan gave to Solomon. 2 Sam. 12:25. It was a play on the word David, "beloved," which comes from the same root as "Jedid;" so, as the father was *beloved*, the child was the *beloved of Jehovah*.

**JED'UTHUN** (*praising*), an eminent master of the temple-music, to whom several of the Psalms are inscribed, see Ps. 39, 62, 77, etc., or by whom, as some suppose, they were written. Probably he was identical with Ethan. 1 Chr. 6:44; 15:17, 19; 16:38, 41, 42; 25:1-6. "We find subsequently his division officiating when the temple was completed, 2 Chr. 5:12, in Hezekiah's reformation, 29:14, and

also under Josiah, 35:15; moreover, after the Captivity, a descendant of his house is mentioned. 1 Chr. 9:16; Neh. 11:17. Three Psalms have Jeduthun in their titles, 39, 62, 77; probably they were to be sung by his musical division." —*Ayre*.

**JEE'ZER** (*father of help*), shortened form of Abiezer; a descendant of Manasseh through Gilead. Num. 26:30. See ABIEZER.

**JEEZERITES**, descendants of the above.

**JE'GAR-SAHADU'THA** (*heap of testimony*), the Aramæan name of the stone memorial between Jacob and Laban. Gen. 31:47. The Hebrew word "Galced" does not exactly represent it.

**JEHALE'LEEL** (*who praises God*), a Judite. 1 Chr. 4:16.

**JEHAL'ELEL** (*who praises God*), a Levite. 2 Chr. 29:12.

**JEHDE'IAH** (*whom Jehovah makes joyful*). 1. A Levite. 1 Chr. 24:20.

2. He who had charge of David's she-asses. 1 Chr. 27:30.

**JEHEZ'EKEL** (*whom God makes strong*), the head of the twentieth priestly course, 1 Chr. 24:16; same name as Ezekiel.

**JEHIAH** (*Jehovah lives*), a door-keeper for the ark. 1 Chr. 15:24.

**JEHIEL** (*God lives*). 1. A Levite porter appointed by David for musical service. 1 Chr. 15:18, 20; 16:5.

2. A Gershonite Levite who had charge of the treasures of the house of the Lord. 1 Chr. 23:8; 29:8.

3. An officer under David. 1 Chr. 27:32.

4. A son of Jehoshaphat, slain by his brother Jehoram. 2 Chr. 21:2.

5. A Levite engaged in Hezekiah's reformatory work. 2 Chr. 29:14.

6. A ruler of the house of God during Josiah's reign. 2 Chr. 35:8.

7. A Levite "overseer." 2 Chr. 31:13.

8. Father of Obadiah, who returned with Ezra. Ezr. 8:9.

9. One whose son proposed to Ezra the putting away of the foreign wives. Ezr. 10:2.

10 and 11. Two men who had to separate their wives. Ezr. 10:2, 21, 26.

**JEHIEL** (*treasured of God?*), a distinct name in Hebrew from the last.

1. The father of Gibeon of Benjamin,

and an ancestor of Saul. 1 Chr. 9:35; comp. 8:29.

2. A member of David's guard. 1 Chr. 11:44.

**JEHI'ELI**, a patronymic; the descendants of Jehiel. 1 Chr. 26:21, 22; comp. 23:8; 29:8.

**JEHIZKI'AH** (*whom Jehovah strengthens*), the same name as Hezekiah. One of the Ephraimite chiefs who seconded the prophet Oded in his efforts to release the captives of Judah during Ahaz's reign. 2 Chr. 28:12.

**JEHO'ADAH** (*whom Jehovah adorns*), one of the descendants of Saul, 1 Chr. 8:36; in 9:42 called Jarah.

**JEHOAD'DAN** (the feminine form of the above), the queen of Joash and mother of Amaziah, the succeeding king of Judah. 2 Kgs. 14:2; 2 Chr. 25:1.

**JEHO'AHAZ** (*whom Jehovah holds*). 1. Son and successor of Jehu, king of Israel for 17 years, B. C. 856-840. See 2 Kgs. 13:1-9. His reign was disastrous to the kingdom. The kings of Syria, Hazael and Benhadad, oppressed and spoiled the country. The army was but a shadow. When his troubles multiplied he sought the Lord, whom he had forsaken, and God ultimately raised up a deliverer in the person of Jehoash, his son. v. 25.

2. Son and successor of Josiah, king of Judah, 2 Kgs. 23:30; called Shalum 1 Chr. 3:15; Jer. 22:11. Though he was the fourth son, yet the *people* chose him king. He was an evil-doer, 2 Kgs. 23:32, and referred to as a young lion by Ezekiel. 19:3. He reigned only three months, B. C. 610. It has been plausibly conjectured that his irregular election offended Pharaoh-necho, who got Jehoahaz into his power at Riblah, in Syria, whence he sent him a prisoner loaded with chains into Egypt, and there he died, Jer. 22:11, 12, and his brother Jehoiakim became king in his stead. 2 Kgs. 23:30, 35.

3. The same with Ahaziah and Azariah. Comp. 2 Chr. 21:17; 22:1, 6, 8, 9.

**JEHO'ASH** (*whom Jehovah bestowed*), original uncontracted form of the name commonly written Joash, and applied to two kings. See JOASH, 3 and 4.

**JEHOHA'NAN** (*whom Jehovah gave*), a name contracted into Johanan, and thus into the familiar John.

1. A Levite porter of the Korhite family. 1 Chr. 23:3.

2. Chief military leader under Jehoshaphat, 2 Chr. 17:15, and probably the father of Ishmael, with whom Jehoiada conspired to set Joash on the throne. 2 Chr. 23:1.

3. One who put away his foreign wife. Ezr. 10:28.

4. A priest under the high priest Joiakim. Neh. 12:13.

5. A priest who officiated in the service of song at the dedication of the wall of Jerusalem. Neh. 12:42.

**JEHOI'ACHIN** (*whom Jehovah has appointed*). Jecooniah, 1 Chr. 3:17; Coniah, Jer. 22:24; Jecoonias, Matt. 1:12. Son and successor of Jehoiakim, king of Judah, B. C. 598. 2 Kgs. 24:8. He was eighteen years old when he began to reign, and reigned only three months and ten days, at which time Nebuchadnezzar besieged the city and carried the king and royal family, the chief men of the nation and great treasures unto Babylon. 2 Kgs. 24:6-16. He merited this punishment. Jer. 22:24-30. For thirty-seven years he was a captive, but Evil-merodach on his accession liberated him and made him share the royal bounty and be head of all the captive kings in Babylon; and so to the end of his life he enjoyed a position befitting his rank.

**JEHOI'ADA** (*whom Jehovah knows*). 1. The father of BENAIAH, 1, which see. 2 Sam. 8:18; 1 Kgs. 1:32 ff.; 1 Chr. 18:17. This Jehoiada was the chief priest. 1 Chr. 27:5, and therefore he was the leader of the priests who came to David at Hebron. 1 Chr. 12:27. By a copyist's error, Benaiah is said to have been the father of Jehoiada instead of the son. 1 Chr. 27:34.

2. A high priest of the Jews, and husband of Jehosheba. 2 Kgs. 11:4. See ATHALIAH and JOASH. His administration was so auspicious to the civil and religious interests of the nation, 2 Kgs. 12:2; 2 Chr. 23:16, that when he died, at an advanced age, he was buried in the royal sepulchres at Jerusalem. 2 Chr. 24:16. Many do not accept the age of 132 years assigned to him, for the reason that if he lived so long, then, when he married the daughter of Jehoram, he must have been 80, while Jehoram was only 32. It has been proposed to read "83" instead.

3. The second priest in the reign of Zedekiah. Jer. 29 : 25-29.

4. One who helped repair the wall. Neh. 3 : 6.

**JEHOI'AKIM** (*whom Jehovah sets up*), eldest son of Josiah, and the brother and successor of Jehoahaz, king of Judah. 2 Kgs. 23 : 36. His original name was Eliakim, but it was changed by order of the king of Egypt, 2 Kgs. 23 : 34, who put him on the throne. The iniquity of his reign is strongly depicted by the historian and prophet, 2 Kgs. 24 : 4 ; 2 Chr. 36 : 8 ; Jer. 22, 23, 36. His end was in strict accordance with the prediction concerning him.

For the first four years of his reign Jehoiakim was subject to the king of Egypt, and paid an enormous tribute. Then he became tributary for three years to Nebuchadnezzar, king of Babylon, 2 Kgs. 24 : 1, but he rebelled, in punishment was attacked by neighboring tribes, and then Nebuchadnezzar took him prisoner and at first bound him with chains to carry him to Babylon, 2 Chr. 36 : 6 ; Dan. 1 : 2, but afterward set him at liberty and left him at Jerusalem, to reign as a tributary prince. The whole time of his reign was eleven years, B. C. 609-598.

The expression Jer. 33 : 30 is not to be taken strictly, and yet, as the reign of Jehoiachin was for only thirteen weeks, Jehoiakim may be said to have been comparatively without a successor. The same explanation applies to 2 Kgs. 23 : 34, where Eliakim is said to have succeeded his father, Josiah ; whereas the reign of Jehoahaz intervened. This was so short, however, as not to be reckoned in the succession.

Jehoiakim was a bad king, extravagant, irreverent, and vicious. His burning of Jeremiah's roll revealed his ungodly life. Jer. 36 : 23. His murder of Urijah, Jer. 26 : 23, and treatment of Jeremiah indicated his reckless cruelty. The latter prophet bravely denounced the oppression, injustice, covetousness, luxury, and tyranny of this miserable monarch. Jer. 22 : 13-17. He was murdered in the eleventh year of his reign, and was "buried with the burial of an ass." Jer. 22 : 19.

**JEHOI'ARIB** (*whom Jehovah defends*), the head of the first course of priests. 1 Chr. 24 : 7.

**JEHON'ADAB, OR JONA'DAB** (*whom Jehovah incites*), the son of Rechab, the founder of the RECHABITES, which see. He joined Jchu in the slaughter of the Baalites. 2 Kgs. 10 : 15-23.

**JEHON'ATHAN** (*whom Jehovah gave*), very frequently **JONA'THAN**.  
1. Superintendent of storehouses of David. 1 Chr. 27 : 25.

2. A Levite sent out by Jehoshaphat to teach the Law to the people of Judah. 2 Chr. 17 : 8.

3. A priest, representative of the family of Shemaiah. Neh. 12 : 18.

**JEHO'RAM, frequently JO'RAM** (*whom Jehovah has exalted*). 1. The eldest son of Jehoshaphat, and his successor as king of Judah. He reigned eight years, B. C. 892-885, perhaps for the first years as the associate of his father. 1 Kgs. 22 : 50 ; 2 Kgs. 8 : 16, 17 ; 2 Chr. 21 : 1-3. He married Athaliah, the daughter of Ahab and Jezebel, and proved himself as wicked as his relatives. One of the first acts of his government was to put to death his six brothers and several of the chief men of the kingdom. 2 Chr. 21 : 4. To punish him for this and other abominations of his reign, 2 Chr. 21 : 11-13, the Edomites, who had long been subject to the throne of Judah, revolted, and secured their independence. 2 Chr. 21 : 8-10. One of his own cities also revolted, and about the same time he received a writing from Elijah, admonishing him of the dreadful calamities which he was bringing on himself by his wicked conduct. In due time these calamities came upon him and his kingdom. Their territory was overrun with enemies ; the king's palace was plundered, and the royal family, except the youngest son, made prisoners. The king himself was smitten with a terrible and incurable disease, which carried him to the grave unlamented, and he was buried without royal honors. 2 Chr. 21 : 14-20.

2. Jehoram, the son of Ahab and Jezebel, and king of Israel, B. C. 896-884. 2 Kgs. 1 : 17 ; 3 : 1. He was not so bad as his parents, but yet he did evil in the sight of the Lord, bowing down to the golden calves. 2 Kgs. 3 : 2.  
3. The friendly intercourse between Jehoshaphat, the king of Judah, and Ahab was kept up by Jchoram, and so,

when the king of Moab rebelled, he obtained the help of Judah and Edom to bring him to terms. Distressed by lack of water after a seven days' march, on the insistence of Jehoshaphat, they inquired of the Lord through Elisha, who prophesied victory if an odd plan was adopted—viz., to dig trenches which, when filled with water by the Lord, would appear streams of blood to the Moabites, who would conjecture that there had been internal strife, and so would be induced to attack the camp without the usual caution. The *ruse* was successful, and the Moabites were repulsed with great loss. The allies pursued them into Moab, beating down the cities and stopping up wells and felling trees, thus devastating the land. In the city Kir-haraseth was the king of Moab brought to bay. He attempted to cut his way through, but, foiled in that, he offered his eldest son as a propitiatory sacrifice unto the Moabitish war-god, Chemosh—a performance which so horrified the Israelites that they abandoned the siege and returned home. See 2 Kgs. 3:4-27 (v. 27, second clause, best reads, "There was great indignation *in* Israel"). When fighting against Syria, Jehoram was informed of their king's secret counsels by Elisha, but when the Syrian army was miraculously delivered into his power the prophet forbade their slaughter. 2 Kgs. 6:8-23. Subsequently, Samaria was besieged by Benhadad and reduced to dreadful straits. Jehoram laid the blame upon Elisha and determined his death, but afterward changed his mind. Man's extremity was God's opportunity. By a miracle plenty was restored unto the famishing city, as Elisha announced, and after this event the king's friendly feeling for the prophet returned. 2 Kgs. 8:4-6. The seven-year famine of 2 Kgs. 8:1 may have been that mentioned in ch. 4, vs. 38-44. A revolution in Syria gave Jehoram opportunity, in connection with his nephew Ahaziah, to recover Ramoth-gilead from the Syrians, but in the battle he was wounded, and while in Jezreel, whither he had gone for healing, Jehu revolted and slew him as he tried to escape, and his body was cast "in the portion of the field of Naboth the Jezreelite," according to the prophecy of Elijah. 1 Kgs. 21:21-29; see 2 Kgs. 8:28 and 9:14-27. With

the life of Jehoram ended the reign of the house of Omri.

3. A priest employed by Jehoshaphat to instruct the people. 2 Chr. 17:8.

**JEHOSHAB'EATH** (*her oath is Jehovah*). See JEHOSHEBA.

**JEHOSHAPHAT** (*whom Jehovah judges*). 1. The royal "recorder" or annalist under David and Solomon. 2 Sam. 8:16; 20:24; 1 Kgs. 4:3; 1 Chr. 18:15.

2. Solomon's purveyor for the tribe of Issachar. 1 Kgs. 4:17.

3. The son and successor of Asa, king of Judah, 1 Kgs. 15:24; 2 Chr. 17:1; called Josaphat in Matt. 1:8, and in 2 Chr. 21:2 the king of *Israel*, where the writer uses the generic term. He came to the throne at the age of 35, and reigned 25 years, B. C. 914-890. He was a prince of distinguished piety, and his reign was powerful and prosperous. 2 Chr. 17:3-6. Among other evidences of his piety and benevolence, we are told that he caused the altars and places of idolatry to be destroyed, a knowledge of the law to be diffused throughout the kingdom, and the places of judicial and ecclesiastical authority to be filled by the wisest and best men of the land. 2 Chr. 17:6-9; 19:5-11. His sin in forming a league with Ahab, contrary to the counsel of Micaiah, against Ramoth-gilead, 2 Chr. 18, was severely censured by Jehu, 2 Chr. 19:2, and had nearly cost him his life. 2 Chr. 18:31.

A few years after this the kingdom of Judah was invaded by a confederacy of Edomites, Moabites, and others. They collected their forces at En-gedi, and threatened to overthrow the kingdom. Jehoshaphat proclaimed a fast, and the people from all parts of the kingdom—men, women, and children—came up to Jerusalem; and being assembled in one place, the king himself made supplication to God for help in their extremity. 2 Chr. 20:6-12. His prayer was answered, and a certain and easy victory was promised by the Lord through Jahaziel, a Levite. On the following day the army of Judah went forth to meet the enemy, preceded by a company of singers, who praised the name of the Lord. The enemy were panic-struck and fell into irrecoverable confusion, and instead of facing their adversaries turned their swords against



each other, until they were utterly routed and overthrown; so that Jehoshaphat and his men had no occasion to engage in the conflict. And such abundance of spoil remained in the camp that the men of Judah were employed three days in collecting it. 2 Chr. 20:14-27.

Still later in his life, Jehoshaphat connected himself with Ahaziah, son and successor of Ahab, king of Israel, in a naval expedition; but this alliance with a wicked king turned out disastrously, as had been predicted by Eliezer, the son of Dodovah; for while the fleet lay at Ezion-geber it was utterly destroyed by a violent storm. 2 Chr. 20:35, 37. See АХАЗИЯН.

Again he involved himself in an alliance with Jehoram, the second son of Ahab, and also with the Edomites, for the purpose of invading the land of Moab; but while they attempted to make their way through the wilderness their water failed, and the whole army must have perished with thirst had not a miraculous supply been granted in answer to the prayers of Elisha, who accompanied the army. 2 Kgs. 3:6-20. Jehoshaphat left seven sons, one of whom, Jehoram, succeeded him.

It may be said of his reign, as of that of many others in ancient and modern times, that his schemes of reform were dependent on his personal influence, and, not being in conformity with the popular sentiment and general policy of the country, were not of permanent utility.

4. The father of King Jehu. 2 Kgs. 9:2, 14.

5. A priest in the time of David. 1 Chr. 15:24.

**JEHOSH'APHAT, VALLEY OF** (*valley of the judgment of Jehovah*), a place named only in Joel 3:2, 12. Three leading explanations have been given.

1. That the valley referred to is the same as the "valley of Berachah," where the forces allied against Israel were defeated by Jehoshaphat. 2 Chr. 20:16-26. This event took place 100 years before Joel, and may have given rise to this expression of the prophet.

2. That the valley is that of the Kedron, east of Jerusalem. Jews, Mohammedans, and Christians have identified the Kedron with the Valley of

Jehoshaphat. The Mohammedans point out a stone on which they think the prophet will be seated at the last judgment, and mediæval Christian tradition also indicated a stone on which it was then believed that Christ would sit at the judgment. The valley is a favorite burial-place, and some expect that the sides of the valley will move apart at the resurrection to afford room for a great assembly. When the name "Valley of Jehoshaphat" was given to the Kedron is not known, but there is no trace of it in the Bible nor in Josephus, but it is traced to the fourth century A. D. This identification of Jehoshaphat with the Kedron is now generally regarded as based upon a misinterpretation of Joel.

3. That the name does not refer to any special place, but to either (*a*) the scene of great victories, as those of the Maccabees; or (*b*) the general judgment at the end of the world; or (*c*) the truth that God's persecuted people he will defend and vindicate.

**JEHOSH'EBÄ** (*her oath is Jehovah*), the wife of Jehoiada, the high priest, daughter of King Jehoram, but, it has been conjectured, *not* by Athaliah; if so, half-sister to Ahaziah. 2 Kgs. 11:2, 3; 2 Chr. 22:11. When Athaliah attempted the entire destruction of the seed royal Jehosheba saved her infant nephew, Joash, and for six years, doubtless with the connivance of Jehoiada, he was hid in the temple.

**JEHOSH'UAH**, or **JEHOSH'UAH** (*Jehovah is his help*), full form for Joshua; used in Num. 13:16 and 1 Chr. 7:27.

**JEHO'VAH** (*he will be*), a title of the supreme Being, indicative of the attribute of eternal and immutable self-existence. Ex. 6:3. It is similar in import to the title I AM. Ex. 3:14. In the English Bible it is usually translated, "Lord" and printed in small capitals. It occurs first in the second chapter of Genesis. As distinct from Elohim, it signifies the God of revelation and redemption, the God of the Jews, while Elohim is the God of nature, the Creator and Preserver of all men. See ЯН, ГОД.

**JEHO'VAH-JIREH** (*Jehovah will see, or provide*), the name given by Abraham to the place on which he had been commanded to offer Isaac,

Gen. 22: 14, and probably the same as Mount Moriah, in Jerusalem.

**JEHO'VAH-NIS'SI** (*Jehovah my banner*), the name given by Moses to the altar which he built as a memorial of the discomfiture of the Amalekites. Ex. 17: 15.

**JEHO'VAH-SHA'LOM** (*Jehovah [is] peace*), an altar erected by Gideon in Ophrah, where the angel greeted him with "Peace be unto thee!" Jud. 6: 24.

**JEHOVAH-SHAM'MAH** (*Jehovah there*), in the marginal reading in Eze. 48: 35; in the text the words are translated.

**JEHO'VAH-TSID'KENU** (*Jehovah our righteousness*), the marginal reading in Jer. 23: 6 and 33: 16. Our translators' "hesitation whether they should render or transfer the expression may have been the greater from their supposing it to be one of the Messianic titles."—*Smith*.

**JEHOZ'ABAD**, commonly contracted into **JOZ'ABAD** (*whom Jehovah bestows*). 1. One of Joash's servants, who slew him. 2 Kgs. 12: 21; 2 Chr. 24: 26.

2. One of the Levite porters. 1 Chr. 26: 4.

3. A Benjamite who was a prominent warrior under Jehoshaphat. 2 Chr. 17: 18.

**JEHOZ'ADAK** (*whom God makes just*), the son of the high priest Seraiah, who was murdered at Riblah by Nebuchadnezzar. 2 Kgs. 25: 21. He was carried into captivity, 1 Chr. 6: 14, 15, and never became high priest, but his son, Jeshua, attained unto this office, Ezr. 3: 2; Neh. 12: 26, and his descendants held it until Aleinus. See HIGH PRIEST. He is more frequently called Jozadak or Josedech.

**JE'HU** (*Jehovah is he*). 1. Was the son of Hanani the seer, with whom Asa was so much enraged as to cast him into prison. 1 Kgs. 16: 7; 2 Chr. 16: 7-10. He was appointed to carry a message to Baasha from God, threatening to visit upon him the most fearful judgments. He was afterward employed on a similar errand to Jehoshaphat. 2 Chr. 19: 1, 2.

2. 1 Kgs. 19: 16. Comp. 2 Kgs. 9: 2. The grandson of Nimshi, and son of Jehoshaphat, selected by God to reign

over Israel, and to be the instrument of inflicting his judgments on the house of Ahab. 1 Kgs. 19: 17; 2 Kgs. 9: 1-10. In executing this commission he commenced with the reigning king, Joram, who was then lying ill at Jezreel. Having been proclaimed king by a few adherents who were with him at Ramoth-gilead, he proceeded toward Jezreel. Upon his approach within sight of that place Joram despatched two or three messengers to ascertain his design; and finding they did not return, he went out himself to meet him. It happened that they met on the ground of Naboth the Jezreelite, 1 Kgs. 21: 1-24; and Jehu at once charged him with his gross iniquities, and immediately shot him dead in his chariot. Comp. 1 Kgs. 21: 19 and 2 Kgs. 9: 25.

Jehu rode on to Jezreel, and as he was passing in at the gate, Jezebel, who was looking out at a window, said something in allusion to what had happened to Ahab. By Jehu's order she was thrown down, and the prophecy was exactly fulfilled. 1 Kgs. 21: 23; 2 Kgs. 9: 32-37. He then exterminated the family of Ahab through the agency of the elders of the city, in which the 70 sons of Ahab were. 2 Kgs. 10: 7. The next morning he ordered a general slaughter of all Ahab's family and adherents in the town of Jezreel. He then set out for Samaria, and meeting on his way a party of 42 persons, all the family of Ahaziel (a branch of Ahab's house), he seized and slew them.

But the most revolting of these deeds of blood was the slaughter of all the Baalites he could get together under pretence of a festival. 2 Kgs. 10: 18-28. This dreadful extermination of the house of Ahab, and of the idolatrous worship which he sanctioned, was in accordance with the divine command, and received the divine approbation. 2 Kgs. 10: 30. Jehu himself, however, was ambitious and tyrannical, and fell into idolatrous practices. 2 Kgs. 10: 31. His reign lasted 28 years, B. C. 884-856, and he was succeeded by his son Jehoahaz.

3. A descendant of Judah. 1 Chr. 2: 38.

4. A Simeonite. 1 Chr. 4: 35.

5. A Benjamite with David. 1 Chr. 12: 3.

**JEHUB'BAH** (*he will be hidden*), an Asherite chief. 1 Chr. 7: 34.

**JEHUCAL**, or **JUCAL** (*potent*), one of those whom Zedekiah the king sent to Jeremiah the prophet, and who afterward asked for the latter's death. Jer. 37: 3: 33: 1.

**JEHUD** (*celebrated*), a town of the Danites, Josh. 19: 45; identical with the village *el-Yehudiyeh*, about 10 miles east of Jaffa, and now a place of 800 to 1000 inhabitants.

**JEHU'DI** (*a Jew*), one mentioned in Jer. 33: 14, 21, 23 as being sent by the princes to tell Baruch to fetch the roll of Jeremiah's prophecies, and who, at the king's order, brought it and read it before him.

**JEHUDI'JAH** (*the Jewess*), not a proper name, but applied to one of the wives of Merod to distinguish her from the other, who was an Egyptian. 1 Chr. 4: 18. The word "Hodiah," v. 19, is the same word contracted.

**JE'HUSH** (*a collector*), one of Saul's descendants. 1 Chr. 8: 39.

**JE'VEL** (*treasure of God*). 1. A Reubenite chief. 1 Chr. 5: 7.

2. A Levite porter, one of the musicians of the second degree. 1 Chr. 15: 18, 21; 16: 5.

3. A Levite of the sons of Asaph. 2 Chr. 20: 14.

4. A scribe in the time of Uzziab, "who kept the account of the number of his irregular predatory warriors." 2 Chr. 23: 11.

5. A Levite who assisted in Hezekiah's reforms. 2 Chr. 29: 13.

6. One of the chief Levites in Josiah's time. 2 Chr. 35: 9.

7. One who came back with Ezra. Ezr. 8: 13.

8. One who had taken a foreign wife. Ezr. 10: 43.

**JEKAB'ZEEL** (*which God gathers*), a place in the southern part of Judah, Neh. 11: 25; also called Kabzeel (*God's gathering*), Josh. 15: 21; 2 Sam. 23: 20.

**JEKAME'AM** (*who gathers the people*), a Levite in David's time. 1 Chr. 23: 19; 24: 23.

**JEKAMIAH** (*whom Jehovah gathers*), a descendant of Judah. 1 Chr. 4: 18.

**JEKU'THIEL** (*piety toward God*), a descendant of Judah. 1 Chr. 4: 18.

**JEMI'MA** (*dove*), the eldest of Job's three daughters, born after his recovery. Job 42: 14.

**JEMU'EL** (*day of God*), the eldest son of Simeon. Gen. 46: 10; Ex. 6: 15. The name is given Nemuel in Num. 26: 12: 1 Chr. 4: 24.

**JEPH'THAE**, the Greek form of Jephthah. Heb. 11: 32.

**JEPH'THAH** (*whom God sets free*), one of the judges of Israel, was the illegitimate son of Gilead, Jud. 11: 1; and this fact made him so odious to the other children of the family that they banished him from the house, and he took up his residence in the land of Tob, a district of Syria not far from Gilead, and probably the same with Ish-tob. 2 Sam. 10: 8. Here he became the head of a marauding-party; and when a war broke out between the children of Israel and the Ammonites, he probably signaled himself for courage and enterprise. This led the Israelites to seek his aid as their commander-in-chief; and though he objected at first, on the ground of their ill-usage of him, yet, upon their solemn covenant to regard him as their leader in case they succeeded against the Ammonites, he took command of their army. After some preliminary negotiations with the Ammonites, in which the question of the right to the country is discussed with great force and ingenuity, and every attempt to conciliate them proved abortive, the two armies met. The Ammonites were defeated with great loss of life, and their country secured by the Israelites.

On the eve of the battle Jephthah made a vow that if he obtained the victory he would devote to God whatever should come forth from his house to meet him on his return home. This turned out to be his daughter, an only child, who welcomed his return with music and dancing. Jephthah was greatly afflicted by this occurrence: but his daughter cheerfully consented to the performance of his vow, which took place at the expiration of two months, and the commemoration of the event by the daughters of Israel was required by a public ordinance. Jud. 11: 34-40.

The Ephraimites quarrelled with Jephthah because they had not been invited to join in the war. But Jephthah again

put himself at the head of his army, defeated them, and by the word "shibboleth" detected those Ephraimites who tried to cross the Jordan, and slew them. In all, 42,000 Ephraimites, were slain. Jephthah judged the trans-Jordanic region six years. Jud. 12:1-7.

The perplexing question what Jephthah did with his daughter will perhaps never obtain a satisfactory answer. The passage reads thus: "And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering." Jud. 11:30, 31. An unprejudiced reading of the text leads naturally to the conclusion that Jephthah offered her up as a burnt-sacrifice, but the other opinion, that he devoted his daughter to a life of celibacy, is defended by these arguments: 1. The particle *vau*, which in the A. V. is translated "and" ("and I will offer it up"), should be translated "or." But there is a Hebrew word with that meaning. 2. The emphasis is laid upon "him," which is made to refer to the Lord, and the vow is thus interpreted as contemplating two things: (1) a person to be consecrated to Jehovah, and (2) the additional offering of a burnt-sacrifice. But such a construction would be a solecism in Hebrew. 3. The "burnt-offering" has been taken in a spiritual sense, but that is to put an interpretation upon the word which the Hebrew will not bear. 4. Jephthah could not vow to God a human sacrifice, so abhorrent to him, and so contrary to the whole spirit of the Hebrew religion. Lev. 20:2-5; Deut. 12:31. But it must be borne in mind that Jephthah was a rude warrior in the semi-barbaric age of the Judges. Celibacy of a voluntary and religious character was unknown in Israel. Jephthah's daughter, on this supposition, would have been the first and last Hebrew nun. The Jews looked upon the family as a divine ordinance, and upon the unmarried state as a misfortune equalled only by that of being a childless wife. It may not be correct to say that each Hebrew woman looked forward to be-

ing the mother of the Messiah, but at all events to be a mother was to fulfil the function in society God had designed for her. A vow of celibacy, therefore, would have been contrary to the spirit of the Jewish religion as much as a vow of bloody sacrifice. The sojourn of Jephthah's daughter in the mountains for two months is inconsistent with any such dedication to Jehc-vah. But if she were to be sacrificed, her home would indeed be filled with too mournful associations, whereas the open air, especially to such a girl, and the solitude of the hills, would be real aids in preparation for death. Jephthah's intense sorrow when she came forth to meet him likewise harmonizes with the literal and natural interpretation.

**JEPHUN'NEH** (*may he be regarded with favor!*). 1. The father of Caleb the spy, a Kenezite. Num. 13:6; Josh 14:14; 1 Chr. 4:15.

2. An Asherite chieftain. 1 Chr. 7:38.

**JE'RAH** (*moon*), a people descended from Joktan, who gave name to a region of Arabia, Gen. 10:26; 1 Chr. 1:20; perhaps the Moon Coast and Moon Mountains, near Hazarnaveth. Bochart proposes to identify this people with the Alilæi, or Beni-Hilal, "sons of the new moon," dwelling in the south of Chawlan.

**JERAH'MEEL** (*on whom God has mercy*). 1. The son of Hezron, Judah's grandson, 1 Chr. 2:9, 25, 26, 27, 33, 42; founder of the Jerahmeelites, 1 Sam. 27:10; 30:29, a tribe in the southern part of Judah.

2. A Merarite Levite. 1 Chr. 24:29.

3. A man employed to arrest Jeremiah and Baruch. Jer. 36:26.

**JE'RED** (*descent*). 1. 1 Chr. 1:2. See JARED.

2. A descendant of Judah. 1 Chr. 4:18.

**JE'REMAI** (*dwelling in heights*), one who had a foreign wife. Ezr. 10:33.

**JEREMIAH** (*whom Jehovah sets up*). 1. The father of Hamutal, the wife of Josiah. 2 Kgs. 23:31; 24:18.

2. The head of a house in Manasseh. 1 Chr. 5:24.

3. A Benjamite who came to David at Ziklag. 1 Chr. 12:4.

4, 5. Gadite warriors. 1 Chr. 12:10, 13.

6. One of the priests who sealed the covenant. Neh. 10:2.



7. One of the Rechabites, Jer. 35:3.

8. JEREMIAH, one of the four great prophets. He was the son of Hilkiah of Anathoth, in the land of Benjamin, Jer. 1:1, and lived under various kings from Josiah to the Captivity. In the English Version he is, by unnecessary variation, called "Jeremy" in Matt. 2:17, and "Jeremias," Matt. 16:14. "There is no one in the 'goodly fellowship of the prophets' of whom, in his work, feelings, and sufferings, we have so distinct a knowledge, although it is derived almost exclusively from his book. He is for us the great example of the prophetic life. It is not to be wondered at that he should have seemed to the Christian feeling of the early Church a type of Him in whom that life received its highest completion."—*Prof. Plumptre*. He was not only the prophet of sorrow and public calamity, but also the prophet of a new and better covenant of the heart.

Jeremiah was very young when he was called to the prophetic office, and on that account declined it, Jer. 1:6; but God promised him grace and strength sufficient for his work, and for forty-two years he persisted in this arduous service with unwearied diligence and fidelity, in the midst of the severest trials and persecutions. It was probably owing to his youth at the time, and his residence in Anathoth, that when the book of the Law was found in the house of the Lord the king sent to Huldah the prophetess, instead of to him, to inquire of the Lord. 2 Kgs. 22:14.

Jeremiah's task was a thankless one. He was the divine means, not of encouragement, but of discouragement. His voice was constantly heard calling upon the people to submit to their enemies. During all this time Jerusalem was in a most distracted and deplorable condition, and the prophet was calumniated, imprisoned, and often in danger of death. But no ill-treatment or threatenings could deter him from denouncing the judgments of God, which were coming upon the nation and that devoted city. His exhortations to the king and rulers were to submit at once to the arms of Nebuchadnezzar, for by that means they would preserve their lives; and he assured them, as a message received from God, that their continued resistance would have no other effect than to

bring certain and dreadful destruction upon Jerusalem and on themselves. At this time Jerusalem swarmed with false prophets, who contradicted the words of Jeremiah and flattered the king and his courtiers that God would rescue them from the impending danger; and after the city was taken and part of the people carried away to Babylon, these prophets confidently predicted a speedy return. On the other hand, Jeremiah sent word to the captives that the time of their captivity would be long, and that their best course was to build houses and plant vineyards in the land to which they were carried, and to pray for the peace of the country in which they resided. Indeed, he expressly foretold that the captivity would endure for seventy years; which duration, he intimated, was to make up for the sabbatical years which they had neglected to observe. He also foretold the deliverance of the people and their return to their own country. Toward the close of his life he was carried into Egypt against his will by the Jews who remained in Judæa after the murder of Gedaliah. On this occasion he was requested by Johanan and his followers to inquire of the Lord whether they should flee into Egypt; in answer, after accusing them of hypocrisy, he warned them in the most solemn manner, from the Lord, not to go down to Egypt, but they disregarded the commandment of God and went, and took Jeremiah forcibly with them, where, in all probability, he died, some think as a martyr.

"It is to Jeremiah, even more than to Isaiah, that the writers of the apostolic age, Heb. 8:8, 13; 10:16, 17, look back when they wish to describe the dispensation of the Spirit. He is the prophet, beyond all others of the N. T. covenant, which first appears in his writings; and the knowledge of this new truth shall no longer be confined to any single order or caste, but 'all shall know the Lord, from the least unto the greatest.'"—*Stanley*.

THE PROPHECY OF JEREMIAH is a faithful reflection of his sad and tender character and the calamities of his age. It embraces a period of upward of 40 years, between B. C. 626 and B. C. 586. Jeremiah entered upon the office of a prophet in the thirteenth year of the reign of Josiah, Jer. 1:2, and his prophecy relates

to the judgments that were to come upon the people for their gross idolatry and corruption: to the restoration which awaited them whenever they would repent of their sins and forsake them; and to the future glory which would arise on the Church of God and on such as were steadfast in his service when all flesh should see the salvation of God.

The order of this book is as follows:

1. The prophecies uttered in Josiah's reign, chs. 1-12. B. C. 629-608.

2. In Jehoiakim's, chs. 13, 20, 22, 23, 35, 36, 45-49, 49:1-33. B. C. 607-597.

3. In Zedekiah's, chs. 21, 24, 27-34, 37-39, 49:34-39; 50, 51. B. C. 597-586.

4. In Gedaliah's, chs. 40-44.

THE LAMENTATIONS OF JEREMIAH (the book immediately succeeding the prophecy) are a series of four elegiac poems, in which the fate of Jerusalem is described, with one, the third, of a personal character, written, it has been reasonably conjectured, when Jeremiah was in Ramah, whither he had been carried as a captive, but where he was released by Nebuzar-adan, the captain of the guard under Nebuchadnezzar. The poems are artistically composed. Chs. 1, 2, and 4 consist of 22 verses each, as many as there are letters in the Hebrew alphabet, and each successive verse begins with a successive letter of that alphabet. Ch. 3 has three verses under each letter, following them down in the same way. In ch. 5 there is the same number of verses, but not the peculiar alphabetic order. The prophet's theme is sorrow, but his genius keeps him from triteness, while the reality and intensity of his grief give the utmost variety to his pictures of the condition of his passionately beloved land. The poem is a fit companion of the prophecies of Jeremiah, a sort of a funeral dirge of the fall of Jerusalem. By giving free vent to the grief of the soul, it is at the same time a source of comfort to the Church, especially in seasons of public calamity. The place where it is said to have been composed is called "the Grotto of Jeremiah," a few yards north of the Damascus gate, in Jerusalem, and is by some modern writers (Fisher Howe, Conder,) identified with the true Calvary.

**JEREMIAS.** See JEREMIAH, 8.

**JEREMIE, THE EPISTLE OF,** is the title of a pretended letter

from the prophet Jeremiah appended to the Apocryphal book of Baruch. It purports to be a warning from him to the captives in Babylon against idolatry. Its style is rhetorical. It is an imitation of Jer. 10:1-16. The author is unknown.

**JER'EMOTH** (*heights*). 1. Head of a Benjamite family. 1 Chr. 8:14.

2. A Merarite Levite, 1 Chr. 23:23; called Jerimoth in 24:30.

3. The head of the 13th course of musicians. 25:22. In v. 4 the name is Jerimoth.

4, 5. Two who had foreign wives. Ezr. 10:26, 27.

**JER'EMY.** See JEREMIAH, 8.

**JER'IAH** (*founded by Jehovah*), a Kohathite Levite. 1 Chr. 23:19; 24:23. He is called Jerijah in 26:31.

**JER'IBAI** (*whom Jehovah defends?*), one of David's heroes. 1 Chr. 11:46.

**JER'ICHO**, an ancient and celebrated city in O. T. and N. T. history. The name is now generally thought to signify "fragrance," but an older explanation connects it with the moon, which may have been early worshipped there.

*Situation.*—Jericho was in the valley of the Jordan, about 5 miles west of the river, and 6 or 7 miles north of the Salt or Dead Sea. The portion of the plain on which it stood was noted for its fertility, being watered by a large spring known as the "Fountain of Elisha." See illustration p. 432. The city has occupied at least two different sites: (1) Ancient Jericho, near the fountain *es-Sultan*, or "Elisha's Fountain," at the foot of the Quarantania Mountain, and about a mile and a half above the opening of the Valley of Achor. (2) The Jericho of the Gospels, south-east of the ancient one, near the opening to the valley. The modern village *Er-Riha*, its present representative, is about two miles farther east.

*Biblical History.*—Jericho is first mentioned as the city over against which the Israelites were encamped before entering the Promised Land. Moses looked down upon the plain of Jericho from the summit of Nebo. Deut. 34:3; Num. 22:1; 26:3. The town was of considerable size, strongly fortified. Josh. 2:15; very rich, Josh. 6:24; 7:21, and a royal residence. Spies were sent into the city and received by Rahab. Josh.

2; Heb. 11: 31. The wall fell after being compassed 7 days, and the city and its inhabitants were destroyed. Josh. 6: 20, 21; 24: 11. A curse was pronounced upon any one who should thereafter rebuild it. Josh. 6: 26. This curse was fulfilled upon Hiel, 533 years later. 1 Kgs. 16: 34. But the curse seems to have been for *fortifying* the city, rather than for dwelling in its neighborhood, since the site was assigned to Benjamin. Josh. 18: 21, and was a boundary of Ephraim, Josh. 16: 7, and afterward belonged to Judah. In spite of many conquests Jericho continued to flourish. Eglon, king of Moab, possessed it 18 years. Jud. 3: 13. David's messengers tarried there, in accordance with his advice, "until your beards be grown." 2 Sam. 10: 5.

A school of the prophets, often visited by Elijah, flourished at Jericho, 2 Kgs. 2, and Elisha miraculously healed its waters, 2 Kgs. 2: 19-22. King Zedekiah and his men, fleeing from Jerusalem, were captured in the plains of Jericho. 2 Kgs. 25: 5; Jer. 39: 5. After the return from the Babylonish captivity, Jericho was re-occupied, Ezr. 2: 34; Neh. 7: 36, and its people helped to rebuild the walls of Jerusalem. Neh. 3: 2.

Jericho is mentioned 63 times in the Scriptures—56 times in the O. T., and 7 in the N. T.

The Roman Antony presented the district to Cleopatra, who sold it to Herod, and that monarch embellished the city with palaces and made it his winter residence, as being the most beautiful spot for the purpose in his dominions. He died there.

It was at Jericho that the Jewish pilgrims going up to Jerusalem (who had taken the route east of the Jordan) used to assemble on their way to the temple. Hence Christ passed through it in his journeys. There he made the acquaintance of Zacchæus, who was the chief revenue officer for the wealthy district of Jericho, Luke 19: 1-9, and near this city also he healed the blind men. Matt. 20: 24-34; Mark 10: 46-52; Luke 18: 35-43. It was on the rocky road from Jericho to Jerusalem (even in this generation the haunt of robbers) that Christ laid the scene of the parable of the Good Samaritan.

Jericho of the N. T. had an interesting history. It appears to have been

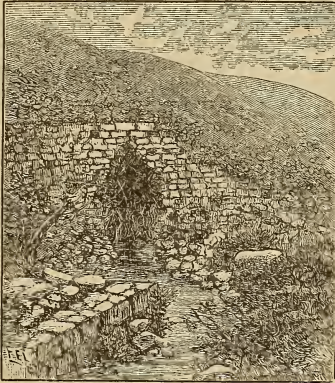
at an early day the seat of a Christian church, as in the fourth century the councils of the Church were attended by the bishops at Jericho. The emperor Justinian caused a "church of the Mother of God" at Jericho to be restored. A monastery of St. Stephen existed there A. D. 810. In the time of the Crusaders "New Jericho" sprang up near the site of the present village.

*Present Appearance.*—Modern Jericho (*er-Riha*) consists of a group of squalid hovels inhabited by about 60 families. The character of the place seems not to have changed for at least 650 years, since Brocardus, in A. D., 1230 styled it "a vile place," and Maundrell, in A. D. 1697, "a poor, nasty village." The inhabitants are looked upon by the Arabs as a debased race, perhaps made degenerate by the enervating influence of the hot and unhealthy climate. A writer in Smith's *Dictionary* says that "they are probably nothing more nor less than veritable gypsies." The palm trees which once gave the city the name of the "city of palm trees" have all disappeared. One solitary tree was standing in 1838; but there are numerous petrified palm trunks floating upon the Dead Sea. Tristram notes that a few of the sycamore fig trees, Luke 19: 4, are still found among the ruins by the wayside of ancient Jericho. The vegetation is of a semi-tropical character, as the plain is 900 feet below the level of the Mediterranean, and while snow is falling at Jerusalem linen clothing is comfortable at Jericho. There is an inn kept by a Greek, where Dr. Schaff spent a night in 1877, disturbed by vermin. The surrounding garden shows what a little industry can do in that fertile soil and climate.

The "Fountain of Elisha," by which Jericho was once supplied with water, is an object of special interest. It wells forth copiously from the earth, and runs into an old basin of hewn stone, 13 yards long and 8 yards wide. Numerous small fish swim about in the water, the temperature of which is 84° F. The earliest pilgrims found a tradition already existing here that this was the water which Elisha healed with salt. 2 Kgs. 2: 19, 20, whence it is called "Elisha's Spring" by the Christians. Above the spring the site of the house of Rahab was formerly shown. In the village itself there is a



half-ruined tower, now occupied by a Turkish garrison, which is pointed out as Zaachæus's house, but it probably



'Ain Sultan, or Fountain of Elisha. (After Photographs.)

dates from the Frank period, when it was erected for the protection of the crops against the incursions of the Bedouin.

**JE'RIEL** (*founded of God*), a descendant of Issachar. 1 Chr. 7: 2.

**JERI'JAH** (*founded of Jehovah*). See JERIAH.

**JER'IMOTH** (*heights*). 1, 2, 3. Benjamites. 1 Chr. 7: 7, 8; 12: 5.

4, 5. See JEREMOTH, 2, 3.

6. Ruler of Naphtali in David's reign. 1 Chr. 27: 19.

7. One of David's sons, who was father to one of Rehoboam's wives. 2 Chr. 11: 18.

8. An overseer in the temple under Hezekiah. 2 Chr. 31: 13.

**JER'RIOTH** (*curtains*), the wife of Caleb, son of Hezron. 1 Chr. 2: 18.

**JER'OBOAM** (*whose people is many*). 1. The son of Nebat, is distinguished as "the man who made Israel to sin," and was the first king of the ten tribes, B. C. 975-954. He came of the tribe of Ephraim; and distinguishing himself, he was made by Solomon the superintendent of all the workmen furnished by his tribe. While thus employed the prophet Ahijah, by a symbolical act, informed him that the kingdom of Solomon was to be divided and he was to become the head of the ten tribes. What he did on receiving this information we know not; possibly he

may have endeavored to hasten matters by raising the standard of revolt; but at any rate Solomon was alarmed, and took measures to apprehend Jeroboam, who fled to Egypt and remained there till Solomon's death. 1 Kgs. 11: 26-40. After Solomon's death the smouldering fires of discontent burst into a flame. Rehoboam, his successor, acted foolishly, returning an insulting answer to the people's mild demands. Accordingly, the ten tribes threw off the yoke and elected Jeroboam, who had returned, as the one best qualified to be their king. Thus was prophecy fulfilled. He fixed his residence at Shechem, which, with other cities, he fortified for the furtherance of his plans. Fearing that if the revolted tribes should go up to the solemn national feasts at Jerusalem they would be persuaded to return to their allegiance, and forgetting his obligations to God and his dependence on him, he caused two golden calves to be erected, one at Dan and the other at Bethel, the extremities of his dominions, and caused a proclamation to be made, requiring the worship of these idols. 1 Kgs. 12: 26-33. Jeroboam, having set up the idols, assembled the people at the latter place, to engage in the solemn worship of them; and to show his zeal for the service he officiated at the altar himself. But while he was thus occupied a prophet from the land of Judah appeared in the midst of the assembly, and in the hearing of all the people uttered a prediction that a man by the name of Josiah should arise and destroy that altar, and should burn upon it the bones of the priests; and to confirm his authority he gave this sign, that the altar should immediately be broken in pieces and the ashes upon it be poured out; and it was so. Jeroboam, greatly provoked by this bold interference, put forth his hand to seize the prophet: but in a moment it was stiffened, so that he could not draw it in. Intimidated by this miraculous judgment, and convinced that the man was indeed a prophet of the Lord, he begged that he would intercede for him that his arm might be restored, which was done accordingly. Jeroboam, however, was not reformed by this divine message and double miracle, but continued to cause Israel to sin in worshipping the calves which he had set up. His son was ta-



ken sick, and he instructed his wife to disguise herself and go to Ahijah, who was now blind with age, and consult with him as to the result of the disease. The prophet was forewarned of her approach; and as soon as he heard her footsteps he called her by name, and after recounting the sins of Jeroboam he predicted the disgrace and ruin and utter extirpation of his whole family, and also the captivity and dispersion of the people of Israel. He also told her that the child should die, and that the nation should mourn for him as the only individual of the house of their king who should come to a peaceful end, and also as one who in the midst of all the idolatry and wickedness of the times had some pious emotions, even in the house of Jeroboam. As she entered the door of her house the child d. ed. 1 Kgs. 14: 17.

Jeroboam reigned in Israel 22 years, and was succeeded by his son Nadab. During his life there were almost unceasing wars between him and the house of David.

2. The son of Joash, and the great-grandson of Jehu, reigned 41 years, b. c. 825-784, and followed the former Jeroboam in his idolatrous worship. 2 Kgs. 14: 23-29. The Lord, however, by him, according to the predictions of the prophet Jonah, raised the kingdom of the ten tribes to its greatest splendor. All the countries on the east of the Jordan he reduced. "The full extent of ancient sovereignty was recovered, no king of the northern state having ever been so victorious as he." It appears from the writings of Hosea and Amos that idleness, effeminaey, pride, oppression, injustice, idolatry, and luxury greatly prevailed in his reign. Am. 2: 6-16; 5: 6. Nor was it long after his death before the Lord, according to the predictions of Amos, cut off his family with the sword. 2 Kgs. 15: 10; Hos. 1: 1, etc.

**JER'OHAM** (*who finds mercy*). 1. Samuel's grandfather. 1 Sam. 1: 1; 1 Chr. 6: 27, 34.

2, 3. Benjamites. 1 Chr. 8: 27; 9: 8.

4. A priest, 1 Chr. 9: 12; perhaps the same person as in Neh. 11: 12.

5. The father of some of David's warriors; a Benjamite. 1 Chr. 12: 7.

6. The father of the prince of Dan in David's reign. 1 Chr. 27: 22.

7. The father of one who assisted Jehoiada in placing Joash on the throne. 2 Chr. 23: 1.

**JERUB'-BAAL** (*with whom Baal contends*). Jud. 6: 32, AND **JERUB'-BESHETH** (*with whom the idol contends*). 2 Sam. 11: 21. See GIDEON.

**JER'UEL** (*founded of God*), **THE WIL'DERNESS OF**, the place in which Jehoshaphat met and defeated the Ammonites, Moabites, and their allies. 2 Chr. 20: 16. It was near Tekoah and the valley of Berachah, on the west of the Dead Sea, probably the tract known as *el-Hasasah*, on the road from En-gedi to Jerusalem.

**JERU'SALEM**, the capital of the Hebrew monarchy and of the kingdom of Judah, the most important city in biblical history, and the most sacred and the most desecrated city of the world. "Beautiful for situation," "the joy of the whole earth," "the perfection of beauty,"—so sings the Psalmist of this wonderful city. Ps. 48: 2, 3; 50: 2. Yet Jesus wept over it tears of sorrow in view of its unfaithfulness and approaching doom: "Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matt. 23: 37-39.

I. **Names.**—"Jerusalem," in Hebrew, means "the possession" or "inheritance of peace." It is called "Salem" in Ps. 76: 2, and Jewish commentators affirm that it is identical with the Salem of Melchizedek, Gen. 14: 18; but Jerome and others dispute this. The Jews also believe that it includes the mount upon which Abraham offered Isaac, and which he named "Jehovah-jireh." Gen. 22: 14. It is called "Jebus," Josh. 18: 28, and "Jebus," Judg. 19: 10, 11, and it first appears as "Jerusalem" in Josh. 10: 1. It was known as "the city of David" and of "Zion," 1 Kgs. 8: 1; 2 Kgs. 14: 20; "city of Judah," 2 Chr. 25: 28; "city of God," Ps. 46: 4; "city of the great King," Ps. 48: 2; "the holy city," Neh. 11: 1; "Ariel," Isa. 29: 1; in the Latin Version it is "Hierosolyma." By the Roman emperor Hadrian it was named *Ælia Capitolina*; by the Mohammedans, Arabs, and Turks it is now known

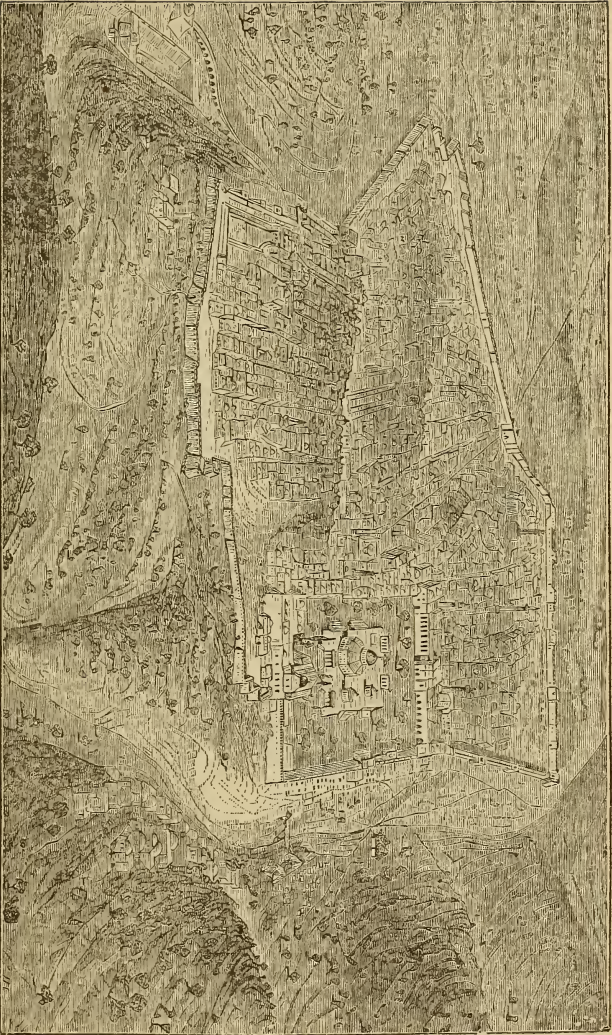
as *el-Khuds*, or "the holy," and *Beit-el-Makhuddis*, or "the holy house" or "the sanctuary." The Moslems regard it as their most holy city, next to Mecca and Medina, and believe that the general judgment will take place in the valley of Jehoshaphat, under the direction of Mohammed and Jesus.

**II. Situation and Extent.**—Jerusalem is situated near the summit of the range of mountains which forms the watershed between the Mediterranean and the Dead Sea, and which has been called the "backbone" of Palestine. Its distance from the Mediterranean is 32 miles, and from the Dead Sea 18 miles. The latitude of the city, as determined by the most trustworthy observations, is  $31^{\circ} 46' 35''$  north, and the longitude  $35^{\circ} 18' 30''$  east from Greenwich. According to the late British Survey, the dimensions of the Jerusalem of to-day are as follows: Length of the northern wall (measuring straight from point to point), 3930 feet; eastern wall, 2754 feet; southern wall, 3245 feet; western wall, 2086 feet; total circumference of the walls, 12,015 feet, or  $2\frac{222}{1000}$  miles. Dr. Robinson, measuring with a tape-line as closely as possible to the walls, found the aggregate length 12,978 feet, or nearly  $2\frac{1}{2}$  miles. Maundrell, an English traveller, who visited Jerusalem at Easter in 1697, paced the walls round, and reckoned the distance at 12,501 feet. A pedestrian can walk around the city in an hour, taking a very leisurely gait. Josephus stated the entire circuit of the exterior walls in his day at 33 stadia, or a little less than 4 English miles. The ancient city included the southern slopes of Zion and Ophel, which are now without the walls, and the former is under cultivation, thus fulfilling the prediction of 2500 years ago: "Zion shall be ploughed like a field." Jer. 26: 18. The area included within the city walls is only  $209\frac{1}{2}$  acres, or less than one-third of a square mile. About 465 acres are supposed to have been enclosed in the Holy City during the period of its greatest extent, after the third wall had been built by Herod Agrippa, but the old walls (of Solomon and Zerubbabel) only included an area of 155 acres.

**III. Physical Features.**—*Surface.*—The city stands upon a tongue of land which is separated from the surrounding

country on all sides save the north by deep ravines. On the east is the Valley of the Kedron, called also the Valley of Jehoshaphat, and on the west and south the Valley of Hinnom. These depressions, which begin near together in the north, unite at Joab's Well, half a mile south of the city wall, and pass off eastward toward the Dead Sea. A third valley, called the Tyropœon, or the Valley of the Cheesemongers, falls into the Kedron Valley at the Pool of Siloam. There has been much discussion as to whether the Tyropœon Valley extended to the Jaffa or to the Damascus-gate. Dr. Robinson favors the former opinion, and the British Survey the latter. The matter is important, because the position of various other places is decided by that of the Tyropœon. The view of the British Survey, here followed, is the latest and most scientific, and therefore the most likely to be correct. By the Tyropœon the tongue of land was divided into two parallel ridges, of which the eastern was Mount Moriah (the site of the temple), and the western Mount Zion (the site of David's house and later of Herod's palace), which was 110 feet higher than Moriah, and constituted the "upper city" of Josephus. North of Zion was the Akra, the "lower city" of Josephus. North of Moriah was the hill Bezetha, and south of it the hill Ophel.

"The mountains round about Jerusalem" approach near enough to the city to receive our notice only upon one side. Across the valley of the Kedron, upon the north-east, is the hill Scopus, from which Titus looked down upon the devoted capital of the Jews. South of Scopus and directly east of the city is the long ridge of the Mount of Olives, having three principal summits, of which the central one is designated as the Mount of the Ascension. Still farther to the south is the Mount of Offence, so called from its being the seat of Solomon's idol-worship. Across the Valley of Hinnom and directly south of Mount Zion is the Hill of Evil Counsel, where Judas is reputed to have bargained for the betrayal of our Lord. Upon the slope of this hill is the Aceldama, or "field of blood." The distance from Scopus to the Mount of Olives (according to the British Survey) is 5243 feet; from thence to the



VIEW OF JERUSALEM FROM THE SOUTH.—Jerusalem covers four or five hill-summits. Within the city walls, on the south-east, is Mount Moriah, the site of the temple, now covered by the Haram enclosure or square, within which is the Mosque of Omar. West and south-west of this is Mount Zion, a portion of which is without the city wall. Directly south of Moriah is the hill Ophel, also without the wall. North of Mount Moriah is Bezetha, or the "new city," and west of Bezetha, in the north-west part of the city, is Akra. (Some, however, regard Akra as the north-west part of Mount Zion.) East side of the city is the Kedron, or Valley of Jehoshaphat. South of Mount Zion is the Valley of Hinnom, which extends around on the west side of the city. The valleys of Hinnom and of the Kedron unite south of the city. Between Ophel and Mount Zion is the Tyropseon Valley. North of the city is Scopus, east of it the Mount of Olives, and on the south the Hill of Evil Counsel.



Mount of Offence is 4731 feet, and from the last point to the Hill of Evil Counsel, 3772 feet. From Jerusalem to the summit of Olivet, which is approached by three paths, the mean distance is about half a mile.

*Elevations.*—The elevation of various points above the Mediterranean, as given by the British Survey, is as follows: Mount Scopus, 2715 feet; Viri Galilæi, 2682 feet; Mount of Olives, 2665 feet; Mount of Offence, 2409 feet; Hill of Evil Counsel, 2552 feet; Mount Moriah, 2440 feet; Mount Zion, 2550 feet; Castle of Goliath (highest point within the city), 2581 feet; Valley of the Kedron, 2190 feet; the general level of the city, 2610 feet; the hill Ophel, at the triple gate, was 300 feet above the Pool of Siloam. The topography of Jerusalem will be more fully treated toward the close of this article.

*Climate.*—The rainy season extends from October to March. Snow sometimes falls to the depth of a foot or more, and the pools are covered with a thin coating of ice; but the ground never freezes, and many winters pass without any signs of either snow or ice. The natives build no fires merely for warming themselves. During the summer, rain is almost unknown. A north-westerly breeze from the Mediterranean then prevails between the hours of 9 A. M. and 10 P. M. The meteorological observations of Dr. Thomas Chaplin, an English physician, at Jerusalem for 8 years (1863-72) showed that the mean temperature was 62.8°; February was the coldest month, being 47.9°; August the warmest, averaging 76.1°. The range of the thermometer was 78.5°; or from 25° Fahr. on Jan. 20, 1864, to 103.5° on June 24, 1869, the former being the coldest day for 21 years.

Dr. Barclay says that nearly every species of vegetable in common use in the United States has been successfully cultivated in the vicinity of Jerusalem. Oranges, limes, and lemons are to be had in the greatest profusion and perfection almost the entire year round. The oranges of Jerusalem mostly come from Jaffa, where they are grown in great abundance.

**IV. History.**—The Jerusalem of our Lord and of his apostles is buried from 20 to 80 feet beneath the ruins and rub-

bish of centuries; the "City of David" lies still deeper below the surface of modern Jerusalem. In the 15 centuries from Joshua to Titus, the city was besieged not less than 17 times; twice it was razed to the ground, and twice its walls were destroyed. There is no trace on the surface now to be seen of the city in its glory. The ancient streets, walls, and buildings have long since disappeared, and the old sites and historical places have long been the subject of speculation and most bitter controversy. The topography of ancient Jerusalem, even since the valuable discoveries of Robinson, Warren, Wilson, and others, is more confused and unsettled by new theories and speculations than ever before. It will be convenient to treat of the history of the city under successive periods; as Jerusalem of the Jebusites; of the Kings; of the Captivity, including that of the Ptolemies and the Maccabees; the Jerusalem of N. T. times; of the Romans and the Christian emperors; of the Saracens and the Crusaders; the Jerusalem of the Turks; and modern Jerusalem.

1. *The Jebusite Period.*—In respect to the identity of Salem, of which Melchizedek was king, Gen. 14: 18, with Jerusalem, the weight of authorities is about equally divided in favor of and against it. An incidental proof in favor of this theory is supposed to be found in Ps. 76: 2, and it was held by Josephus, Eusebius, and many later scholars. The earliest definite notice of Jerusalem is found in the description of the boundaries of Judah and Benjamin, where it is called Jebusi, after the people who inhabited it. See Josh. 15: 8; 18: 16, 28. The Jebusites still held the city after the conquest of the land under Joshua, Josh. 15: 63, but soon after his death the children of Judah besieged the city, took it and burned it, and destroyed its king, Adoni-bezek, Jud. 1: 7, 8; yet it would appear from Jud. 1: 21 that the entire city was not subdued, and Josephus states that the siege lasted some time, that the lower city only was taken, and that the upper city was so strong, from its walls and the nature of the place, that they abandoned the attempt of completing the capture. Compare Jud. 19: 10, 11. Through the rule of the Judges and the reign of Saul the stronghold continued in the possession of the Jebusites.



After David became king of all Israel he made Jerusalem his capital, and the city of the Jebusites was taken by his chief captain, Joab; it was called "the stronghold of Zion," or "the city of David," 2 Sam. 5:7; 1 Chr. 11:6. From this time the rising grandeur and glory of Jerusalem as the seat of one of the noted empires of the East caused the city to take rank along with Nineveh, Babylon, and Tyre.

2. *Under the Kings.*—David began immediately to strengthen and to fortify the city by building a wall around it, and to increase the strength of the stronghold by connecting it with the city. This citadel he made his residence. He also brought the ark from Kirjath-jearim to the house of Obed-edom, and thence to the "city of David," 2 Sam. 6:2-16, thus making it the political and religious capital of the Israelitish nation. This choice of a capital was made by David, as elsewhere declared, under divine direction, Deut. 12:5-21; 1 Kgs. 11:36. It was the place where the Lord had chosen to put his name, Ps. 78:68, as he may have done with the earlier spiritual capitals, Gilgal, Bethel, Shiloh, and Gibeon. The city of Zion also became the sepulchre of David and of the kings who succeeded him, and his royal gardens were in the valleys below. Under Solomon the city reached its greatest magnificence. His three important additions to the capital as founded by his father, David, were the temple, with its massive east wall, the royal palace, and the extension and strengthening of the walls of the city. The temple was built on the site which David purchased of Araunah the Jebusite, 2 Sam. 24:20-25; 1 Chr. 21:22-28; 2 Chr. 3:1, and which was in Mount Moriah. David had also gathered a large portion of the wealth and of the materials required for erecting this magnificent sanctuary to the Lord, and had designed to build it himself, but was forbidden of the Lord because he had been a man of war. 1 Kgs. 8:18, 19. In this vast work Solomon was aided by Hiram, king of Tyre, who furnished timber out of Lebanon, and cunning workmen in every kind of metal, and those skilled, no doubt, in the mechanical arts, as the Tyrians are known to have been unsurpassed in their day in this class of work. In seven years

the temple was completed and dedicated, and thus Jerusalem became the one central place of all the world to the true worshipper of Jehovah. See TEMPLE. A palace of grandeur corresponding to the extent and power of his empire, Solomon erected for himself within the chosen capital, taking 13 years for its construction; he also built another royal edifice to beautify the city, and which is called the "house of the forest of Lebanon," perhaps from the "pillars of cedar" around it, 1 Kings 7:2-7; a palace was likewise built for the queen, the daughter of Pharaoh. 1 Kgs. 7:8. He extended the walls of the city probably around the newly-built portions, added towers, and increased the height of the walls made by David; so that the Jerusalem of that period, with the splendor of Solomon's court, was unsurpassed for magnificence and brilliancy by any of the noted capitals of the East. The fame of it reached unto Sheba, whose queen came to behold it; and she declared that the half of the glory of the kingdom of which Jerusalem was the centre had not been told her, 1 Kgs. 10:7; 2 Chr. 9:1-12.

The division of the kingdom under Rehoboam, which followed the death of Solomon, exposed the city to attack from foreign foes. Shishak, jealous of the glory of Jerusalem, which had for two generations excelled that of Egypt, tempted by the treasures of the famous city, and perhaps influenced by Jeroboam, who had been an exile in Egypt and was the leader of the revolting tribes, invaded the land and made the southern kingdom tributary to the Pharaohs, bearing away the accumulated treasures of the temple, including 500 golden shields, computed to represent \$720,000—a vast sum for those days. Thirty years later, under Asa, Jerusalem regained her independence after the great battle with Zerah at Maresah. 2 Chr. 14:9-15. As the fruit of this victory, Asa replaced the vessels of the Lord's house taken by Shishak, rebuilt the altar, and probably added a new court to the temple, 2 Chr. 15:5, 8; these treasures were soon after granted to the king of Syria to secure his aid in a war against Baasha, king of Israel. 2 Chr. 16:1, 2.

In the idolatrous and troubled times which followed the alliance of the house

of Jehoshaphat with that of the wicked Ahab, the glory of Jerusalem fell into a decline, but it revived for a time under Joash, who repaired the temple, only to despoil it when Hazael of Syria invaded the country and threatened the capital. 2 Chr. 24: 10-14, 23; 2 Kgs. 12: 17, 18. Later, under Amaziah, a large portion of the walls of Jerusalem was broken down by the armies of the northern kingdom of Israel. 2 Chr. 25: 23. Uzziah repaired the walls and renewed the fortifications of the city, which were still further strengthened by his son Jotham, especially that part of the city on Moriah, Zion, and Ophel. It again declined under the wicked Ahaz, but was improved and made to approach the former magnificence attained in the days of Solomon by the extensive and remarkable works of Hezekiah. 2 Chr. 32: 30; Isa. 22: 9-11. Manasseh built a wall outside of the city of David, enclosing Zion, and raised the tower of Ophel to a great height. 2 Chr. 33: 14. With the ample supply of water provided by Hezekiah through the pools and conduits which he built, and the towers of defence constructed by Manasseh, the city was regarded as very strong, if not impregnable. Compare 2 Kgs. 20: 20; 2 Chr. 33: 14; Lam. 4: 12. The kingdom was, however, subject to Assyria. The subject king revolted; the capital was attacked, and was compelled to surrender to the forces of Nebuchadnezzar, who carried away all the treasures of the temple and the palace, and took as captives the princes, men of wealth, and the skilled artisans, numbering 10,000, so that only the poorest of the people were left in the land, over whom Zedekiah was made king. Trusting to the aid of Pharaoh-hophra, Zedekiah rebelled, and Nebuchadnezzar again laid siege to Jerusalem, erecting forts, mounds, and engines of war to batter down the walls. This siege was temporarily raised by the approach of an Egyptian army, but the Assyrians speedily returned to the city, and invested it more closely than ever. Its inhabitants, shut up within its walls, suffered from all the horrors of famine, pestilence, and war for a year and a half, when the walls were broken and the place taken B. C. 586, the temple, palace, and chief buildings burned, the walls thrown down, and the

city made a "heap of rubbish" by order of Nebuchadnezzar. The dreadful horrors of this siege and destruction are vividly portrayed by Jeremiah. Lam. 2 and 5. For 50 years the city lay in ruins.

3. *Jerusalem of Ezra and the Ptolemies.*—Under the decree of Cyrus the captives returned to Jerusalem, rebuilt the temple, and made the city again habitable; and later, under Nehemiah, the city was fortified, and the walls, which had been broken for 140 years, were re-constructed, notwithstanding the opposition of Sanballat and Tobiah. Neh. 4: 7-22; 6: 1-16. The extent of the walls built by Nehemiah is clearly indicated in Neh. 3, and they must have enclosed a far larger space than the reduced population could require. The following description of the city and its extent is from Baedeker's *Handbook of Syria* (1876): "The wall extended up the hill from the pool of Siloam toward the north. On the highest point of Ophel rose a bastion, which was also intended to protect the *horse-gate*, an entrance of the temple toward the east. Near the horse-gate, and within the precincts of the temple, were the dwellings of the priests. On the east side it is commonly supposed that there was a second gate, called the *water-gate*. There were also fortifications at the north end of the temple terrace, the most important being the *Bira*, a large bastion restored by Nehemiah, afterward the site of *Baris*. The city was further defended on the north side by the tower of *Han-meel*. There was also the tower of *Mea*, about 50 yards south of the other; but the site of both seems to be far from being even approximately determined. . . . The wall which enclosed the upper city ran toward the west and had two gates—the *gate of the centre*, which led from one part of the city to the other, and, to the extreme west, the *valley-gate*, afterward called *Gemath*, situated to the east of the present Jaffa-gate, where Uzziah once erected a tower of defence. In the suburb to the north was, first, the *corner-gate*, which was probably the same as the *old gate*, and perhaps also the *gate of Ephraim*, the site of which, however, is quite uncertain. From the upper part of the city a gate led west toward the valley of Hinnom, called the *dung-gate*, where a rock staircase has been

discovered. To the south a wall ran across the Tyropœon, at the outset of which lay the *spring-gate*, or the valley between the two walls. The situation of the *pottery gate*, leading to the valley of Hinnom, is a matter of mere conjecture."

The city prospered under Nehemiah as a Persian governor. In B. C. 366, Jeshua was murdered by his brother, Johanan, through rivalry for the high priesthood, and Bagoses, the Persian general, entered the sanctuary, and imposed a tax of 50 darics or drachmas for every lamb offered during the lifetime of Johanan, which was 7 years. The two sons of Johanan, Jaddua and Manasseh, held the high priest's office jointly until after their father's death, when Manasseh joined the Samaritans, and became the first high priest of their temple on Mount Gerizim. See SAMARITANS. In B. C. 332, Alexander the Great, after the famous battle of Issus, in which he gained a decisive victory over the Persians, visited Jerusalem, according to Josephus, and the high priest read to him the writings of Daniel, predicting the overthrow of Persia by the Greeks. This secured to the Jews various favors, among them an exemption from tribute during the sabbatical year. In B. C. 320, Ptolemy Soter captured Jerusalem because the Jews would not fight on the Sabbath, and large numbers of the people were transported to Africa. In B. C. 300, Simon the Just, a favorite hero among the Jews, became high priest, and added deep foundations to the temple, probably to gain greater surface on the top of the hill, sheathed the great sea with brass, strengthened and fortified the walls, and sustained the temple-service with great pomp and ceremony. Ptolemy Philadelphus, under whose direction the Septuagint Version of the O. T. is reputed to have been made, at Alexandria, also made rich gifts to the temple and its service.

Jerusalem soon after became the prey of rival parties; was visited by Ptolemy Philopator, who attempted to offer sacrifice in the temple, but was prevented by Simon, the high priest, and by a supernatural terror, which caused him to fall paralyzed upon the floor of the court. He afterwards showed great hostility to the Jews.

Jerusalem was taken by Antiochus the

Great, B. C. 203, and retaken by Scopas, the Alexandrian general, B. C. 199, but a year later was opened by the Jews to Antiochus, who rewarded them with large presents of money and materials for repairing the temple, and with considerable remission in taxes, declaring their temple inviolable. The city again had great apparent prosperity. After the death of Antiochus the Great, B. C. 187, and under the reign of the infamous Antiochus Epiphanes (since B. C. 175), it became again the scene of commotion through strifes and disgraceful Greek customs, young men being trained naked in a new gymnasium set up by Jason the high priest, to whom Antiochus had sold the office; bribery, fraud, pillage, and riot were common; the holy place of the temple was polluted; a foreign garrison was placed in the hill of David, overlooking the temple; heathen worship was ordered to be celebrated in the sanctuary of Jehovah, and the Jews not slain were forced to submit to every species of indignity. Many of them resisted the efforts of Antiochus to destroy their religion, and suffered torments and bitter persecutions. See 1 Macc. 1:13; 2 Macc. 4:9, 12; 6:10-31; 7. The Jews finally made a general revolt against the monstrous tyranny of Antiochus Epiphanes. A large army was raised under Judas Maccabæus, who gained a victory over Lysias, the Antiochian general, and the Jews re-entered Jerusalem, B. C. 165. 2 Macc. 8.

At the death of Judas Maccabæus, B. C. 161, the city again had a period of disturbance and trouble, caused by the dissensions of local rulers, until the time of John Hyrcanus, B. C. 135, when it was attacked by the king of Syria, who encircled it with seven camps, erected on the north a hundred towers of attack, each three stories high; and partially undermined the wall. A truce was, however, secured; the Syrians were induced to end the siege, and the walls were carefully repaired. After the death of Hyrcanus the city was the scene of murderous strifes and bloody wars between the petty rulers and the two leading sects, the Pharisees and Sadducees, no fewer than 50,000 persons having fallen in these feuds in six years.

The city was captured, B. C. 63, by the Roman Pompey, who left the valuable

treasures of the temple intact; Crassus, in B. C. 54, however, plundered the temple and city of the treasures which Pompey had spared, amounting, it is computed, to 10,000 talents, or from \$8,000,000 to \$10,000,000. The city was captured by the Parthians under Antigonus, B. C. 40, but the next year Herod, afterward the Great, laid siege to Jerusalem, supported by a Roman army; the outer walls and lower city were taken in less than 60 days, and after prolonging the siege for five months the citadel and temple were captured by storm. Later, Herod was made king by the Romans. He speedily began to improve and beautify the city, one of the chief of his works being the enlarging of the temple, which occupied 46 years. Under his rule the city was restored to something like its ancient magnificence.

4. *Jerusalem in N. T. Times.*—Jerusalem, in the time of our Lord, stood in all the strength and grandeur to which it had been brought by Herod. This king died a few months after the birth of Jesus, but the royal palace, the renewed temple, the fortress of Antonia, built from the older Baris tower, the grand theatre where games were instituted in honor of Cæsar, the three great towers of Hippicus, Phasælus, and Mariamne, the bridge of Herod, between the upper city and what had been a portion of Solomon's palace,—these magnificent structures of Herod remained. The ruin



Robinson's Arch.

now known as "Robinson's Arch" is a part of the bridge of Herod. Except the aqueduct built under Pilate for the

better supply of the city with water, no important improvements were made from the time of Herod the Great until the reign of his grandson, Herod Agrippa, A. D. 41. The second wall enclosed the northern part of the central valley of the city; beyond this lay Bezetha, or "new town," which Agrippa enclosed by a third wall, that doubled the size of the city. After his death Judæa again became simply a Roman province, ruled by reckless and oppressive procurators, and Jerusalem was the scene of discontent, insurrections, riots, and petty rebellions, until Vespasian and Titus began a war to put down the insurrection. Jerusalem was besieged. The terrible sufferings and agony of the Jews shut up in the invested city, the loss of upward of 1,000,000 lives in the siege, the complete destruction of the city, A. D. 70, form one of the darkest pages in the history of this remarkable people. The rebellion was kept up for about 3 years after the fall of the city, when the Jewish power was completely destroyed and the Jews denied access to their ancient capital.

5. *Jerusalem under Roman and Christian Emperors.*—The city and kingdom having been destroyed by Vespasian and Titus, a new Roman Jerusalem was founded by Hadrian upon the site of the ancient city, and called *Ælia Capitolina*; a temple of Jupiter was erected on the ruins of the temple of Jehovah. The Jews were not allowed to enter the city, and this law continued until the country came under the rule of the Christian emperors of the Eastern empire. Constantine restored the old name Jerusalem, and his mother, the empress Helena, devoted herself to re-discovering the lost sites of importance to Christians, erecting costly churches to commemorate some of the supposed holy places. In the reign of Julian—commonly called the Apostate—an attempt was made to rebuild the temple, but an earthquake and other supernatural occurrences caused the work to be abandoned, and the event has been regarded as a judgment of God upon an impious attempt to falsify the words of Christ. Ammianus Marcellinus, a heathen historian, philosopher and a soldier of Julian, thus describes the failure of this attempt to rebuild the temple: "Whilst Alypius, assisted by the



governor of the province, urged with vigor and diligence the execution of the work, horrible balls of fire breaking out near the foundations, with frequent and reiterated attacks, rendered the place from time to time inaccessible to the scorched and blasted workmen; and the victorious element continuing in this obstinately and resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned." Chrysostom declares that persons of his time were witnesses of this defeat of the effort to rebuild the temple, and that the above occurrences were the reason assigned for the failure of the project. This view has been strongly advocated by Bishop Warburton. The emperor Justinian founded a fine church in honor of the Virgin, A. D. 529, which some would locate upon the site of the mosque el-Aksa. In A. D. 614 the Persians, under Chosroes II., captured Jerusalem, slew thousands of the monks and clergy, and destroyed the churches.

6. *Jerusalem of the Crusaders and Turks.*—In A. D. 637 the city fell into the hands of Caliph Omar, and Christians were allowed to worship there, but not to erect churches. After unusual severities upon Christians by a Turkish ruler, the Crusaders captured the city in A. D. 1099; it was reconquered, 1187, by the Mohammedans under Saladin. Thrice afterward it was in Christian hands; in 1517 it came into the possession of the Osmans, and has remained in the hands of the Turks until the present time. (A description of modern Jerusalem will be found near the close of the article.)

V. *Topography.*—The Jerusalem of to-day is built upon the ruins of several successive cities, each erected and destroyed upon the same site, and each adding to the débris of some former town. The foundations of the Jerusalem of the O. T. and of Christ and his apostles, so far as they exist, are far below the surface of the present town. "The city shall be builded upon her own heap," said Jeremiah, 30: 18; and this we know has been fulfilled many times. Owing to this repeated burial of the Jerusalem of the various periods described above, the precise location of the biblical sites and ancient holy places in and about the city has led to long and sharp controversy. Even the location of Zion and Moriah has been disputed

with great ability and learning. The energetic and successful explorations of the English Palestine Fund proved that remains of the ancient enclosing walls about the temple still exist, about 80 feet below the present surface. Upon these immense stone blocks, lying at that depth upon a rocky foundation, there were discovered Phœnician quarry-marks. The shafts sunk by Captains Warren and Wilson have since been filled up, and Jerusalem topography is still confused by the mazes of many conflicting opinions. A brief statement of the general divisions and features of Jerusalem has already been given under *Physical Features*, p. 434.

The theory of Mr. Fergusson, in *Smith's Dictionary*, which would identify Zion with the hill on which the temple stood, has been generally rejected by scholars. The lower eastern hill, known as Mount Moriah, is the site of Solomon's temple; west of it was the higher hill of Zion, called also the city of David. Bezetha was on the north of Zion, according to Josephus.

*Walls of David and of Nehemiah.*—As the walls of the old city rebuilt by Nehemiah were, it is believed, upon the old foundations, the city, as renovated after the great captivity, must have been upon the same site, and have covered nearly the same area as the Jerusalem of David and Solomon. Dr. Howard Crosby, in *Johnson's Cyclopædia*, says of the city as restored by Nehemiah: "Eliashib the high priest is first mentioned as leading the workers at the sheep-gate, and at the wall as far as the tower of the Hundred (*Ha Meah*) and the tower of Hananeel. These places we must, of course, find in the temple-region. . . . The description in Nehemiah follows the wall from the centre of the east side of the city northward. The sheep-gate must have been in the centre of the temple-precinct wall. . . . If the *probatika* of John 5:2 be the sheep-gate, and the Pool of Bethesda be the Fountain of the Virgin, with its intermittent flow, then we should suppose the sheep-gate to be farther south; but the Pool of Bethesda may have been within the temple-precinct, and the present Fountain of the Virgin may receive to-day the intermittent effects which in former times showed them-

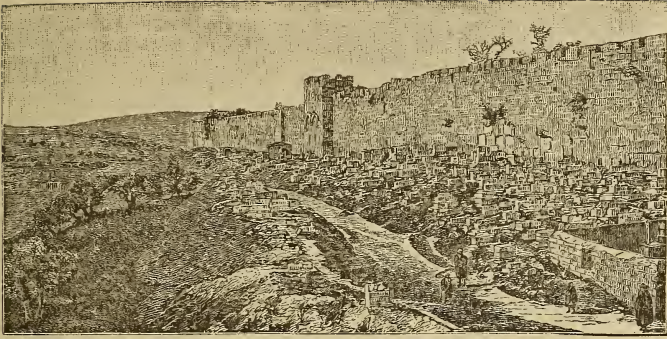
selves in another pool, now filled up. We are inclined to think that this sheep-gate is the same as the *Mishneh*, or 'second gate,' of Zeph. 1:10, and the 'college' of 2 Kgs. 22:14, where the prophetess Huldah lived. In this case the fish-gate would be the first gate (see Zeph. 1:10), and would represent the north-eastern corner of the city, opposite the Mount of Olives. Between the fish-gate and the sheep-gate would stand the tower of Hananeel and the tower of Meah (or the Hundred). The 'old gate' would be found next as we follow the north wall north-westward. The course would be along the 'second wall' of Josephus, for the first or old wall seems to have been the northern fortification of Zion. The 'old gate' may be really the Jeshanah gate. 2 Chr. 13:19. . . . The 'gate of Ephraim' comes next in Nehemiah (not in his account of the building, but in his record of the dedication, 12:39), and may have occupied the site of the present Damascus gate. Then follows the 'broad wall' (some local peculiarities of the wall, perhaps for defence), and then we reach the 'Tower of the Furnaces,' which may have stood over the western valley, as the towers of Hananeel and the Hundred overlooked the eastern. The 'valley-gate' would correspond with the present Jaffa-gate. Near this was the 'Dagon-well.' Neh. 2:13. The 'dung-gate' (if our suppositions above are correct) would be 1000 cubits south of the Jaffa-gate, Neh. 3:13—that is, on the south-western part of Zion, over against the Birket es-Sultan (Pool of the Sultan). The 'fountain-gate' would lie on the opposite side of Zion, facing the Pool of Siloam. The 'stairs' that go down from the city of David would be found between the fountain-gate and the south-western temple-corner. They were probably an ascent from the king's gardens to the Davidian palace on Zion. The sepulchres of David, the 'king's pool,' Neh. 2:14, and the house of the mighty were probably at the corner of Zion, over against the south-western temple-corner, where the wall crossed the Tyropæon. The 'armory' is in this neighborhood, at the very corner where the wall turns abruptly southward to encircle Ophel. The 'house of the high priest' and the 'house of Azariah' are

near this. After turning the extreme corner of Ophel southward, we reach the 'tower which lieth out from the king's high house,' which may be the extra tower discovered by Capt. Warren's subterranean explorations (*Recovery of Jerusalem*, p. 229). As he himself suggests, it may have been built out in order to guard the fountain of the Virgin. The 'water-gate' would be so called in relation to this fountain. By this water-gate, on Ophel, was a broad street or square, where assemblies could be held in the immediate vicinity of the temple. Neh. 8:1, 3, 16. Near by was the 'horse-gate,' famous as the spot where Athaliah was put to death. . . . The gate 'Miphkad' may mark some angle of the walls connected with the division, as a special corner is here mentioned, Neh. 3:32, before we reach the sheep-gate again."

The next important view of Jerusalem topography is that during our Lord's day, and until its destruction by the Romans, A. D. 70. The only full description of the city near that date which has come down to us is found in Josephus. The city was defended on the east, south, and west by a single wall; upon the north three walls were successively built, the second outside of the first, and the third outside of the second. The position of these walls is one of the disputed questions in Jerusalem topography. In reconstructing the city as it appeared in our Lord's day the reader must remember that the third wall, which enclosed the new city, Bezetha, on the north, was built by Herod Agrippa, about A. D. 42, and therefore after the crucifixion and ascension of Christ. All the three walls noticed by Josephus are upon the north of the upper city, or Zion, but there is much controversy respecting the course of these walls, particularly the second and the third wall. It must be further borne in mind that the ancient walls probably included the southern portions of the hills of Zion and of Ophel, which are outside the present walls of the city.

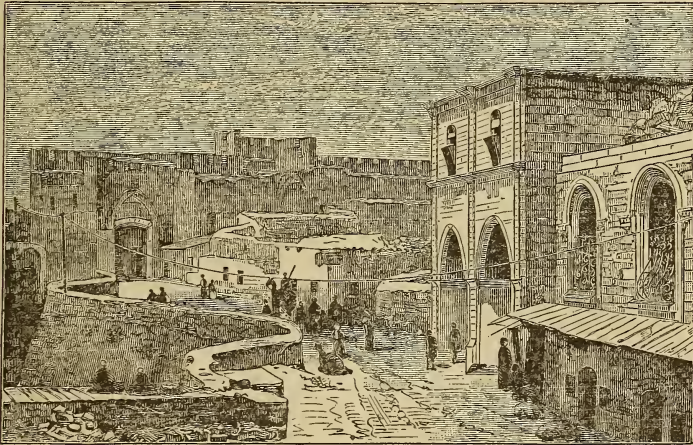
The following description of the city before its destruction by Titus is condensed from Josephus, *Jewish War*, v., 4; several of his points in the course have not been identified.

"1. Jerusalem was fortified with three walls on such parts as were not en-



Eastern Wall of Jerusalem and Muslim Tombs. (After Photograph by Bonfils.)

There are many cemeteries, sepulchres, and tombs about Jerusalem, but the favorite burying-place of the Muslims is along the east wall, adjoining the *Haram esh-Sherif*, since, according to their traditions, the general judgment will take place in this locality. They say that all men will then assemble in the Valley of Jehoshaphat (at the left of the picture). A thin wire rope will be stretched across the valley to the Mount of Olives. Christ will sit on the wall and Mohammed on the mount, as judges. All men must pass over the intervening space on the rope. The righteous will be kept by the angels from falling, while the wicked will be precipitated into the abyss of hell. Near the centre of the picture can be seen the Golden Gate, which has been kept closed from a very early period.



The Interior of the Jaffa-Gate. (After Photograph by Bonfils.)

The Jaffa-gate, called also "Yafa-gate," "Hebron-gate," and by the Arabs *Báb el-Khulil*, is on the west side of Jerusalem. It consists of a massive square tower, the entrance to which from without is on the northern side, and the exit within on the eastern. All the roads from the country south and west converge to this gate. One street—and it is generally the one first trodden by Western pilgrims—leads from the Jaffa-gate eastward past the space by the citadel, and down the side of the ridge and across the valley to the principal entrance of the Haram. This street is called by some the "Street of David." Outside the Jaffa-gate is the usual camping-place of all travellers reaching Jerusalem by way of Jaffa and from Hebron or Bethlehem.



compassed with impassable valleys; in such places it hath but one wall. The city was built upon two hills. Of these hills, that which contains the upper city is much higher, and was called the *citadel* by King David, but it is by us called the *upper market-place*. The other hill, which was called *Aera* and sustains the lower city, is of the shape of a moon when she is horned. Over against this there was a third hill, but naturally lower than *Aera*, and parted formerly from the other by a broad valley. However, in those times when the Asamonæans reigned they filled up that valley with earth, and had a mind to join the city to the temple. They then took off part of the height of *Aera*, that the temple might be superior to it. Now, the Valley of the Cheesemongers, which distinguished the hill of the upper city from that of the lower, extended as far as Siloam, a fountain that hath sweet water. But on the outsides these hills are surrounded by deep valleys; and by reason of the precipices to them belonging on both sides, they are everywhere impassable.

"2. Now, of these three walls, the old one was hard to be taken, both by reason of the valleys and of that hill on which it was built. But besides that great advantage as to the place where they were situated, it was also built very strong, because David and Solomon and the following kings were very zealous about this work. Now, that wall began on the north at a tower called *Hippicus*, and extended as far as the *Xistus*, and then, joining to the council-house, ended at the west cloister of the temple. But if we go the other way westward, it began at the same place, and extended through a place called *Bethso* to the gates of the Essenes; and after that it went southward, having its bending above the fountain Siloam, where it also bends again toward the east at Solomon's Pool, and reaches as far as a certain place which they called *Ophlas*, where it was joined to the eastern cloister of the temple. The *second* wall took its beginning from that gate *Gemath* which belonged to the first wall; it only encompassed the northern quarter of the city, and reached as far as the tower *Antonia*. The beginning of the *third* wall was at the tower *Hippicus*, whence it

reached as far as the north quarter of the city and the tower *Psephinus*, and then was so far extended until it came over against the monuments of *Helena*, queen of *Adiabene*, the daughter of *Izates*; it then extended farther to a great length, and passed by the sepulchral caverns of the kings, and bent again at the tower of the corner, at the *Monument of the Fuller*, and joined to the old wall at the valley called the *Valley of Cedron*. *Agrippa* added to the old city, by this wall, a fourth hill, called *Bezetha*, or 'new city.' It lies over against the tower *Antonia*, but is divided from it by a deep valley, which was dug to strengthen the tower. The father of the present king, *Agrippa*, began the third wall, but he left off building it when he had only laid the foundations, out of the fear he was in of *Claudius Cæsar*, lest he should suspect that so strong a wall was built in order to make some innovations in public affairs; for the city could no way have been taken if that wall had been finished in the manner it was begun, as its parts were connected together by stones 20 cubits long and 10 cubits broad, which could never have been either easily undermined by any iron tools or shaken by any engines. The wall was, however, 10 cubits wide; after that it was erected with great diligence by the Jews as high as 20 cubits, above which it had battlements of 2 cubits, and turrets of 3 cubits' altitude, inso-much that the entire altitude was 25 cubits."

This third wall is said to have been defended by 90 towers. The strongest of these was the *Psephinus* tower, at the north-western angle, which was upward of 100 feet in height and stood on the highest ground in the city (2572 feet above the sea).

*The First Wall.*—In respect to the course of the first wall there is, in the main, greater agreement among scholars than in respect to either of the other two. This wall began at the tower of *Hippicus* on the west, ran to the south around the pinnacle of the hill, enclosing *Siloam*, and extended to the eastern wall of the temple-precincts. South of this north wall stood the palace of *Herod*, the *Xistus*, and the bridge which crossed the *Tyropœon* to the temple. Another



wall ran down on the western margin of the Tyropœon to defend the upper part of the city.

*The Second Wall and Site of Calvary.*—No certain traces of the second wall have been discovered. Respecting the course of this wall there has been sharp dispute, for upon it depends the question of the genuineness of the "holy sepulchre" and of the site of Calvary. Robinson, Tobler, Hupfeld, Arnold, John Wilson, Thomson, Barclay, Bonar, Fergusson, Porter, Meyer, Ewald, Schaff, Crosby, Conder, and others, dispute the traditional site of the holy sepulchre, since in their view the second wall included its site within the city. On the other hand, Roman Catholics, as De Voguè, De Saulcy, and Sepp, and able Protestants, as Rev. Geo. Williams, Kraft, Ritter, Schultz, Rosen, Von Schubert, Raumer, Führer, F. A. Strauss, and Lewin, argue that the second wall excluded the site of the holy sepulchre, and therefore they accept the old tradition that it is the true site of the crucifixion. From the account in the Gospels it is clear that the place of the crucifixion was outside the city. Matt. 23 : 11 ; Mark 15 : 20, 21 ; Luke 23 : 26 ; John 19 : 17 ; Heb. 13 : 12, 13, but it was also nigh to the city, John 19 : 20, and near a common thoroughfare frequented by many, Matt. 27 : 39 ; Mark 15 : 29 ; John 19 : 20 ; and again, it was on a conical elevation (hence called "Place of a Skull" or Calvary, but not Mount Calvary, for which there is no Scripture warrant), Matt. 27 : 33 ; Mark 15 : 22 ; Luke 23 : 33 ; John 19 : 17 ; and lastly, it was in a garden which had a sepulchre hewn in a rock, where Christ was buried. Matt. 27 : 60 ; John 19 : 38-42.

Several writers of the fourth and fifth centuries ascribe the discovery of the site of Calvary to Helena, mother of Constantine, who found three crosses there, and who also discovered which was the true cross of our Saviour by a miracle of healing which its touch produced upon a sick woman. Helena caused a splendid church to be erected on the spot, A. D. 335. It has since been several times destroyed and rebuilt, but tradition has fixed upon this spot as the place of Christ's crucifixion and burial. The advocates of this tradition must prove that the old city excluded this site. The Rev. Geo. Williams sums up the argu-

ments in favor of the traditional view, and Robinson presents, with marked ability, the objections to it. Dr. Schaff, in *Through Bible Lands*, says: "The old city was much larger and more densely inhabited than the present, and consequently more likely to include the site of that church [Holy Sepulchre] than to exclude it. . . . The champions of the tradition, therefore, are bound to prove that the location of the city has greatly changed, and that the second wall of Josephus (which ran circuitously from the gate Gennath—i. e. the garden-gate, near the tower of Hippius—to the fortress of Antonia, on the north of the temple-area) excluded the church of the Holy Sepulchre. This has not been proved. It is possible, but very improbable." Recent excavations made (1885-86) between the Joppa gate and the Holy Sepulchre exposed an old scarped wall 15 feet high (or deep), which Dr. Merrill traced for 120 feet, in a course that, if continued, would pass around and include the Holy Sepulchre. He was sure this must be the old second wall. See CALVARY. The precise course of the second wall can only be unquestionably settled by further excavations, and this, if settled, would decide whether the church of the Holy Sepulchre covers the true site of Calvary, as tradition claims, or whether Calvary must be sought elsewhere, as the weight of scholarship now seems to require. Some of those who reject the traditional site locate Calvary a few minutes' walk north of the present Damascus-gate, not far from the Grotto of Jeremiah. Here is a skull-shaped, rocky elevation, about half a mile from the fortress Antonia (Pilate's judgment-hall), and the same distance from Mount Zion (Herod's palace) and on the highway to Damascus. The spot is encircled by rock-caverns and tombs. It answers all the requirements of the Gospel narratives, and is accepted by Bishop Gobat of Jerusalem, Conrad Schick, Schaff, and others, and a similar view was advocated by Fisher Howe of Brooklyn, 1871, and more recently by Conder, 1878.

*The Third Wall.*—The situation of the third wall is likewise disputed by topographical writers. Some, as Kiepert, Fergusson, Wilson, and others, make it reach to, and possibly include,

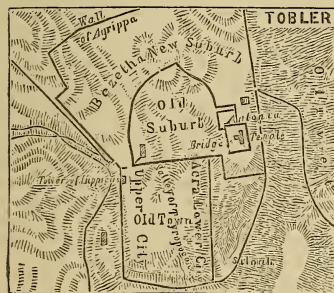
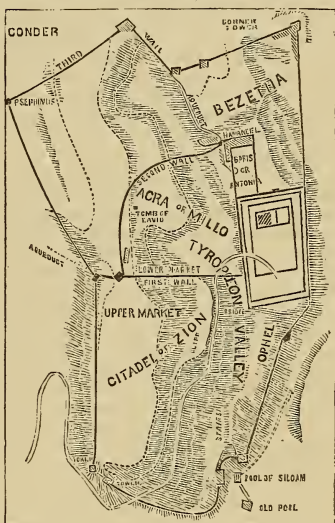
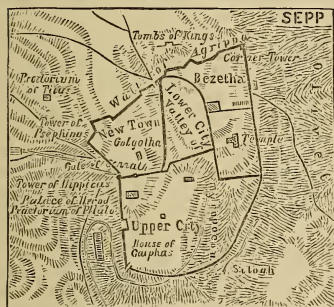
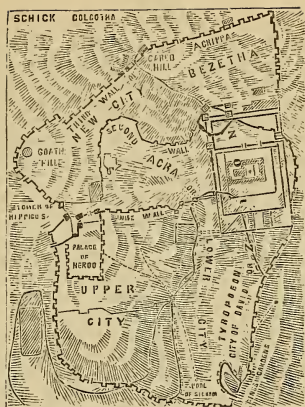
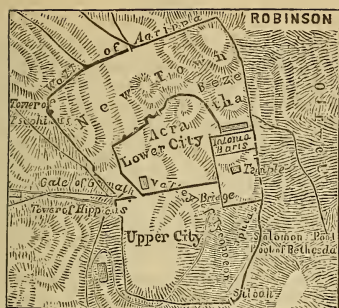
the so-called royal tombs and the whole northern mountain-plateau, on which many ruins and cisterns lie scattered. Robinson places the third wall about the middle of this locality; to this Baedeker objects on strategical grounds. Others suggest that this third wall occupied about the same site as the present north wall of Jerusalem, which view is claimed to accord with the distances given by Josephus (4 stadia to the royal tombs, 7 stadia to the Scopus), but Josephus is not always accurate. Capt. Warren advocates this latter view, that the positions of the third wall and of the present northern wall are identical, though he acknowledges that he found no decisive evidence on the subject. The reader will not be surprised at the general uncertainty which prevails in regard to the ancient walls and sacred sites in the Holy City when he remembers that it has been 27 times besieged and 17 times conquered, and often desolated. The present walls are of recent date, being built by Suleiman the Magnificent in 1542.

*Plans of the City.*—Mr. Besant, secretary of the Palestine Exploration Fund, received 18 different reconstructions of ancient Jerusalem, by as many eminent scholars, yet all based on the authors' views of the statements in the Bible, Josephus, and by late explorers. The most important plans are those of Robinson, Schultz, Williams, Furrer, Barclay, Van de Velde, Tobler, British Ordnance Survey, and Schick. Fergusson's plan (*Smith's Bible Dictionary*), although the view of a distinguished architect, is too untenable to be of value or interest to the ordinary student. The chief of these plans are given upon another page.

*The Temple-site.*—The site of the temple has long been a subject of controversy among scholars, but nearly all agree that it was on Mount Moriah, which is at present occupied by the *Haram*, wherein stands the mosque of Omar. Some place it in the south-western corner of the area now known as the *Haram esh-Sherif*, but the discovery of immense stones at the base of the south-eastern corner of the present *Haram* wall, lying in place on a rocky foundation cut out to receive them, 80 feet below the present surface, and bearing Phœnician quarry-marks,

seems to confirm the earlier view that remains of the buildings of Solomon still exist there, and that Solomon's temple stood upon the centre of the *Haram* area or the site of the mosque of Omar, and shows the fallacy of Mr. Fergusson's view that the temple-area reached only 600 feet east from the south-western corner of the present *Haram* area, since these discovered stones at the south-eastern corner are 900 feet eastward. The explorations of Capts. Wilson and Warren prove that the south-eastern corner is unchanged, while the south-western has undoubtedly been added, probably by Herod. Beneath the *Haram* area there are aqueducts, subterranean passages, and tanks, some of them constructed, doubtless, for proper drainage and use of the temple; hence the inference from recent discoveries is that the present *Haram* area very nearly coincides with that of the old temple-area.

*Zion and the Tyropœon.*—Two other places of interest in the Holy City besides Calvary—which has been noticed under the second wall—are the hill of Zion and the Tyropœon Valley. Zion is a broad hill with an abrupt front nearly 400 feet high at one point above the southern valley, the hill having a length of 2400 feet to the Jaffa-gate, and from the Tyropœon to the western valley a breadth of about 1600 feet. The "first wall" was built along the northern brow of Zion. The plateau of Zion included about half the ancient city. Zion is scarcely 200 feet lower than Olivet. The Tyropœon valley, known also as the "Valley of the Cheesemongers," extended from the junction of the Hinnom and Kedron valleys northward, dividing Zion from Moriah, and, according to one view, continued northward toward the present Jaffa-gate, but, according to another view, turned toward the present Damascus-gate; while a third view supposes that it covered the two branches reaching to the two gates above named. The portion of the valley between Zion and Moriah increased rapidly in depth as it extended southward, and at the south-western corner of the temple-area the bed of the valley was 90 feet below the present surface, giving an entire altitude of wall amounting to 150 feet, and in Herod's time to over 200



### Plans of Ancient Jerusalem.

The five plans given above indicate the views of some of the best authorities in regard to the topography of ancient Jerusalem.

The first wall enclosed the old part of the town, or "upper city," upon Mount Zion, and extending to the walls of the temple-enclosure.

The second wall enclosed the old suburb, or "lower city," upon Acra. The plan of Sepp (Roman Catholic) puts the site of the present church of the Holy Sepulchre outside that wall, in accordance with the traditional view. The other plans include that site within the second wall, in which case it cannot have been the place of the crucifixion, which took place outside of the city.

The third wall was built by Agrippa, eleven years after the death of Christ.

Date of plans: Robinson, 1841-1856; Sepp, 1873; Tobler, 1849-1858; Schick, 1876; Conder, 1879.

For the Church of the Holy Sepulchre as the genuine Calvary are: De Vogüé, De Sauley, Sepp (Roman Catholic), Williams, Ritter, Krafft, Schultz, Strauss (Protestants); also Furrer, in Schenkel's *Biblerixikon*, ii. 506.

Against the traditional view: Robinson, Tobler, John Wilson, Thompson, Barclay, Bonar, Fergusson, Porter, Van de Velde, Meyer, Ewald (all Protestants); also Schaff, *Through Bible Lands*, p. 259, and Conder, in *Handbook of the Bible*, p. 350.



feet; so that the statement of Josephus no longer seems a foolish exaggeration: "If any one looked down from the top of the battlements, he would be giddy, while his sight could not reach to such an immense depth." The gates, pools, and environs of the Holy City may be appropriately noticed under the description of modern Jerusalem.

**VI. Modern Jerusalem.**—The present city is built upon the ruins of the ancient Holy City. The buildings, walls, towers, and bridges of the city of David and Solomon, of Hezekiah, of Nehemiah and Ezra, of the Maccabees, and of Herod, have been demolished, so that the depth of the rubbish around the temple-walls is nearly 100 feet; on the hill of Zion the rubbish is 40 feet deep, and on the Via Dolorosa it is from 15 to 30 feet deep. The buildings, walls, streets, and towers now standing on these sacred hills cannot with any certainty be identified with the structures which adorned the city 2000 years ago, and whose very foundations, so far as discovered, lie buried many feet below the present surface.

*Environs of Jerusalem.*—To gain a clear view of the places immediately around modern Jerusalem we may begin on the east side of the city, near the Mount of Olives. Passing by the *Birket-Israel*, identified by some as the Pool of Bethesda, we go out of St. Stephen's gate, and cross a bridge leading over the Kedron or "black brook," which runs southward through a deep valley, now dry above the springs. This valley is also called the Valley of Jehoshaphat, and an old tradition makes it the scene of the last judgment, founded on a misinterpretation of Joel 3:2. At the resurrection the sides of the valley, according to this tradition, will move apart to give sufficient room for the vast assembly. Beyond the Kedron is the modern chapel of the Tomb of the Virgin, near which is the traditional Cavern of Agony, and a short distance farther on, upon the slope at the foot of Olivet, is the *garden of Gethsemane*. It is now enclosed and in charge of Franciscan monks. It contains a number of venerable olive trees, whose large trunks, some of them 19 feet in circumference, are burst from age, and have been shored up with stones. These trees are said to date from the time of

Christ; but this is questionable, since it is certain Titus and Hadrian cut down all the trees about Jerusalem. They are, however, of great age, and may be the descendants of some trees that were standing here in our Lord's day. See *GETHSEMANE*. From this garden three roads lead up the slopes of Olivet—one to the south, around the top of the mount, another to the north, and a third, or middle path, leads up the steepest part to the summit. See *OLIVET*. The view of Jerusalem from Mount Olivet is the finest that can be secured. Bethany lies a short distance east of the summit of Olivet. See *BETHANY*. In the valley south of Olivet are the Tombs of the Prophets, no doubt belonging to the Jewish period. To the west of Gethsemane a road leads down the Kedron valley, by which stands the so-called Tomb of Absalom (see *ABSALOM*), and beyond are the Tomb of Jehoshaphat and the Tomb or Pyramid of Zacharias. Above these, to the east, the whole slope of the hill is covered with Jewish tombstones, and to the south of these lies the village of *Silwan*, or Siloah. The southern part of the Mount of Olives, on which this village is situated, is called also the Mount of Offence, from 1 Kgs. 11:7. To the west are the valleys of Jehoshaphat and of Hinnom. To the south, down the Valley of Jehoshaphat, is the Pool of Siloah and St. Mary's Well, which is fed by an intermittent spring; still farther down the valley is Job's Fountain, probably the "*En-rogel*" or fullers' spring of Josh. 15:7 and 1 Kgs. 1:9. To the west of this is the mouth of the Valley of Hinnom, always dry, on the south of which is the Mount of Evil Counsel, upon which tradition, probably correctly, places *Aeldama*, "potter's field" or "the field of blood." Matt. 27:7, 8. The hill is full of rock-tombs. At the foot of this mount, the bottom of the Valley of Hinnom was called *Tophet*. 2 Kgs. 23:10; Isa. 30:33; Jer. 7:31; 19:11. North of this valley, and upon the southern portion of the hill of Zion—which was formerly included within the walls of the city, but is now outside the city (as the present walls only embrace the northern portion of Zion)—are the Jewish and Christian burying-grounds. In the portion of Zion outside the city walls



Porter saw oxen ploughing, in fulfilment of the prophecy, "Zion shall be ploughed like a field." Jer. 26: 18; Mic. 3: 12. An old aqueduct runs past Zion's gate and into the city between that gate and the gate eastward of it, supposed to be the dung-gate. Across the Valley of Hinnom, to the westward, is the large Jewish hospice, a modern structure founded by Sir Moses Montefiore, while between this and the south-western corner of the present wall is the *Pool of the Sultan*, 175 yards long, 73 yards wide, and from 35 to 41 feet deep, partly filled with rubbish. This pool is by some identified with the "lower pool" of Isa. 22: 9. North of this pool is a conduit, which runs from Solomon's pools into the city, a Greek monastery, a leper hospital, and the *Birket-Mamilla*, or "Mamilla pool," 291 by 192 feet, and 19 feet deep, which may be the "upper pool" Gihon, Isa. 7: 3, or, as Baedeker proposes, the Serpent's pool of Josephus. These are upon the south side of the road, leading from Jaffa (Joppa) into Jerusalem by the Jaffa-gate on the west side of the city. Crossing this road to the north are the Russian buildings, a church, a monastery, and a hospice; outside the city, and farther north, in the city wall, is the Damascus-gate, to the north of which, outside the wall, is the Grotto of Jeremiah, near which many place the true site of Calvary. Farther from the city wall, to the north, are the so-called Tombs of the Kings, and beyond these the hill Scopus, which is the northern extension of Olivet and completes our circuit of the city.

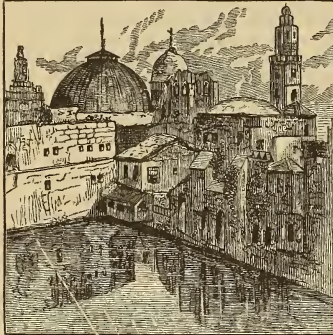
*The City and its Divisions.*—The present city of Jerusalem stands upon the northern portions of the hill of Zion and of Moriah, the part of the old city known as Aera, and upon Bezetha, a portion of Jerusalem which dates from Agrippa, A. D. 42. The walls now exclude the southern sections of the hill of Zion and of Ophel. The city is also divided into four quarters by the main streets, and these quarters are named from the classes of inhabitants which dwell in Jerusalem. The largest division, in the north-eastern part of the city, is known as the Mohammedan quarter; west of this is the Greek and Frank, or Christian quarter; to the south of it lies the Armenian quarter; while to

the east of the Armenian and to the south of the Mohammedan lies the Jewish quarter.

Jerusalem is now enclosed by a wall (dating from Suleiman in the sixteenth century), 38½ feet high, having 34 towers and 7 gates. The town as thus walled in forms an irregular quadrangle of about 2½ miles in circumference, around which a person can easily walk in an hour. The city has few open spaces; the streets are generally narrow, crooked, and poorly paved; and the narrower streets are mere blind-alleys, exceedingly filthy after a rain. The chief streets form the boundaries of the principal quarters of the town. The Damascus and Bazaar streets, from the north, separate the Moslem from the Christian or Greek quarter, and farther south divide the Jewish from the Armenian quarter. The main street, running from the Jaffa-gate to the Haram area, first divides the Christian from the Armenian quarter, and to the eastward separates the Moslem from the Jewish quarter. See Baedeker's *Palestine*. The seven important gates are: in the west wall, (1) The Yafa or Jaffa gate; in the north wall, (2) the Damascus gate, and (3) Herod's gate, closed for 25 years, but of late opened a portion of the year; in the east wall, (4) St. Stephen's gate and (5) the Golden gate, long since walled up; in the south wall, (6) *Babel-Magharibeh*, or the so-called dung-gate, and (7) Zion's gate. There are also other gates, now closed up; as, the triple gate, the double or Huldah gate, and another old gate adjoining it, walled up.

The city has no springs, but it is supplied with water by cisterns filled from the rain-falls on the roofs of the houses, by pools, of which there are six or more in and about the city, and by conduits and wells or springs outside the town. The chief pools have been already noticed. They may be here grouped together: The Birket-Mamilla, Birket-Sultan, Pool of Siloam, Fountain or Pool of the Virgin, Birket-Israel, and the Pool of Hezekiah. "The Birket-Mamilla," says Crosby, "is supposed to be the upper pool, Isa. 7: 3; 2 Kgs. 18: 17. It lies 2000 feet west of the Jaffa-gate. The Birket-Sultan is a section of the great western valley dammed up for more than 500 feet. The Pool of Siloam, Neh. 3: 15; John 9: 7, is in the mouth of the

Tyropæon, at its junction with the Hinnom and the Kedron valleys. It was probably used to irrigate the king's garden. It is connected, by a long, rude, and crooked subterranean passage, with



Pool of Hezekiah, inside the Jaffa-gate. (After a Photograph by Bonfils.)

the Fountain of the Virgin, on the other side of Ophel, from which the water flows softly. . . . The Fountain of the Virgin is a pool on the eastern side of the Ophel rock, to which is a descent of 28 steps. The water comes into it from the direction of the temple, but has never been traced. It has a periodic and sudden rise of a foot in height, the periods varying from two to three times a day to once in two or three days. This periodic troubling of the water seems to mark the Fountain of the Virgin as the Pool of Bethesda, unless we may suppose that a pool farther up on the temple-mount formerly received this intermittent flow. The requirements of the sheep-gate (see above) seem to put Bethesda farther north. The Birket-Israel, just inside St. Stephen's gate and north of the Haram (supposed by Robinson to be the trench of Antonia), is the damming up of the valley that runs east of Bezetha in a south-eastern direction, originally under the north-eastern corner of the Haram into the Kedron. . . . The Pool of Hezekiah is north of the Jaffa-gate street; . . . is supplied by an aqueduct from the Birket-Mamilla. . . . A system of wells and aqueducts in the Kedron ravine below Jerusalem (the En-rogel of antiquity) presents features of peculiar interest. One of the several ancient

aqueducts still conducts the water from Solomon's pools beyond Bethlehem to the city." Crosby in JOHNSON'S *Cyclopædia*, vol. ii. p. 1398.

*The Buildings.*—The houses in Jerusalem are built chiefly of stone, and are two or three stories high, and owing to the scarcity of timber even many of the roofs are also of stone. The roofs are generally flat, supported by vaults and arches below. Some, however, are dome-shaped. There are few windows opening on the streets; these openings are chiefly toward the interior open court of the house. The more important buildings are—those in the Haram enclosure on Mount Moriah: the "Dome of the Rock" or mosque of Omar, mosque El-Aksa, the mosque known as the Throne of Solomon; those in the Christian quarter: the church of the Holy Sepulchre, Coptic convent, Abyssinian monastery, Muristan, or ruins of the knights-hospitallers, nine convents, and two hotels; those in the Mohammedan quarter: church of Mary Magdalene, church of St. Anne, two convents, Pilate's hall, two mosques, the city prison; in the Jewish quarter: two synagogues, three hospitals, and a spot of the deepest interest, known as the "Jews' Wailing-place;" in the Armenian quarter: tower of David, tower of Hippicus, four convents, the lepers' quarter, and the church of St. James.

*Haram esh-Sherif.*—The extent of this enclosure, which covers the ground on which the temple stood, is, according to the British Ordnance Survey, on the north wall, 1042 feet; east, 1530 feet; south, 922 feet; west, 1601; or a total circumference of 5095 (nearly a mile), and the total area is 35 acres. Near the centre of the enclosure is a raised platform, upon which once stood the temple of Solomon, later the less glorious temple of Zerubbabel, and last the temple of Herod, which was built in the time of Christ, and was destroyed by the Romans, A. D. 70. The attempt to rebuild the Jewish temple under Julian the Apostate, A. D. 362, was a complete failure, as already noticed. See p. 440. During the reign of Hadrian, A. D. 136, a temple of Jupiter occupied this sacred spot, and a shrine of Venus was placed upon the site of the Holy Sepulchre. In place of the temple now stands the *Kub-*

The Mosque of Omar and the Haram Area.

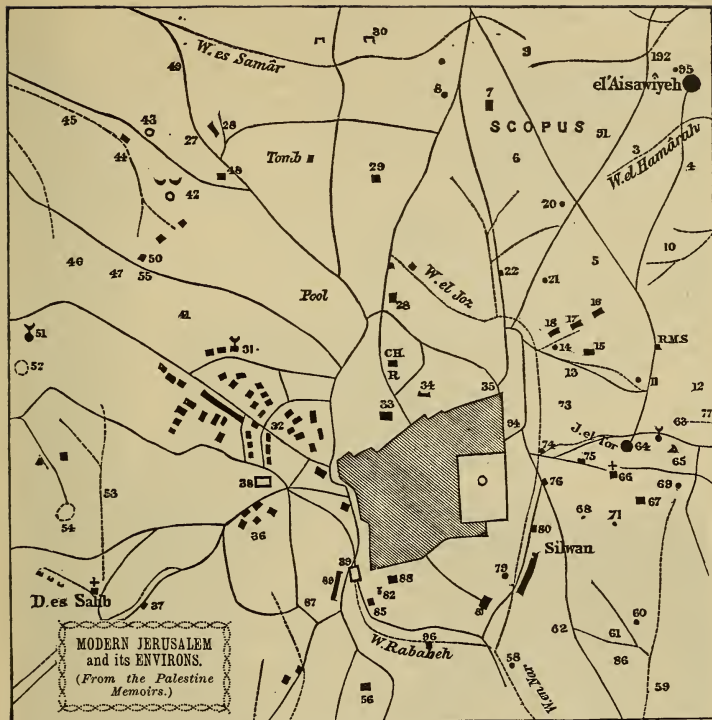




*bet es-Sakhara*, "Dome of the Rock," or mosque of Omar—"perhaps," says Hepworth Dixon, "the very noblest specimen of building-art in Asia." "It is," says Schaff, "the most prominent as well as the most beautiful building in the whole city. It stands out conspicuously in every picture of Jerusalem. . . . It is the second mosque of Islam, inferior only to that of Mecca, as Jerusalem is its second sacred city. . . . The mosque stands on an irregular base of 10 feet in height, and is approached by three flights of steps, which terminate in elegant arcades, called 'scales,' because, according to tradition, the scales of judgment are to be suspended here. The mosque is an octagonal building, each side measuring 67 feet." Baedeker says: "Each of the eight sides is 66 feet in length, and is covered externally as far as the pedestal with porcelain tiles of the Persian style, and lower down with marble. Each tile has been written upon and burned separately. Passages from the Koran, beautifully inscribed in interwoven characters, run round the building like a frieze." The whole structure is 170 feet high, and is surmounted by a dome supported on 4 great piers and 12 Corinthian columns. The design of the building is Byzantine, and Sepp regards it as originally a church of Justinian; others trace its origin to Omar. It has four gates, facing the four cardinal points of the compass. The most interesting object in the mosque is the rock beneath the dome, which is 57 feet long and 43 feet wide, and rises from 1 to 5 or 6 feet above the mosaic marble pavement. It is enclosed by an iron railing. Jewish tradition marks this spot as the place where Melchizedek offered sacrifice, where Abraham offered Isaac, where the ark of the covenant in the holy of holies stood, where the unspeakable name of God was inscribed upon the rock, which Jesus was able to read, and which gave him his power to perform miracles; and finally, that this spot was the centre of the earth. The Mohammedans, not to be outdone by the Jews, accept all these traditions or have improved on them. The excavations of Capts. Wilson and Warren have thrown much light on this portion of Jerusalem, covered as deeply with tradi-

tions as with rubbish. By means of a shaft sunk at the west wall and southern extremity of Wilson's Arch, Warren found twenty-one courses of bevelled stones, from 3 feet 8 inches to 4 feet high, making in all 75 feet above the foundation-rock, and all these were in their original position, but covered with débris. These stone blocks, of which the topmost are from 35 to 55 feet below the present surface, are hewn smooth on every side except the outside, where they are bevelled, and are jointed with mortar or cement, but so accurately that a knife cannot be introduced between them. The wall is not perpendicular, but slopes outward toward its base. He inferred that this formed a part of the wall of Solomon's temple. The southern wall, from the double gate to the south-eastern angle, he also regarded as of Solomonic age and as forming a part of Solomon's palace. The south-western portion was more modern, and he supposes a square of 300 feet was added by Herod, and that Herod's temple occupied the whole southern portion of the present sanctuary. On the south-east are immense vaults, and beneath the temple-area immense cisterns were found, of which thirty-three were described. They were cut out of the soft rock, and had a depth of from 25 to 50 feet and a capacity estimated at from 10,000,000 to 12,000,000 of gallons—enough to furnish a year's supply of water for the whole city. A single cistern, called the "Great Sea," would hold 2,000,000 gallons. The water was supplied partly by the rain and partly by an aqueduct, which connected these reservoirs with Solomon's Pools, beyond Bethlehem and 13 miles from Jerusalem. The overflow from these cisterns was conducted through a rock-cut channel into the valley of the Kedron, which also served as a sewer to carry away the refuse arising from sacrifices of the temple. In the eastern wall of the Haram area a stair ascends to the top of the wall, and the stump of a column built in horizontally may be seen protruding from the wall. The Moslems say that all men will assemble in the Valley of Jehoshaphat when a trumpet-blast proclaims the last judgment, and that from this column a thin wire will be





1. Wâdy Umm el 'Anab (or Wâdy es
2. Wâdy el Hamârah. (Samâr).
3. 'Ain el Madowerah.
4. Râs es Sillim.
5. Râs el Madbaseh.
6. Ard es Samâr.
7. Râs el Meshârif (Scopus).
8. Bîr el Meshârif.
9. Râs Abu Hâlâwi.
10. Khallet el 'Ajz.
11. 'Ain es Suwân.
12. Râs Umm et Tal'a.
13. 'Akabet es Suwân.
14. Bîr el Kâ'ah.
15. Kusr el Kutb.
16. Kusr esh Shehâbi.
17. Kusr el Khâtîb.
18. Kusr el Kâ'ah.
19. Kusr el Muftî.
20. Bîr eth Thogherah.
21. Bîr Zeitûnât el Haweileh.
22. Bîr er Rasâsreh.
23. Sheikh Jerrâh.
24. 'Akabet Sheikh Jerrâh.
25. Bîr el Yehudiyeh (and Tomb of Simon the Just). [23].
26. Bîr Sheikh Jerrâh (in Court of
27. Tombs of the Judges (or Sanhedrin). [Tomb].
28. Kabûr es Salatân (Helena's
29. Rujûm el Kehâsir.
30. Mughâret el 'Anab.
31. Sheikh Kâmir. [ings].
32. El Muskobyieh (Russian build-
33. St. Stephen's (Ruins). [tion].
34. El Heidhemiyeh (Place of Execu-
35. Kurm esh Sheikh.
36. Bîr el Hûwârah.
37. Bîr el Kôs.
38. Bîrket Mamilla.
39. Bîrket es Sultân. [Cross].
40. Deir es Salîb (Convent of the
41. Khallet et Tarbah.
42. Khurbet el Bedr.
43. Khurbet es Salâh.
44. Khallet el Kusab.
45. Bîr Abu Shalhek.
46. Kurm Ahmed.
47. Râs en Nâdr.
48. Kusr el Kurmeh.
49. Wâdy Umm Ahmed.
50. Kusr Ishenâr (Schneller's Orphanage).
51. Sheikh Bedr.
52. Khurbet el Khamis.
53. Wâdy el Welr.
54. Khurbet el Khâzök.
55. El Hâwîeh. [Evil Counsel].
56. Jebel Deir Abu Tôr (Mount of
57. Sheikh Ahmed et Tôreh (at 56).
58. Bîr Eyûb.
59. Wâdy Kadûm.
60. Bîr el Khulîl.
61. Wâdy Deir es Sonneik.
62. Batûn el Howa.
63. Sheikh Selmân el Fârsî.
64. Kefr et Tor (Village, and Church of Ascension).
65. Russian House on Olivet.
66. Pater Noster Chapel.
67. New Couvent of the Latins.
68. Tombs of the Prophets.
69. Bethphage Chapel.
70. Jebel et Tôr (Mount of Olives).
71. El K'adi (where Christ sat).
72. Rûs Mesâ'adet Sidna 'Aisa.
73. Abbal el Kibrîr. [Tomb].
74. Kubr Sittî Miriam (Virgin's
75. El Khelweh (the Hermitage).
76. Gethsemane.
77. Wâdy es Sahel.
78. Silwân (the village of Siloam).
79. 'Ain Umm et Deraj (En Rogel and Gihon).
80. Tântûr Fer'ôn (Absalom's Pillar).
81. 'Ain Silwân (Pool of Siloam).
82. Neby Dâud (the Cœnaculum).
83. Wâdy en Nâr (Kedron).
84. Wâdy et Rabâbeh (Hinnom).
85. Hummâm Tubariya (Protestant Cemetery).
86. Wâdy Tubl (by 61).
87. Khurbet Abu W'air.
88. Sheikh el Mensî.
89. Almshouses for Jews.
90. Zahweileh (Zohelath at 78).
91. Rujûm el Behîneh (near N. E.).
92. 'Akabet el Ghuzlan (near last).
93. Kubbet el 'Abd (by 38).
94. Bîrket es Sittî Miriam.
95. 'Arâk et Tîreh. [Aeldama.
96. Hakk ed Dumîm (south of 84)

stretched to the opposite Mount of Olives, that Christ will sit on the wall and Mohammed on the mount as judges, and that all men will be compelled to pass over the intervening space; the righteous, preserved by angels, will pass quickly and safely over, but the wicked will fall and be thrown into the abyss of hell.

The mosque *El-Aksa* also stands within the Haram area, and is a complex pile of buildings, "the principal axis of which forms a right angle with the southern wall of the temple-precincts. It dates from Justinian, but has been several times partially in ruins and rebuilt. . . . The building is altogether 270 feet long and about 198 feet in width. The dome is of wood covered with lead, and the windows are in part of stained glass of about the sixteenth century."

Just outside of the enclosure of the mosque *El-Aksa*, and near Robinson's Arch, is the noted *Wailing-place* of the



The Wailing-place of the Jews. (From Photographs.)

Jews. The cyclopean foundation-wall of the temple which bears this name is 156 feet in length and 56 feet in height. Nine of the lowest courses of stone consist of huge blocks; above these are fifteen layers of smaller stones. Some infer, and others deny, that these lower external layers are very ancient. The blocks are certainly old and of vast size, one in the western part being 16 feet, and another in the southern part 13 feet, in length. On Friday numbers of the Jews, old and young, male and female, gather here, kissing the stones, watering them with their tears, and bewailing the

downfall of their city, while they read or repeat from their well-worn Hebrew Bibles and prayer-books the Lamentations of Jeremiah and suitable Psalms, as the 76th and 79th. The following is an extract from their litany:

*Leader*: For the palace that lies desolate:

—*Response*: We sit in solitude and mourn.  
*L*. For the palace that is destroyed:—*R*. We sit, etc.

*L*. For the walls that are overthrown:—*R*. We sit, etc.

*L*. For our majesty that is departed:—*R*. We sit, etc.

*L*. For our great men who lie dead:—*R*. We sit, etc.

*L*. For the precious stones that are burned:—*R*. We sit, etc.

*L*. For the priests who have stumbled:—*R*. We sit, etc.

*L*. For our kings who have despised Him:—*R*. We sit, etc.

Another antiphon is as follows:—

*Leader*: We pray Thee, have mercy on Zion!—*Response*: Gather the children of Jerusalem.

*L*. Haste, haste, Redeemer of Zion!—*R*. Speak to the heart of Jerusalem.

*L*. May beauty and majesty surround Zion!—*R*. Ah! turn thyself mercifully to Jerusalem.

*L*. May the kingdom soon return to Zion!—*R*. Comfort those who mourn over Jerusalem.

*L*. May peace and joy abide with Zion!—*R*. And the branch (of Jesse) spring up at Jerusalem. See Baedeker's *Palestine*.

*The Church of the Holy Sepulchre* ranks next to the temple-area in interest to the Christian. It is a "collection," says Schaff, "of chapels and altars of religious curiosities from Adam to Christ. . . . In the centre of the rotunda, beneath the dome, is a small marble chapel, where pilgrims from every land in a ceaseless stream are going in and out, offering candles and kneeling before and kissing the empty [reputed] tomb of Christ." The church is also claimed to possess a piece of marble of Christ's sepulchre, the stone of anointment, three holes in which the crosses of Christ and of the two robbers were inserted, a cleft in the rock caused by the earthquake, the very spot where Christ was scourged, where his friends stood afar off, where his garments were parted, where the gardener appeared to Mary, the rock-hewn tombs of Nicodemus and Joseph of Arimathea, the tombs of Adam, Melchizedek, and John the Baptist, and "the centre of the world." It is of course



Ecce Homo Arch, Via Dolorosa.



claimed as the site of Calvary. See p. 445.

*The Citadel and the Tower of David*, opposite the Jaffa-gate, consist of an irregular group of five square towers, originally surrounded by a ditch. The foundations of the towers are of thick walls rising at an angle of about 45°; for 39 feet from the bottom of the moat the masonry is of large drafted blocks with rough surfaces, and the forms of the stones higher up indicate that these foundations are ancient. In the north-eastern corner stands an ancient tower, bearing the name of David, but probably the remains of one of the towers of Herod's palace. Robinson and Baedeker suggest that the building answers to the description given by Josephus of the *Hippicus tower*, but others regard its dimensions as agreeing better with those of the tower of Phaselus.

*The Castle of Goliath* is at the north-western angle of the present wall, and upon the highest ground within the city limits. The *Via Dolorosa*, or "street of sorrows," is a portion of the street along which it is said our Saviour was led to his crucifixion; but the name dates only from the fourteenth century.

*Tombs*.—Some of the rock-tombs about the city have already been noticed. The ground in the vicinity of Jerusalem has been described as one "vast cemetery." In the days of King Josiah "the graves of the children of the people" were in the valley of the Kedron. 2 Kgs. 23 : 6. The great Jewish cemetery is on the slope of Olivet; the Tombs of the Prophets are near the southern peak of Olivet; the Tombs of the Kings are half a mile north of the Damascus-gate; and about a mile beyond are the Tombs of the Judges. Portions of the western side of the valley of the Kedron are still full of tombs.

*The Inhabitants*.—The present population of Jerusalem is variously estimated, as no census has been taken. Robinson, in 1841, made the total population 11,500, but later was inclined to place it at 17,000. Drake (1874) puts it at 20,900, Baedeker 24,000; Dr. Neuman, a Jewish physician 15 years a resident of the city, estimates it at 36,000. Baedeker distributes the 24,000 as follows: 13,000 Moslems, 7000 Christians, 4000 Jews. The Turkish statistics of 1871 give the

number of *families* or *houses*: 1025 Moslem, 630 Jewish, 299 Orthodox Greek, 179 Latin, 175 Armenian, 44 Coptic, 18 Greek Catholic, 16 Protestant, and 7 Syrian—in all, 2393 families. Dr. Neuman distributes his estimate of 36,000 into 15,000 Mohammedans, 13,000 Jews, and 8000 Christians, including 5000 Franks. In the Easter season about a dozen languages are now heard there besides the vernacular Arabic, illustrating the scene during the Pentecost. Acts 2 : 7-11. Drake estimates that the Jews are increasing in Jerusalem at the rate of 1200 to 1500 per year.

The *religion* of the people also represents various faiths. The *Greek Church* is the strongest in wealth, numbers, and influence, having the support of the Russian power. Its members are chiefly Arabs, speaking Arabic, while the clergy are mostly foreign Greeks, speaking modern Greek. The Church has several monasteries, churches, two hospices, and two schools. The *Old Armenian Church* has a resident patriarch, a large monastery, with a printing-office, and a seminary with about 40 students, a nunnery, and a smaller monastery. The *Coptic*, *Ancient Syrian*, and *Abyssinian Churches* each has a small religious community. The *Latins*, or *Roman Catholics*, are said to number 1500. In their *Franciscan monastery* is a printing-press, chiefly used for printing school-books in Arabic, a school for boys, and the *Latins* also have a hospital and three other schools in the city. The *Jews* have four holy cities in Palestine: Jerusalem, Safed, Tiberias, and Hebron. In Jerusalem they live largely on the charity of their European brethren. They are divided into three sects; their quarter of the city is squalid, dirty, and uninviting. In Jerusalem, and there only, is the Hebrew language used (by the Jews) in ordinary conversation. The only newspapers printed in the city are in the Hebrew language. The *Protestant community* in Jerusalem is very small. There is a bishop jointly supported by the Prussian and the English Churches, which maintain a mission and have a church, schools, orphanages, and hospitals. The first Protestant bishop was Alexander, the second, Gobat (died 1879), the third, Barclay (consecrated 1879). There are three Protestant

Churches, the English Church of Sion, the native Arab Church, and the German Church, on the property of the Prussian government.

This is Jerusalem in her decay. Of Jerusalem in her grandeur we can only gain more certain knowledge by further thorough archaeological explorations. The Palestine Exploration Fund, under careful and extended excavations by Capts. Wilson (1864) and Warren (1867), made a noble beginning. Among the results of their work were: (1) That the ancient city lies deeply buried beneath the present surface; (2) that the height of the temple-walls was great, as Josephus declares; (3) that Phœnician workmen were employed in building the temple, as stated in the book of Kings. (4) Strong proofs as to the location and extent of the temple-area have been furnished, especially showing the views of Mr. Fergusson and others, that the temple occupied a square of only 600 feet in the south-western angle of the area, to be erroneous. (5) The conjecture of Robinson respecting the location of the bridge over the Tyropœon has been verified. (6) The water-supply of the city, and particularly of the temple, has been proved to be very extensive and quite abundant.

For the history of Jerusalem, ancient and modern, the following are among the works which may be consulted: Josephus; Eusebius's and Jerome's *Onomasticon*, French ed., 1862; Reland's, *Palestina ex Monumentis Veteribus Illustrata*, Traj. Batav. 1714, 2 vols. sm. 4to; W. H. Bartlett, *Walks in and about Jerusalem*, 4th. ed., London, 1852, roy. 8vo, and his *Topography of Jerusalem*, 1845; E. Robinson, *Biblical Researches*, New York, 1841, 3 vols. 8vo, and his later *Biblical Researches*, 1856, 8vo; W. Krafft, *Die Topographie Jerusalems*, Bonn, 1865; Fergusson, *Essay on the Ancient Topography of Jerusalem*, London, 1847, imp. 8vo, and *The Holy Sepulchre and the Temple at Jerusalem*, 8vo; *Early Travels in Palestine*, edited by T. Wright, London, 1848, post 8vo; G. Williams, *The Holy City*, London, 1849, 2 vols. 8vo; J. T. Barclay, *The City of the Great King*, 1 vol. 8vo, pp. 627, 1857; Churchill, *Mount Lebanon*, London, 1855-62, 4 vols. 8vo; W. M. Thomson, *The Land and the Book*, New York, 1858, 2

vols. 12mo, new ed. 1879; Pierotti, *Jerusalem Explored*, London, 1864, 2 vols. fol.; Lewin, *Siege of Jerusalem by Titus*, London, demy 8vo; H. B. Tristram, *The Land of Israel*, London, 1865, demy 8vo; Titus Tobler's *Palestinæ Descriptiones*, 1869, 8vo; and *Topographie von Jerusalem*, Berlin, 1854, 2 vols.; Captains Wilson and Warren, *Recovery of Jerusalem*, London, 1871, demy 8vo; Reynolds, *The History of the Temple of Jerusalem* (Public. Oriental Trans. Com., vol. 451); J. L. Porter, *Syria's Holy Places*, 12mo, 1873; Thrupp's *Ancient Jerusalem*; A. Thomson, *In the Holy Land*, London, 1874, 12mo; Captains Wilson, Anderson, Warren, etc., *Our Work in Palestine*, London, 1875, 8vo; Murray's *Handbook of Syria and Palestine*, 1875; Besant and Palmer, *History of Jerusalem*, London, cr. 8vo; *Ordnance Survey of Jerusalem*, with Notes by Captain Wilson, London, 2 vols. Baedeker, *Palestine and Syria*, Leipsic, 1876; Warren's *Underground Jerusalem*, 1876; C. E. T. Drake, *Modern Jerusalem*, London, 1877, 8vo; Schaff, *Through Bible Lands*, New York, 1878, 12mo; C. R. Conder, *Tent-work in Palestine*, 2 vols. 12mo, 1878; Quarterly Statements Palestine Exploration Fund, 1872-1880, and the large Maps of that Society with the *Memoirs*, 1884.

JERUSALEM, *NEW*, Rev. 21: 2, is a term employed metaphorically to represent the spiritual Church in the state of triumph and glory. The ancient Jews regarded the tabernacle, the temple, and Jerusalem itself, as descending directly from God, and they suppose that there is a spiritual tabernacle, temple, and city corresponding with them. Comp. Gal. 4: 26; 2 Pet. 3: 10-13; Rev. 21. Jerusalem of old was the city of God; and Jerusalem above is called "the city of the living God," or "the heavenly Jerusalem." Heb. 12: 22; Rev. 3: 12. The sublime and most comforting description of the new Jerusalem with which the Bible closes has given rise to some of the sweetest Christian hymns of homesickness after heaven.

**JERU'SHA**, OR **JERU'SHAH** (*possessed*), the mother of Jotham, king of Judah. 2 Kgs. 15: 33; 2 Chr. 27: 1.

**JESA'IAH** (*saving*). 1. One of David's posterity. 1 Chr. 3: 21.

2. A Benjamite. Neh. 11: 7.

**JESHA'IAH** (*help of Jehovah*, same as Isaiab). 1. A son of Jeduthun, and chief of the eighth division of the singers. 1 Chr. 25:3, 15.

2. A Kohathite Levite, a descendant of Moses, 1 Chr. 26:25; called Isshaiab in 1 Chr. 24:21.

3. One who came back with Ezra. Ezr. 8:7.

4. A Merarite Levite who also returned. Ezr. 8:19.

**JESH'ANAH**, a town which, with its dependent villages, was one of the three taken from Jeroboam by Abijah, 2 Chr. 13:19, and identified by Swartz with *al-Samin*, 2 miles west of Bethel; but this requires confirmation.

**JESHAR'ELAH** (*right toward God*), the head of the seventh division of the Levite musicians. 1 Chr. 25:14. In v. 2 he is called Asarelah.

**JESHEB'EAB** (*seat of one's father*), the chief of the fourteenth division of the priests. 1 Chr. 24:13.

**JESHER** (*uprightness*), one of the sons of Caleb, the son of Hezron. 1 Chr. 2:18.

**JESH'IMON** (*the waste*), a name designating the position of Pisgah and Peor, which are described as "looketh toward Jeshimon." Num. 21:20; 23:28. The word may not be a proper name, but a general term for any wilderness, and may thus be applied to different places at different times. Grove would place Jeshimon on the west side of the Dead Sea, toward En-gedi: Porter suggests that there may have been two Jeshimons, one east of the Jordan connected with Pisgah, and another west of the Jordan; Conder, with Grove, proposes to identify Jeshimon with the plateau above the Dead Sea, on its west side, and called *el Bukeia'*, the most desolate country in Palestine.

**JESHISH'AI** (*offspring of an old man*), a Gadite. 1 Chr. 5:14.

**JESHOAH'IAH** (*whom Jehovah bows down*), a Simeonite. 1 Chr. 4:36.

**JESH'UA**, in one case **JESH'UAH** (*whom Jehovah helps*). 1. The chief of the ninth division of the priests. Ezr. 2:36; Neh. 7:39. He is called Jeshuah in 1 Chr. 24:11.

2. A Levite in Hezekiah's reign placed over a city of the priests "to distribute the oblations of the Lord." 2 Chr. 31:15.

3. A high priest after the Captivity,

son of Jehozadak. He was probably born in Babylon as his father was a captive. 1 Chr. 6:15. He returned with Zerubbabel, and was active in rebuilding the temple and in re-establishing the ordinances of religion. Ezr. 2:2; 3:2, etc.; 4:3; 5:2; 10:18; Neh. 7:7; 12:1, etc. By Zechariah he is represented as a type of Christ. By this prophet and by Haggai he is called Joshua. See Zech. 3:1, 3, 8, 9; Hag. 1:1, 12, 14; 2:2, 4.

4. The head of the most numerous family that returned with Zerubbabel. Ezr. 2:6; Neh. 7:11.

5. Head of a Levitical house. Ezr. 2:40; Neh. 7:43.

6. A Levite. Ezr. 8:33.

7. One whose son helped repair the wall. Neh. 3:19.

8. A Levite who read the Law. Neh. 8:7; 9:4, 5; 12:8, 24.

9. Joshua, the son of Nun; mentioned thus Neh. 8:17.

**JESH'UA** (*Jehovah the salvation*), one of the towns reinhabited by the people of Judah after their return from captivity. Neh. 11:26. Conder proposes *S'awi*, a ruin near Beer-sheba, as the site of Jeshua.

**JESH'URUN** (*dearly beloved*), a symbolical name for Israel, Deut. 32:15; 33:5, 26, and once, by mistake, Jesurun. Isa. 44:2. The "he" in Deut. 33:5 refers not to Moses, who is never called a king, but to the Lord, who was the Head of the theocracy.

**JESI'AH** (*whom Jehovah lends*). 1. A Korhite, one of David's mighty men who came to him in Ziklag. 1 Chr. 12:6.

2. A Levite, same as Jeshaiab of 1 Chr. 26:25; 1 Chr. 23:20.

**JESIM'IEL** (*whom God has set up*), a prince of Simeon. 1 Chr. 4:36.

**JES'SE** (*strong*), the father of David, and the grandson of Ruth. His genealogy is twice given in the O. T.. Ruth 4:18-22; 1 Chr. 2:5-12, and twice in the N. T. Matt. 1:3, 5; Luke 3:32-34. He is usually called "Jesse the Bethlehemite," 1 Sam. 16:1, 18; 17:58, but his full and proper designation is Jesse "that Ephrathite of Bethlehem Judah." 1 Sam. 17:12. This latter verse calls him "an old man" at the time of David's fight with Goliath. He was the affectionate father of eight sons, and a man of wealth and position. 17:12, 18. It is remarkable that David is



called "the son of Jesse" after his own fame was established. 1 Chr. 29:26; Ps. 72:20. Jesse was through David the ancestor of the Judaic kings, and thus of Christ. The prophets announced this in so many words. Isa. 11:1, 10.

**JES'UI** (*level*), an Asherite, founder of the Jesuites. Num. 26:44. Elsewhere he is called Isui, Gen. 46:17, and Ishuai. 1 Chr. 7:30.

**JES'UITES, THE**, descendants of Jesui. Num. 26:44.

**JES'URUN**. See JESHURUN.

**JES'SUS**, the Greek form for Hebrew "Jehoshua," contracted to "Joshua." This term means "Saviour." Matt. 1:21. It occurs only in the N. T.; and though it is not exclusively applied to Christ, it should be, for in Acts 7:45, Col. 4:11, and Heb. 4:8, "Joshua," and not "Jesus," is the proper rendering, although the two names have originally the same meaning.

In the evangelical history our Saviour is designated by the name of "Christ" alone in nearly 300 passages; by the name of "Jesus Christ," or "Christ Jesus," less than 100 times; and by the name of the "Lórd Jesus Christ" less than 50. See CHRIST JESUS.

**JES'SUS**, called Justus, a Jew, who was Paul's fellow-worker and a comfort to him in Rome. Col. 4:11.

**JE'SUS, SON OF SIRACH, BOOK OF**. See ECCLESIASTICUS.

**JE'THER** (*excellence*). 1. In margin of Ex. 4:18. See JETHRO.

2. The eldest of Gideon's 70 sons. Jud. 8:20.

3. The husband of Abigail, David's sister, and father of Amasa, captain of Absalom's host, 2 Sam. 17:25; called "Ithra, an Israelite," in that verse, but in 1 Chr. 2:17, more correctly, "Jether the Ishmaelite."

4. A member of the tribe of Judah. 1 Chr. 2:32.

5. Another member. 1 Chr. 4:17.

6. One of the sons of Asher. 1 Chr. 7:38; probably identical with the Ithra of v. 37.

**JE'THETH** (*a nail*), one of the dukes of Edom. Gen. 36:40; 1 Chr. 1:51.

**JETH'LAH** (*high, exalted*), a city of Dan. Jos. 19:42. Drake proposed the village of Shilta, north-west of the lower Beth-Horon, as the site of Jethlah;

Conder, on a weak similarity of names, proposes Beit Tul as its site. Either view requires further confirmation.

**JE'THRO** (*his excellence*), a priest or prince of Midian, and father-in-law of Moses. Ex. 3:1. He is called Raguel, Num. 10:29, and Reuel, Ex. 2:18, and was probably known by either name, while Jethro was his official title. It is highly probable, too, that he was a descendant of Abraham by Keturah, the mother of Midian, Gen. 25:2, but what was the nature of his office as priest (or prince, as some say it should be rendered) we know not. See HOBAB.

**JE'TUR** (*an enclosure*), one of the sons of Ishmael. Gen. 25:15; 1 Chr. 1:31; 5:19. See ITUREA.

**JE'UEL** (*treasured of God*), one of the descendants of Judah. 1 Chr. 9:6.

**JE'USH** (*to whom God hastens*). 1. A son of Esau by Aholibamah, and one of the Edomitic phylarchs or "dukes." Gen. 36:5, 14, 18; 1 Chr. 1:35.

2. The head of a Benjamite house in David's reign. 1 Chr. 7:10.

3. A Gershonite Levite. 1 Chr. 23:10, 11.

4. A son of Rehoboam. 2 Chr. 11:18, 19.

**JE'UZ** (*counselling*), a Benjamite chief. 1 Chr. 8:10.

**JEWELS**. This term is applied to ornaments made of the precious metals and used to adorn the person. We find them among the presents which the servants of Abraham made to Rebekah and her family when they sought her in marriage for Isaac. Gen. 24:22. It is probable that much skill was attained at a very early period in the manufacture of metal ornaments, such as chains, bracelets, ear-rings, etc. Num. 31:50; Eze. 26:12; Hos. 2:13. The word is figuratively used to denote anything peculiarly precious; as, the chosen people of God, Mal. 3:17, or wisdom, Prov. 20:15.

**JEW'RY**, a word elsewhere rendered "Judah" and "Judæa." It occurs once in the O. T., Dan. 5:13, where it might be rendered "Judah," and several times in the Apocryphal and N. T. books. See JUDAH and JUDEA.

**JEWS**. The word first occurs in 2 Kgs. 16:6, and denotes the Judæans, or men of Judah, in contradistinction from the seceding ten tribes, who retained the

name of Israel. The name Israelites was applied to the 12 tribes, or descendants of Jacob (Israel) as a body; but after the separation of the tribes, the above distinction obtained until the Babylonish captivity, which terminated the existence of the kingdom of Judah, and thenceforward, until the present day, the descendants of Jacob are called Jews, and constitute one of the two classes into which the whole human family is frequently divided—viz., Jews and Gentiles. "It is a more comprehensive term than Hebrew, for Hellenists (Grecians) might be Jews, nor is it quite synonymous with 'Israelites,' which term seems, sometimes at least, to express more decidedly covenant hopes and relationships. John 1:47; 2 Cor. 11:22."—*Ayre*. See HEBREWS.

**JEZANI'AH** (*whom Jehovah hears*), a Jew. Jer. 40:8; 42:1; called Azariah, Jer. 43:2. See JAAZANIAH, 1.

**JEZ'EBEL** (*chaste*), the wife of Ahab, king of Israel, was the daughter of a Zidonian king, 1 Kgs. 16:31, and of course educated in the idolatrous practices of her native country. She was the virtual ruler of Israel. She introduced the worship of Baal and other idols, maintaining 400 priests of Ashtarte at her own expense, while Ahab maintained 450 priests of Baal. 1 Kgs. 18:19.

She resolved on the extermination of all the prophets of God. Obadiah, who was a pious man and principal officer of Ahab's household, rescued one hundred of them at one time from her grasp, and supplied them with bread and water while they were concealed in caves. 1 Kgs. 18:3, 4, 13. Soon after this, Elijah caused the 450 priests of Baal supported by Ahab to be put to death. For this proceeding Jezebel threatened to take the life of Elijah, but her purpose was frustrated. Soon afterward she planned and perpetrated the murder of Naboth; and by using the king's name and authority with the leading men of Jezreel, she secured their co-operation in the flagrant crime. 1 Kgs. 21:1-13. Her doom was predicted by Elijah, and was in due time visited upon her to the very letter. 2 Kgs. 9:30-37. See АНАВ, ЕЛЛІАВ, ЈЕВУ.

In Rev. 2:20 the name Jezebel is used symbolically, and with us it is common

as a name of infamy. Shakespeare's Lady Macbeth is often, though improperly, compared to Jezebel.

**JE'ZER** (*frame*), one of the sons of Naphtali. Gen. 46:24; Num. 26:49; 1 Chr. 7:13.

**JE'ZERITES, THE**, the descendants of the above. Num. 26:49.

**JEZI'AH** (*whom Jehovah sprinkles*), one who had a foreign wife. Ezr. 10:25.

**JE'ZIEL** (*assembly of God*), a Benjamite archer who joined David at Ziklag. 1 Chr. 12:3.

**JEZLI'AH** (*whom Jehovah delivers*), a Benjamite who lived in Jerusalem. 1 Chr. 8:18.

**JEZ'OAR** (*shining*), one of the tribe of Judah. 1 Chr. 4:7.

**JEZRAHI'AH** (*whom Jehovah brings forth*), the Levite who led the singers at the dedication of the wall. Neh. 12:42.

**JEZ'REEL** (*God hath planted, or scattered*). 1. A name in the genealogies of Judah. 1 Chr. 4:3.

2. The eldest son of the prophet Hosea. Hos. 1:4.

**JEZ'REEL** (*God hath planted*). 1. A city in the plain of the same name between Gilboa and Little Hermon. It was a boundary of Issachar. Josh. 19:18. Ahab chose it for his chief residence. The selection shows the ability of this wicked king. Near by were a temple and grove of Ashtarte, with an establishment of 400 priests supported by Jezebel. 1 Kgs. 18:19; 2 Kgs. 10:11. The palace of Ahab, 1 Kgs. 21:1; 18:3, probably containing his "ivory house," 1 Kgs. 22:39, was on the eastern side of the city. Comp. 1 Kgs. 21:1; 2 Kgs. 9:25, 30, 33. Jezebel lived by the city wall, and had a high window facing eastward. 2 Kgs. 9:30. It had a watch-tower, on which a sentinel stood. 2 Kgs. 9:17. An ancient square tower, now among the hovels of the modern village, may be on its site. The gateway of the city on the east was also the gateway of the palace. 2 Kgs. 9:34. The vineyard of Naboth was on the vineclad hill outside the city to the eastward, according to Baedeker; but this is not certain. A spring near is now called 'Ain-Jalâd, or the "Spring of Goliath," and is the "fountain" or "spring" in "Jezreel." 1 Sam. 29:1. After the fall of the house of Ahab, Jezreel also fell into



Plain of Jezreel (Esdraïelon).



a decline. It is now a miserable village of a dozen houses, and known as *Zerin*. Around the village are many (some say 300) cisterns and subterranean granaries, but ruins of the ancient royal buildings have not been discovered. The ground would indicate that careful excavations might bring rich results.

2. A town in Judah, in the neighborhood of the southern Carmel. Josh. 15: 56. Here David in his wanderings took Ahinoam the Jezreelitess for his second wife. 1 Sam. 27: 3; 30: 5.

**JEZ'REEL, VALLEY OF**, a triangular plain of central Palestine, called by Josephus "the great plain," extending from the Mediterranean to the Jordan, and from the range of Carmel and Samaria to the mountains in Galilee. It is about 25 miles long from east to west, and 12 miles wide from north to south.

It is a classic battle-field. There Barak and Gideon triumphed, Deborah sung her war-song; Saul and Jonathan fell near by, on the mountains of Gilboa; here King Josiah was mortally wounded by the Egyptians. It furnished the apostle with a mystic name for the final battle-field of the Almighty, Rev. 16: 14-16, and here Napoleon gained a fruitless victory over a Turkish army of 30,000. On the west side is a narrow pass, opening into the plain of 'Akka. From the base of this triangular plain three branches stretch out eastward, divided by two bleak gray ridges, one called Mount Gilboa, the other Little Hermon. The central branch is the richest as well as the most celebrated. It is the "Valley of Jezreel" proper—the battle-field where Gideon triumphed and Saul and Jonathan were overthrown. Jud. 7: 1, sq.; 1 Sam. 29 and 31. The plain is noted for its wonderful richness. The modern Greek name of the plain *Esdraelon* is not found in the O. T. or N. T., but occurs in the Apocrypha. It is now uninhabited, and only a small portion is cultivated. "Next to the plain of Sharon," says Schaff, "it is the most fertile district of Palestine, looking in spring like a green velvet carpet, . . . sadly neglected, and exposed to the ravages of the wild Bedouin, who from time to time make raids and pitch their black tents, kill peasants, plunder crops, and then ride back with their booty on camels

and horses to their lairs in the Hauran."

Dr. N. Macleod writes concerning the plain of Jezreel: "On or near the spot where Ahab's palace is likely to have stood is an ancient tower, built I know not when nor by whom. We ascended to its upper story, and there, through three windows, opening to the east, west, and north, obtained an excellent view of all the interesting portions of the surrounding landscape. Beneath us lay the famous plain, a rolling sea of verdure, yet lonely-looking, being without inhabitants. We saw no villages or huts dotting its surface, not even a solitary horseman, but only troops of gazelles galloping away into the distance, and some birds of prey, apparently vultures, wheeling in the sky, and doubtless looking out for work from their masters, the Bedouins. This green prairie stretches for upward of 20 miles toward the Mediterranean. It is the more striking from its contrast with the wild, bare hills among which we had been travelling, and with those which look down immediately upon it. It separates the highlands of southern Palestine from the hill-country of the more lowland north, as the plain along which the railway passes from Loch Lomond to Stirling separates the highlands of Rob Roy from the lowland hills of the Campsie range, that rise above the valley of the Clyde."

**JIB'SAM** (*pleasant*), a descendant of Issachar. 1 Chr. 7: 2.

**JID'LAPH** (*weeping*), a son of Nahor, and nephew of Abraham. Gen. 22: 22.

**JIM'NA, OR JIM'NAH** (*good fortune*), the eldest son of Asher. Gen. 46: 17; Num. 26: 44. He is also called Imnah in 1 Chr. 7: 30. His descendants are the Jimnites. Num. 26: 44.

**JIPH'TAH**, one of the cities of Judah toward the sea-coast. Josh. 15: 43.

**JIPH'TAH-EL** (*God opens*), the name of a valley forming one of the landmarks for the boundary of Zebulun and Asher. Josh. 19: 14, 27. Dr. Robinson suggests that Jiphthah-el was identical with Jotapata, the fortress which Josephus defended and where he was captured, and that they survive in the modern *Jefat*, a village in the

mountains, 15 miles west of the Lake of Galilee, and halfway between the Bay of Acre and the lake.

**JO'AB** (*whose father is Jehovah*). 1. The eldest of the three sons of Zeruiah, David's sister, and the commander-in-chief of his army. 1 Chr. 2:16; 11:6. He was evidently a valiant man, but ambitious and revengeful. To revenge the death of his brother Asahel, whom Abner had killed in self-defence, 2 Sam. 2:23, he treacherously assassinated this distinguished general. 2 Sam. 3:27. He brought about a reconciliation between Absalom and his father after the murder of Amnon; but when Absalom rebelled, Joab adhered to his master, and under his generalship the troops of David, though much inferior in numbers, obtained a complete victory over the army of Absalom, and, contrary to the express orders of David, Joab put him to death with his own hand as he hung suspended from the oak tree. 2 Sam. 18:14. After this event David promoted Amasa to be his general-in-chief, by which Joab was deeply offended, and secretly resolved on the death of his rival, and took the first opportunity of assassinating him as he had done Abner. 2 Sam. 20:10. David after this seems to have taken him again into favor. 2 Sam. 24:2. When David the king had become old, however, Joab combined with Abiathar the priest and others to set Adonijah on the throne in defiance of the will of David, who had, by divine direction, resolved to make Solomon king. 1 Kgs. 1:7. The plot was seasonably defeated, and Solomon was proclaimed king the same day. But Joab now seemed to David so evidently an object of the divine displeasure that he solemnly charged Solomon to punish him for all his enormous crimes, and especially for the murder of two valiant men, both better than himself, Abner and Amasa. Joab, conscious that his life was forfeited, sought an asylum at the horns of the altar, which position he absolutely refused to relinquish, and Benaiah, now advanced to be the captain of the host, slew him by the altar, agreeably to the command of the young king. He was buried in his own house in the wilderness. 1 Kgs. 2:5-34.

2. A descendant of Kenaz. 1 Chr. 4:14.

3. One whose posterity returned with Zerubbabel. Ezz. 2:6; 8:9; Neh. 7:11.

**JO'AH** (*whose brother, i. e. helper, is Jehovah*). 1. The son of Asaph, the royal recorder under Hezekiah. 2 Kgs. 18:18, 26, 37; Isa. 36:3, 11, 22.

2. A Gershonite, 1 Chr. 6:21; probably same as Ethan. v. 42.

3. A Korhite porter. 1 Chr. 26:4.

4. A Gershonite Levite who took part in Hezekiah's reforms. 2 Chr. 29:12.

5. The son of Joahaz, and recorder to Josaiah. 2 Chr. 34:8.

**JO'AHAZ** (*whom Jehovah holds*), the father of Joah, the recorder to Josaiah. 1 Chr. 34:8.

**JOAN'NA** (*whom Jehovah has graciously given*). 1. One of the ancestors of Christ. Luke 3:27. He has been identified with Hananiah. 1 Chr. 3:19.

2. The wife of Chusa, the steward of Herod Antipas, and one who ministered unto our Lord, and who brought spices and ointments for his embalming. Luke 8:3; 24:10. She seems to have been the subject of some miraculous cure by Christ, whom she followed, and to whom she ministered. Luke 24:10.

**JO'ASH** 2 Kgs. 13:1, or **JEHO'ASH**, 2 Kgs. 12:1 (*whom Jehovah bestowed*). 1. The father of Gideon, who had his own altar to Baal. His idolatry, however, would not seem very sincere, since he defended Gideon in destroying the idol. Jud. 6:11, etc.

2. One of the sons of Ahab. 1 Kgs. 22:26; 2 Chr. 18:25.

3. The son and the successor of Ahaziah, king of Judah. Jehosheba, or Jehoshabeath, 2 Chr. 22:11, the wife of Jehoiada, the high priest, his aunt, preserved him from the murderous designs of Athaliah, his grandmother, when he was but a year old, and kept him hid six years in a chamber belonging to the temple. 2 Kgs. 11:2, 3. See **ATHALIAH**. When he was seven years of age, Jehoiada entered into a solemn covenant with Azariah and others to set up young Joash for their sovereign, and dethroned Athaliah. After preparing matters in the kingdom, and bringing the Levites and such others as they could trust to Jerusalem, they crowned him in the court of the temple with great solemnity. 2 Kgs. 11. Joash behaved himself well while Jehoiada, the high priest, lived and was his guide, but no sooner

was this good man removed, than he began to listen to the counsels of his wicked courtiers. The worship of God fell into neglect and idolatry prevailed. Zechariah, the priest, son of Jehoiada, warned him of his sin and danger, but in consequence of his fidelity he was, by order of Joash, stoned to death between the temple and the altar. When dying he assured them that God would avenge his death, 2 Chr. 24:20-22, to which event our Saviour is generally supposed to refer. Matt. 23:35. Hazael invaded the kingdom, but Joash, with a large sum of money, including all the treasures and furniture of the temple and palace, redeemed his capital from plunder. 2 Kgs. 12:18. After suffering other injuries from the Syrians, and after being loaded with ignominy, he was murdered by his own servants, after a reign of 41 years, B. C. 878-838. 2 Chr. 24:24-27.

4. 2 Kgs. 13:9. Son and successor of Jehoahaz, king of Israel, and grandson of Jehu. He was associated with his father in the government for 2 years, but 14 years he reigned alone, making in all 16 years, B. C. 840-825.

He was a wicked prince, though he was successful in three campaigns against the Syrians, and recovered the cities which they took from his father, according to the prediction of Elisha. 2 Kgs. 13:15-25. He was also signally successful in a war with Amaziah, king of Judah (see AMAZIAH), soon after the termination of which he died. 2 Kgs. 14:12-16.

5. A descendant of Judah. 1 Chr. 4:22.

6. A Benjamite, one of David's heroes. 1 Chr. 12:3.

**JO'ASH** (*to whom Jehovah hastens, i. e., with help*). 1. The son of Becher, and head of a house of Benjamin in the time of David. 1 Chr. 7:8.

2. An officer of David who was over the oil-cellars. 1 Chr. 27:28.

**JO'ATHAM**. Matt. 1:9. The Greek form of JOTHAM, 2, which see.

**JOB** (*desire?*), the third son of Issachar. Gen. 46:13; called Jashub, 1 Chr. 7:1.

**JOB** (*one persecuted*), the famous patriarch of Uz (probably in eastern Edom), whose sorrows and whose words find faithful and immortal record in the book of Job. He lived in very primitive times—at least

was unacquainted with the Mosaic law and the Jewish worship. He appears in the book as a holy outsider, who was yet, like Melchizedek, a worshipper of the true God. We have reference to Job as an historical character in Eze. 14:14, 16, 18, 20, and Jas. 5:11. These references must be accepted as conclusive not only as to his reality, but likewise as to his recovery. They are supported by Arab and Mohammedan traditions. But this view does not compel us to accept all the details, and especially all the speeches (which are too highly poetical to have been extemporized), as strictly historical. The book is a *poem* on an *historical* basis. He was a patriarchal prince of great wealth, piety, integrity, and happiness. By God's permission Satan tried him, destroying his property, his children, and his health, and visiting him with the most loathsome form of leprosy (elephantiasis). But as he abode faithful, God grandly vindicated his righteousness, reversed Satan's sentence, gave him back all he had lost and much more. With daughters renowned for their beauty, with sons to perpetuate his name, with fulness of days and abundance of honor did he pass away, 140 years after his great trial. Hales places him before the birth of Abraham, Usher about 30 years before the Exodus, B. C. 1521.

Book of. It is the record of Job's experiences. It is a didactic poem with a narrative prologue and a narrative epilogue in prose. The poem itself has a dramatic drapery, several speakers being introduced, who carry on a metaphysical contest on the mysteries of divine government. It has been called a Hebrew tragedy and theodicy. Its poetic merit is of the highest order, and ranks it, with Homer's *Iliad*, Dante's *Divina Commedia*, Shakespeare's dramas, and Goethe's *Faust*, among the immortal masterpieces of genius. Thomas Carlyle calls it "one of the grandest things ever written by man, a noble book—a book for all men. Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliations; oldest choral melody, as of the heart of manhood; so soft and great, as the summer midnight; as the world with its seas and stars,—there is nothing written, I think, of equal literary merit." With the exception of the beginning and end, it is in



poetry. It is uncertain who wrote it, but surely it is very old. Some ascribe it to Moses while in Midian, others carry it down to the age of Solomon. The speeches of Job and his friends discuss the problem of evil and its punishments, and the justice of God in the unequal distribution of happiness and misery. Why do the righteous suffer and why do the wicked prosper in this world? The friends of Job charge him with secret crimes; he in vain protests his innocence. All the speakers are silenced at last by almighty God, who appears as umpire on the scene and overwhelms Job with a sense of his infinite power and wisdom.

The *practical lessons* of the book may be stated as follows:

1. Not *all* the sufferings are punishments for sin. This is the one-sided view of the three friends of Job, who are for this reason censured by Jehovah and required to make an atonement for the injustice done to Job. ch. 42: 7. The general principle of the connection of sin and suffering is true enough, but the error and injustice consist in the application of this principle to all individual cases of suffering. Without sin there would have been no suffering; but in a fallen world sufferings are used by God as a school of discipline.

2. The sufferings of the righteous are not punitive, but disciplinary and corrective. They are prompted by God's love rather than his justice. "Whom the Lord loveth he chasteneth." Prov. 3: 12; Heb. 12: 6.

3. Affliction is the necessary condition for the development of disinterested virtue and the heroism of patience. As a means for such an end it is foreordained by God.

4. The sufferings of the righteous are but temporary and lead to an abundant reward even in this life, or certainly in the life to come.

5. It is wicked presumption in man to murmur against God and to find fault with his dealings or to call him to an account, instead of humbly adoring him and submitting to the mysteries of his almighty power and wisdom.

6. The final solution of all the remaining mysteries of divine government is reserved for the future life. This idea is at least hinted at in that remarkable

and most comforting passage which stands right in the middle of the book, as the kernel in the shell, ch. 19: 23-27, and which teaches, if not the resurrection of the body, at all events the immortality of the soul.

"Oh that my words were written down!  
Oh that they were inscribed in a book!  
That with an iron stile and lead,  
They were graven in a rock for ever!  
Yea, I know that my Redeemer liveth,  
And will stand the last upon the dust (the grave);  
And after this, my skin is destroyed,  
Even without (or, from off) my flesh, I shall see God.  
Yea, I, for myself, shall see him,  
And my eyes behold him, and no stranger.  
(For this) my heart is consumed within me."

We add an analysis of the book of Job, which has suffered much from the traditional division into chapters:

#### *The Prologue.*

Job's character and prosperity, ch. 1: 1-5. The divine decree to try Job through Satan by taking away his possessions, 1: 6-22, and his health, 2: 1-10. The visit of his friends and their mute sympathy, 2: 11-13.

#### *The Poem.*

- I. The outbreak of Job's despair, ch. 3: 1-26.
- II. First series of controversies, chs. 4-14.
  - Eliphaz's address, chs. 4 and 5.
  - Job's reply, chs. 6 and 7.
  - Bildad's address, ch. 8.
  - Job's reply, chs. 9 and 10.
  - Zophar's address, ch. 11.
  - Job's reply, chs. 12-14.
- III. Second series of controversies:
  - Eliphaz's address, ch. 15.
  - Job's reply, chs. 16 and 17.
  - Bildad's address, ch. 18.
  - Job's reply, ch. 19.
  - Zophar's address, ch. 20.
  - Job's reply, ch. 21.
- IV. Third series of controversies:
  - Eliphaz's address, ch. 22.
  - Job's reply, chs. 23 and 24.
  - Bildad's address, ch. 25.
  - Job's reply, ch. 26.
- V. Job's closing address to the vanquished friends, chs. 27 and 28.
- VI. Job's soliloquy, chs. 29-31.
- VII. Elihu's four discourses in condemnation of Job and his friends, and in

vindication of the divine justice, chs. 32-37.

VIII. Jehovah's addresses to Job, chs. 38, 39, 40, and 41.

IX. Humiliation of Job and penitent confession of his sin and folly, ch. 42: 1-6.

*The Epilogue*, or historical conclusion, ch. 42: 7-17. Vindication of Job before his friends, vs. 7-10; the restoration of his former dignity and honor, vs. 11 and 12; the doubling of his former earthly prosperity and happiness, vs. 12-17.

**JO'BAB** (*a desert*). 1. A son of Joktan. Gen. 10: 29; 1 Chr. 1: 23.

2. A King of Edom. Gen. 36: 33, 34; 1 Chr. 1: 44, 45.

3. A king of Madon, who joined the league against Joshua. Josh. 11: 1.

4, 5. Two Benjamites, heads of their respective houses. 1 Chr. 8: 9, 18.

**JOCH'EBED** (*whose glory is Jehovah*), the mother of Aaron, Moses, and Miriam, was the wife and aunt of Amram, and the daughter of Levi. Ex. 6: 20; Num. 26: 59.

**JO'ED** (*his witness is Jehovah*), a Benjamite. Neh. 11: 7.

**JO'EL** (*Jehovah is his God*). 1. The first-born of Samuel. 1 Sam. 8: 2; 1 Chr. 6: 33; 15: 17. By a curious error his name is given as Vashni, which means "second," in 1 Chr. 6: 28, the word Joel having dropped out. The verse, therefore, should read "The first-born Joel, and the second Abiah."

2. A Simeonite chief. 1 Chr. 4: 35.

3. A Reubenite. 1 Chr. 5: 4, 8.

4. A Gadite chief. 1 Chr. 5: 12.

5. A Kohathite, 1 Chr. 6: 36, but probably merely a corruption of Shaul in verse 24.

6. One of Issachar's posterity. 1 Chr. 7: 3.

7. One of David's heroes; called Igal in 2 Sam. 23: 36; 1 Chr. 11: 38.

8. A Gershonite chief. 1 Chr. 15: 7, 11.

9. The Gershonite appointed with his brother over the treasures of the house of the Lord. 1 Chr. 23: 8; 26: 22.

10. A Manassite chief on the west of Jordan. 1 Chr. 27: 20.

11. A Kohathite in Hezekiah's reign. 2 Chr. 29: 12.

12. One who had a foreign wife. Ezr. 10: 43.

13. The Benjamite overseer of those 466

of his tribe and that of Judah who lived in Jerusalem. Neh. 11: 9.

14. The son of Pethuel, one of the minor prophets. Nothing is recorded of his personal history but the most likely conjectures assign him to the reign of Uzziah and make him reside in Judah.

**JOEL**, BOOK OF. It may be divided into two parts: I. 1-2: 17 describes a sore judgment which is to come upon the land, and grounds upon it a call to repentance. II. 2: 18-3: 21 contains the blessings which Jehovah will confer upon the chosen people, and announces when the Messiah has come, the outpouring of the Spirit and the complete conquest of Judah over her foes, resulting in absolute and unbreakable peace. The second chapter contains a prophecy of a terrible plague of locusts, but a symbolical use is made of the incursion to foretell the attack of Judah's foes. Joel's style is classical; "it is elegant and perspicuous, and at the same time nervous, animated, and sublime."—*Ayre*. The fulfilment of his Messianic prophecies is noticed in the N. T. Acts 2: 16-21; Rom. 10: 13.

**JOEL'AH** (*whom Jehovah helps*), a Benjamite chief who united his forces to David's at Ziklag. 1 Chr. 12: 7.

**JOE'ZER** (*whose help is Jehovah*), a Benjamite who was a Korhite, who came to David at Ziklag. 1 Chr. 12: 6.

**JOG'BEHAH** (*elevated*), a place in the tribe of Gad, Num. 32: 35; Jud. 8: 11, east of the Jordan, and near where Gideon overcame Zebah and Zalmunna; it may be identical with *Jubeiba*, a ruin about 4 miles north of *Ammân*.

**JOG'LI** (*exiled*), the father of a chief of Dan. Num. 34: 22.

**JO'HA** (*whom Jehovah revives*). 1. A chief of Benjamin. 1 Chr. 8: 16.

2. The Tizite, one of David's warriors. 1 Chr. 11: 45.

**JOHAN'AN** (*to whom Jehovah is merciful*). 1. One of the captains of the army of Judah who came with their men unto Gedaliah, whom Nebuchadnezzar had appointed governor, and declared themselves "servants of the Chaldees." 2 Kgs. 25: 23-26. Having heard of the intention of Ishmael to kill Gedaliah he told the governor, at the same time requesting permission to kill Ishmael, but Gedaliah did not believe the report, and accused Johanan of lying. After

Gedaliah was assassinated Johanan again took the lead, regathered the fugitives, and, although warned by Jeremiah against going down to Egypt, carried off the prophet and other Jews into that land, where he died. Jer. 40 : 7-16; chs. 41, 42, and 43.

2. One of Josiah's sons. 1 Chr. 3 : 15.

3. One of David's posterity. 1 Chr. 3 : 24.

4. Son of Azariah, of the high-priestly line. 1 Chr. 6 : 9, 10.

5, 6. A Benjamite and a Gadite who came to David at Ziklag. 1 Chr. 12 : 4, 12.

7. The father of an Ephraimite chief in the reign of Ahaz. 2 Chr. 28 : 12.

8. One who returned with Ezra. Ezr. 8 : 12.

9. One of the chief Levites, in whose chamber Ezra mourned for the transgressions of the captives. Ezr. 10 : 6; Neh. 12 : 23.

10. The son-in-law of Meshullam. Neh. 6 : 18.

**JOHN**, identical with **JOHANAN** (*whom Jehovah loves*; comp. the German *Gottlieb*). 1. One of the high priest's kindred. Acts 4 : 6.

2. The Hebrew name of *Mark* the evangelist. Acts 12 : 25; 13 : 5; 15 : 37.

3. *John the Baptist*, more properly "the Baptizer." Matt. 3 : 1. The son of a priestly family on both sides, his father, Zacharias, being a priest of the course of Abiah, and his mother, Elisabeth, being of the daughters of Aaron, the prophet and forerunner of our Saviour, and the Elias of the N. T. His parents were old when they received the promise of his birth. Luke 1 : 18. See **ZACHARIAH**. He was born about six months before Christ. His birth and work were predicted by the angel Gabriel, Luke 1 : 5-15, and by Isaiah, Isa. 40 : 3, and Malachi. Mal. 4 : 5. He grew up in solitude, and when about 30 years of age began to preach in the wilderness of Judæa, and to call men to repentance and reformation. By divine direction he baptized with the baptism of repentance all who came unto him confessing their sins, Luke 3 : 8; and many supposed he might be "the Christ." John 1 : 19-28. His manner of life was solitary, and even austere: for he seems to have shunned the habitations of men and to have subsisted on locusts and wild honey, while his dress was made of the coarse hair of camels, and a leathern girdle was about his loins.

John, moreover, announced to the Jews the near approach of the Messiah's kingdom, called the "kingdom of heaven." Matt. 3 : 2. Multitudes flocked to hear him, and to be baptized of him, from every part of the land; and among the rest came Jesus of Nazareth, and applied for baptism. John at first hesitated on account of the dignity of the person and his own unworthiness; but when Jesus told him that it was necessary, John acquiesced: heaven was opened, and the Holy Ghost descended on Jesus in the likeness of a dove, and a voice was heard from heaven, saying, "This is my beloved Son, in whom I am well pleased." Matt. 3 : 17. By this, John knew most certainly that Jesus of Nazareth was the Messiah, and afterward pointed him out to his own disciples and announced to the people that he was then among them. John 1 : 26-36.

John was a man of profound humility; and although he foresaw that his fame would be eclipsed by the coming of Christ, as the brightness of the morning star is dimmed by the rising of the sun, yet he rejoiced sincerely in the event, saying, "He must increase, but I must decrease." The testimony of John to the divine nature and offices of the Redeemer is full and distinct. John 1 : 29; 3 : 28-32. The message he sent by his disciples while he was in prison was for their sakes rather than his own, although it is not impossible that his own faith was temporarily clouded by the gloom of the prison, Matt. 11 : 1-6. The preaching of John was awakening and alarming, and produced a deep impression on the minds of his hearers, but with most it was but temporary. They rejoiced in his light only for a season.

Among the hearers of John was Herod, the tetrarch of Galilee. This wicked prince not only heard him, but heard him with delight, and reformed his conduct in many points in consequence of his solemn warnings, Mark 6 : 20; but there was one sin which he would not relinquish. He had put away his own wife, and had married Herodias, the wife of his brother Philip, who was still living. For this iniquity John faithfully reproved the tetrarch, by which he was so much offended that he would have killed the preacher had he not feared an insurrection of the people,



for all men held John to be a prophet. Matt. 14 : 5. He went so far, however, as to shut him up in prison. The resentment of Herodias was still stronger and more implacable toward the man who had dared to reprove her sin. She therefore watched for some opportunity to wreak her vengeance on this prophet of the Lord. On Herod's birthday, when all the principal men of the country were feasting with him, Salome, the daughter of Herodias, danced so gracefully before the company that Herod was charmed beyond measure, and declared with an oath that he would give her whatever she asked, even to the half of his kingdom. She immediately asked the advice of her mother, who told her to request the head of John the Baptist. Herod, whose resentment against him seems to have subsided, was exceedingly sorry, but out of regard to his oath, as he said, and respect for his company, he caused John to be beheaded. His head was brought on a platter and presented to the young dancer, who immediately gave it to her mother.

Thus terminated the life of him who, of all the prophets of old, came nearest to Christ, and was in this sense the greatest born among women, yet less than "least in the kingdom" of Christ. Matt. 11 : 11. He was the promised Elijah—*i. e.* gifted with his power and spirit. He summed up the whole meaning of the Jewish dispensation, the Law, and the prophecy in its direct termination in Christ, who came to fulfil the Law and the promise.

Josephus, the Jewish historian, says of John, he "was a good man, and commanded the Jews to exercise virtue both as to righteousness toward one another, and piety toward God, and so to come to baptism." He also speaks of his "great influence over the people, who seemed ready to do anything he should advise." Josephus also confirms the gospel account of the murder of John. *Antiq.*, xviii. 5 § 2.

4. *John, the apostle and evangelist*, was the son of Zebedee and Salome, and probably a cousin of Jesus (if Salome was a sister of Mary), as may be inferred from John 19 : 25, "his mother's sister." Comp. with Matt. 27 : 56; Mark 15 : 40; Luke 23 : 49. He was probably born at Bethsaida. Matt. 4 : 18, 21. His parents were in comfortable circumstances, for

his father had hired servants, Mark 1 : 20, and a partnership in business. Luke 5 : 10. His mother was one of the women who gave of their substance for the support of Jesus, Luke 8 : 3, and came with spices to embalm his body. Mark 16 : 1.

The apostle himself was acquainted with the high priest and his court, John 18 : 15, and had property in Jerusalem. John 19 : 27. He with James, his brother, carried on the business of fishing with their father. But the fame of the new prophet, John the Baptist, reached Galilee, and with his friends, Peter, Andrew, and Philip, he eagerly advocated the claims of the Baptist, and became one of his followers.

In this school he was prepared for a far higher service. He who faithfully obeyed the Forerunner was brought soon to the Lord. Doubtless John was one of the "two disciples" who heard the Baptist declare of Jesus, "Behold the Lamb of God!" John 1 : 36. He followed Jesus unto his abode, saw the marvellous works he performed, and from that hour was a convert to the new faith. But not as yet was he called. He resumed his trade for a time, until Jesus, walking by the Sea of Galilee, caught a glimpse of his old acquaintances, Peter and Andrew, James and John, and by the same command, "Follow me," counted them among the twelve apostles who form the first layer of God's spiritual building. Eph. 2 : 20. Unto John was the tender and expressive epithet given, "The disciple whom Jesus loved." This was intimated in his very name, "Jehovah is gracious." Comp. the German *Gottlieb*. Did we know nothing more of him than this, we should know enough to stamp him as the worthiest of sinful mortals; he who was the chosen friend of the sinless One must have possessed rare qualities of heart and mind. He was, along with James and Peter, the spectator of all the more private events of the Saviour's life. He saw the glories of the transfiguration, rejoiced in the restoration of Jairus's daughter, wondered at the resurrection of Lazarus, leaned on the Saviour's breast at the Last Supper, and was nearest to him in the garden. He alone of the apostles attended the crucifixion. It was, then, fitting that to him, at the cross, should be committed the care of the widowed mother of Jesus. John 19 :

26. With Peter he hastens to the sepulchre on Easter morning, is among the disciples when Jesus appears, and at our last glimpse of him in the Gospels he stands near to Peter, and the words are borne to us, "If I will that he tarry till I come, what is *that* to thee?" John 21: 22.

After the ascension Peter, James, and John are the pillar apostles. Gal. 2: 1-9. They work miracles, are the sources of counsel, and the heads of the infant Church. In the year 50, Paul meets them, and how cordial a greeting would the ardent lover of Jesus receive from John, whose mind was stored with those precious memories he was destined to write down for the edification and enjoyment of all future time! But when Paul for the last time visited Jerusalem, in 58, John was not there—so do we interpret Luke's silence, Acts 21: 18—having entered upon those wider labors which made him so much beloved.

He made Ephesus the centre of his operations, and had, after Paul's martyrdom, according to unanimous tradition, the supervision in general of the churches of Asia Minor. This oversight began in the year 64. Under Nero, A. D. 54-68, in the year 68, he was banished to Patmos, a solitary, barren, rocky island in the Ægean Sea. There he had the visions recorded in Revelation. Rev. 1: 9. The usual view assigns the Revelation to the close of Domitian's reign, A. D. 95, and his return to Ephesus to the reign of Nerva, A. D. 96; but strong internal evidence favors a date prior to the destruction of Jerusalem, A. D. 70.

One of the beautiful stories which are told of the aged apostle John is that when he was too old to preach, he was accustomed to say to the congregation the characteristic words, "Little children, love one another;" and when asked why he always repeated this sentence only, he replied, "Because it is the commandment of the Lord, and enough is done if this one command be obeyed." Another story relates to an earlier period. It is said that once, on entering the bath at Ephesus, he perceived in it the heretic Cerinthus, the early Gnostic, whereupon John cried out, "Let us flee, that the roof do not fall upon us under which lingers Cerinthus, that enemy of the truth." These stories serve well to reveal the permanency of those traits

of character which come out in the Gospels. Down to the close John was "the son of thunder," intense in his feeling and vehement in his affection, and the "beloved disciple," of open mind and tender heart, of profound thought and burning zeal. When we compare him with the other apostles we learn his marked individuality. John is the "good" man, while James is the righteous man. John is the pensive, quiet, thoughtful man, while Peter is the active, practical man. "Both these disciples loved the Lord with all the heart, but, as Grotius finely remarks, Peter was more a friend of 'Christ,' John of 'Jesus'—that is, the one revered and loved the Saviour chiefly in his official Messianic character, the other was attached most of all to his person, and was therefore personally still nearer to him, being, so to speak, his bosom-friend. John and Paul have depth of knowledge in common. They are the two disciples who have left us the most complete systems of doctrine. But while Paul is the representative of genuine scholasticism in the best sense of the term, being an exceedingly acute thinker and an accomplished dialectician, John is a representative of all true mysticism, learning from intuition and contemplation. Not inaptly has Peter been styled the apostle of hope, Paul the apostle of faith, and John the apostle of love. The first is the representative of Catholicism, the second of Protestantism, the third of the ideal Church in which this great antagonism shall resolve itself into perfect harmony."—SCHAFF: *Apost. Ch.*, pp. 410, 411.

Full of days and of honors, highly privileged and richly endowed, about the close of the century "the disciple whom Jesus loved" was summoned by the Master to resume their loving companionship.

JOHN, GOSPEL OF. It was the last Gospel written, and was probably composed, or at least put in its present shape, at Ephesus, between A. D. 70 and 95. The particular design of it is expressed by the author to be that we might believe that Jesus is the Christ, the Son of God, and that, believing, we might have life through his name. John 20: 31. Hence the subjects and discourses of this book have special relation to our Lord's character and offices, and are evidently intended to prove his

nature, authority, and doctrines as divine. John probably had the other Gospels before him, or was familiar with their general contents. This fact affords substantial evidence of the genuineness of these writings, and also accounts for the omission of many important occurrences which are particularly stated by the other evangelists. We should not regard John, however, as attempting to correct the other evangelists, or merely to supplement them. This idea is at once contradicted by his having many points in common with them. His work is all one effusion, and though it serves as a valuable complement to the other Gospels is yet a complete whole in itself. John wrought on a fixed plan. He grouped all the events around the several Jewish feasts, mentioning three—indeed, probably four—Passovers, 2:13; 5:1; 6:4; 11:55; 12:1; 13:1, one feast of tabernacles, 7:2, and one feast of dedication, 10:22. But there is likewise a certain inward order, a progressive development of the relation of Jesus to his disciples and the world; especially is this to be traced in the growth of love and devotion on the one hand, and of hate and rage of the unbelieving Jews on the other. All through the history we hear the sound of the hammer in the making of his cross, but more loudly the shouting of the coming saints.

The Gospel contains—A. The prologue, ch. 1:1-18; B. The history, ch. 1:19 to ch. 21. 1. The preparation for Jesus' public ministry, (a) by John, 1:19-36; (b) by the choice of disciples, 1:37-51. 2. The public labors of Jesus in doctrine and miracle, chs. 2-12. 3. Jesus in the private circle of his disciples, chs. 13-17. 4. The history of the passion and resurrection or public glorification of the Lord, chs. 18-21.

"The Gospel of John is the Gospel of Gospels. It is the most remarkable as well as most important literary production ever composed. . . . It is a marvel even in the marvellous Book of books. It is the most spiritual and ideal of Gospels. It brings us, as it were, into the immediate presence of Jesus. It gives us the clearest view of his incarnate divinity and his perfect humanity."—*Special Introd. by Dr. Schaff to Lange on John.*

The Gospel of John is a battlefield

of modern criticism, but the fight is in the main between belief and unbelief. It must also be confessed that the latter is fairly defeated. Both parties recognize the crucial character of the Gospel. Grant to it authenticity and genuineness, then the divinity of Christ, to which the Gospel testifies in the plainest, simplest, but also profoundest way, must be acknowledged as taught in the N. T. It is this fact which gives bitterness to the frequent and often learned and plausible attacks made upon it. The attempt has been made to assign it to some great "unknown" author in the second century, but at that time it was already widely known, and the second century is so far below the apostolic age that it could not possibly have produced such a work. Up to a quite modern date the genuineness of this Gospel was undisputed. The verses 24 and 25 of ch. 21 give the contemporary Ephesian testimony. 2 Pet. 1:14 alludes to 21:18. Ignatius, Polycarp, the Epistle to Diognetus, Basilides, Justin Martyr, Tatian (especially in the light of the recent discovery of a commentary of Ephraem Syrus on Tatian's *Diatessaron*), impliedly quote from it. This carries the date up to the middle of the second century, when it was in current use. The external evidence is in favor of John's authorship, while internally it is so befitting the known character and opportunities of John that it is either from him or else it is a forgery. But it cannot be a forgery; it is too self-possessed, too well-balanced, too original, too profound, too divine. The heart of Christ throbs in no liar's breast. The high-priestly prayer came from the hand of no hypocritical or designing man. Read the Gospel and compare it with the productions of the Fathers, and you will endorse the statement, "Verily, no man in the second century, or of any other subsequent century, could have written the work. No man in the first century but John the apostle could have written it, and even John himself could not have written it without inspiration."—*Schaff.* And in this conclusion the heart of Christendom will always abide.

THE EPISTLES OF JOHN are three in number. They were written in Ephesus, after the Gospel, though before the date



of the Revelation. Dr. Lange assigns them between the years 96 and 100. The First has always been attributed to John, though his name is neither prefixed nor subscribed. It is a kind of practical application of the Gospel. It is addressed to Christians, and does not aim, therefore, to produce, but to nourish, the Christian life, to warn them against all errors, and to induct them into the mysteries of redeeming love and into the principles and duties which the religion of Christ enjoins, and to furnish them with certain signs or criteria by which to determine the genuineness of their faith.

The Second Epistle is addressed to the "elect lady and her children." The elect lady is supposed to have been some honorable woman distinguished for piety, and well known in the churches as a disciple of Christ. Some, however, have thought some particular church and its members might be denoted. Those who adopt the latter opinion apply the term to the church at Jerusalem, and the term "elect sister," v. 13, to the church at Ephesus.

The title of "elder" was indicative of the apostle's office, with a reference also to his great age, then not far from 100 years, as it is supposed. The substance of this letter is an exhortation to continual obedience and an admonition against deceivers, especially against a new form of error, that Christ was a man in appearance only, and not in reality, and therefore his sufferings and death were not real.

The Third Epistle, which is addressed to Gaius, or Caius, a private individual, and is commendatory of his piety, was written about the same time with the others.

JOHN, REVELATION OF. See REVELATION.

**JOI'ADA** (*whom Jehovah favors*), one of the high priests. Neh. 12:10, 11, 22.

**JOI'AKIM** (*whom Jehovah has set up*). The name is a contraction of Jehoiakim. A high priest, the son and successor of Jeshua. Neh. 12:10, 12, 26.

**JOI'ARIB** (*whom Jehovah defends*). 1. A man commissioned by Ezra to bring "ministers for the house of our God," priests qualified to give instruction. Ezr. 8:16.

2. A descendant of Judah. Neh. 11:5.

3. The founder of one of the courses of priests. Neh. 11:10. In 1 Chr. 9:10 his full name is given, Jehoiarib.

**JOK'DEAM** (*possessed by people?*), a city in the mountains of Judah, Josh. 15:56, apparently south of Hebron.

**JO'KIM** (*whom Jehovah has set up*), one of Shelah's sons, and Judah's grandsons. 1 Chr. 4:22.

**JOK'MEAM** (*gathered by the people*), a city of Ephraim given to the Levites. 1 Chr. 6:68. From 1 Kgs. 4:12 (where the A. V. incorrectly reads "Jokneam" for "Jokmeam"), it must have been in the Jordan Valley, between the Sea of Galilee and the Dead Sea.

**JOK'NEAM** (*gathered by the people*), a city of the tribe of Zebulun, allotted with its suburbs to the Levites. Josh. 21:34. Its modern site is *Tell Keimân*, near the east end of Carmel and about 12 miles south-west of Nazareth. See JOKMEAM.

**JOK'SHAN** (*a Fowler*), the son of Abraham by Keturah. Gen. 25:2, 3; 1 Chr. 1:32.

**JOK'TAN** (*who is made small*), a descendant of Shem, ancestor of the Joktanite Arabs. Gen. 10:25-30; 1 Chr. 1:19-23.

**JOK'THEEL** (*subdued of God*).

1. A city in the territory of Judah, and near Lachish, on the Philistine plain. Josh. 15:38.

2. The name given to Sela after it was taken by Amaziah, 2 Kgs. 14:7; 2 Chr. 25:11, 12; perhaps the stronghold of Petra. See SELA.

**JO'NA** (*whom Jehovah bestows*), the father of Peter. John 1:42. See JONAS, 2.

**JON'ADAB** (*whom Jehovah impels*).

1. The son of Shimeah, and nephew of David. "He seems to have been one of those characters who, in the midst of great or royal families, pride themselves and are renowned for being acquainted with the secrets of the whole circle in which they move."—Stanley. He advised the rape of Tamar. 2 Sam. 13:3-5.

2. The form, oft repeated, in Jer. 35 for JEHONADAB, which see.

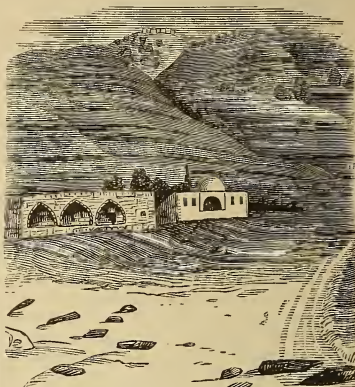
**JO'NAH** (*dove*), the prophet, son of Amittai, and born at Gath-hepher. Jon. 1:1; 2 Kgs. 14:25. Nothing certain is known of his history beyond what is recorded in his book. He was sent by the

Lord about B. C. 825 to Nineveh, the metropolis of ancient Assyria, to preach repentance. Instead of obeying the command, he took passage at Joppa for Tarshish (Tartessus in Spain). In punishment, God caused a great storm to arise. The sailors cast lots to find out who was the guilty one. The lot fell upon Jonah, who confessed his sin and told them to cast him into the sea; so should the storm cease. Although loth to do it, they after a time obeyed. Jonah was swallowed by "a great fish," probably a shark or sea-dog, since these creatures are found in the Mediterranean. After three days he was vomited out upon the dry land. The Lord's command being repeated, Jonah went to Nineveh, delivered his message, and then sat down to see the destruction of the city. But the Ninevites repented; the threatened punishment was averted, and Jonah was very angry. He withdrew from the city and sat down under a booth he built. The Lord, greatly to his comfort, caused a gourd to grow up, but then to wither away; and this singular book ends with the debate carried on between Jehovah and his servant, in which the gourd is mentioned, and in which the divine mercy extending over all creatures is plainly declared. See **GOURD**. And so the most intensely Jewish of the Hebrew prophets is compelled by the Spirit to pen words of a truly Christian import. See **NINEVEH**.

The difficulty with the book is the story of the great fish. The miracle is not that he was swallowed by a fish—for horses have been found whole in the bellies of sharks—but that he was kept alive within it for three days. But this miracle receives the strongest possible confirmation to a Christian from the use made of it by our Lord, who sees in it a type of the resurrection. **Matt. 12:39-41; 16:4**. He also refers to the preaching of Jonah. **Luke 11:29-32**.

**JONAH**, THE BOOK OF consists of two parts: I. Jonah's commission, refusal, and miraculous escape from death; his prayer in the great fish. **Chs. 1 and 2**. II. His second commission, obedience, the repentance of the Ninevites, and Jonah's hard spirit. The book is variously regarded; it has been called a fiction, a myth, a parable, but it is *history*, as is proven by its place in the Jewish canon,

and by Christ's use of it, as already quoted. Some infidels went so far as to deny there was a city called Nineveh, but all such objectors have been grandly



Traditional Tomb of Jonah.

silenced by the excavations of Layard, Botta, and others, which have caused this old city on the Tigris to live again.

The lesson of the book is that God's providence and his mercy extend beyond the covenant people unto the heathens. Although Jonah was at first the narrowest of Jews, his book is the most catholic in the O. T. It approaches most nearly the catholicity of Christianity.

**JO'NAN** (*whom Jehovah bestows*), son of Eliakim, in the genealogy of Christ. **Luke 3:30**.

**JO'NAS**. 1. The Greek form of Jonah. **Matt. 12:39-41; 16:4; Luke 11:30-32**.

2. The father of Peter and Andrew, **John 21:15-17**; called also **Jona, 1:42**.

**JON'ATHAN** (*whom Jehovah gave*).

1. A Gershonite Levite who became by request the priest of Micah and afterward went with the Danites to Laish, where he and his posterity were priests. **Jud. 17:7-13 and 18**.

2. The son of Saul, and distinguished for piety and valor. He and his armor-bearer, being encouraged by an intimation from God, attacked a Philistine garrison, slew 20 men, and put the garrison to flight. Having ignorantly violated a decree of his father (the king) that no man should stop, on pain of death, in

the pursuit of the enemy to taste of food, the people interposed, and saved him from the penalty, which his father was ready to inflict. 1 Sam. 14: 37-45.

After David's defeat of the giant, Jonathan became acquainted with him, and their friendship for each other was so remarkable as to be minutely described by the sacred historian. 1 Sam. 18: 1-4; 19: 2. The opportunity to show their friendship for each other was greatly extended by the bitter and relentless hostility of Saul to David. 1 Sam. 19, 20, etc. Jonathan fell with his father and two brothers in the battle at Gilboa. The lamentation of David for his friend, 2 Sam. 1: 17-27, is justly regarded as inimitably pathetic and beautiful, and his treatment of Mephibosheth, Jonathan's son, shows the sincerity and strength of his affection for the father. 2 Sam. 9.

3. The son of Abiathar, the high priest. 2 Sam. 15: 27, 36; 17: 17, 20; 1 Kgs. 1: 42, 43.

4. David's nephew, who slew a giant in Gath. 2 Sam. 21: 20, 21; 1 Chr. 20: 6, 7.

5. One of David's valiant men. 2 Sam. 23: 32; 1 Chr. 11: 34.

6. A descendant of Jerahmeel. 1 Chr. 2: 32, 33.

7. One of David's uncles. 1 Chr. 27: 32.

8. The father of one who returned with Ezra. Ezr. 8: 6.

9. One who, with Ezra, investigated the mixed marriages. Ezr. 10: 15.

10. A high priest for 32 years, Neh. 12: 11; called Johanan in verses 22, 23.

11. A priest. Neh. 12: 14.

12. A priest, and the father of one who joined in the dedication of the wall. Neh. 12: 35.

13. He in whose house was Jeremiah's prison. Jer. 37: 15, 20; 38: 26.

14. A son of Kareah, and brother of Johanan. Jer. 40: 8.

**JO'NATH-E'LEM-RECHO'-KIM** (*a dumb dove of distant places*), part of the title to Ps. 56; not found elsewhere in the Bible. Most likely it was the name of some popular melody to which tune the Psalm was to be sung.

**JOP'PA** (*beauty*), an ancient maritime city in the territory of Dan, on the Mediterranean, about 30 miles south of Cæsarea, 35 miles north-west of Jerusa-

lem, and upon a promontory, 116 feet high, jutting out into the sea. From its summit there is a fine view of the coast and the sea. Ezr. 3: 7; Jon. 1: 3; Acts 9: 36-43; 10: 5-32; 11: 5-13. It is also called "Japho." Josh. 19: 46; 2 Chr. 2: 16, margin. The modern name of the city is *Yâfa* or *Jaffa*.

*History.*—Joppa is said to be one of the oldest towns in the world. A Roman writer says that it antedates the deluge. When the chosen people divided the Holy Land amongst the several tribes, Japho, a Phœnician colony in the land of the Philistines, was one of the landmarks designating the territory of the tribe of Dan. Josh. 19: 46. It was the seaport to which wood from Lebanon was brought for the building of Solomon's temple, 2 Chr. 2: 16, and when the house of the Lord was rebuilt after the Captivity. Cedar trees were brought from Lebanon to Joppa. Ezr. 3: 7. It was at this port also that Jonah took ship for Tarshish. Jon. 1: 3. Thus the city is mentioned four times (once as Japho) in the O. T.

In an inscription relating the victorious campaigns of Sennacherib, the town is called Ja-ap-pu, and its situation is correctly described. The Maccabees brought the city under the Jewish yoke. Afterward it fell successively under the Greek and the Roman sway. The Romans took it B. C. 63. In the N. T., Joppa is only mentioned in the book of Acts, and in connection with two events: (1) The raising of Tabitha to life by Peter, Acts 9: 36-43; (2) Peter's vision on the housetop. Acts 10: 11. Several bishops of Joppa are mentioned as having attended various Church synods. During the Crusades, Joppa was several times captured by opposing forces, and partially destroyed. Toward the end of the eighteenth century the town was surrounded by walls, which enabled the inhabitants to resist for several days the attacks of the French army under Kleber. The place was taken by storm, and 4000 prisoners were massacred by order of Napoleon, March 4, 1799.

*Present Appearance.*—To the traveller approaching Joppa by sea the city presents a beautiful appearance, but a closer contact is disappointing. Steamers are obliged to anchor half a mile from the quay, and passengers and baggage are



taken ashore in boats. The quay is very badly paved, and becomes a pond of mud after a rain. The streets are narrow, dirty, crooked, and steep. The houses, built of tufa-stone, are crowded together without any order. Among the prominent buildings are the Greek monastery, the Latin hospice (founded in 1654), and the Armenian monastery. The traditional "house of Tabitha" and "the house of Simon the tanner" are still pointed out.



Exterior of the supposed house of Simon the Tanner. (From Photograph of Pal. Fund.)

The open space is the little courtyard at the rear of the house, between the house and the wall overlooking the sea. The spectator has his back to the sea. The well from which Peter is said to have baptized is sunk in the ground on the right.

In population Joppa has greatly increased within 25 years. A Turkish calendar enumerates 865 Moslem, 135 Greek, 70 Greek Catholic, 50 Latin, 6 Maronite, and 5 Armenian families. The city contains from 12,000 to 15,000 inhabitants; among them there is a flourishing German Protestant colony of the Temple Society, which settled there in 1857 under the lead of Rev. Christopher Hoffman, and introduced various industries. Miss Arnot, a Scotch lady, conducts a good school for girls. A considerable trade is carried on with Egypt, Syria, and Constantinople. But one of the chief means of livelihood for the people is the annual passage of numerous pilgrims and travellers through the town. It is the landing-place of most travellers to Palestine, and is connected with Jerusalem by a rough carriage-road—the only one in that country. A railroad has been projected and may be built before many years. The oranges

of Joppa are famous and supply the market at Jerusalem.

**JO'RAH** (*early rain*), one whose descendants returned with Zerubbabel. *Ezr.* 2: 18.

**JO'RAI** (*whom Jehovah teaches*), a chieftain of Gad. *1 Chr.* 5: 13.

**JO'RAM** (*whom Jehovah has exalted*). 1. A son of Toi, the king of Hamath, sent to congratulate David on his victory over Hadadezer. *2 Sam.* 8: 10.

2. The son of Ahab. *2 Kgs.* 8: 16. See **JEHORAM**, 2.

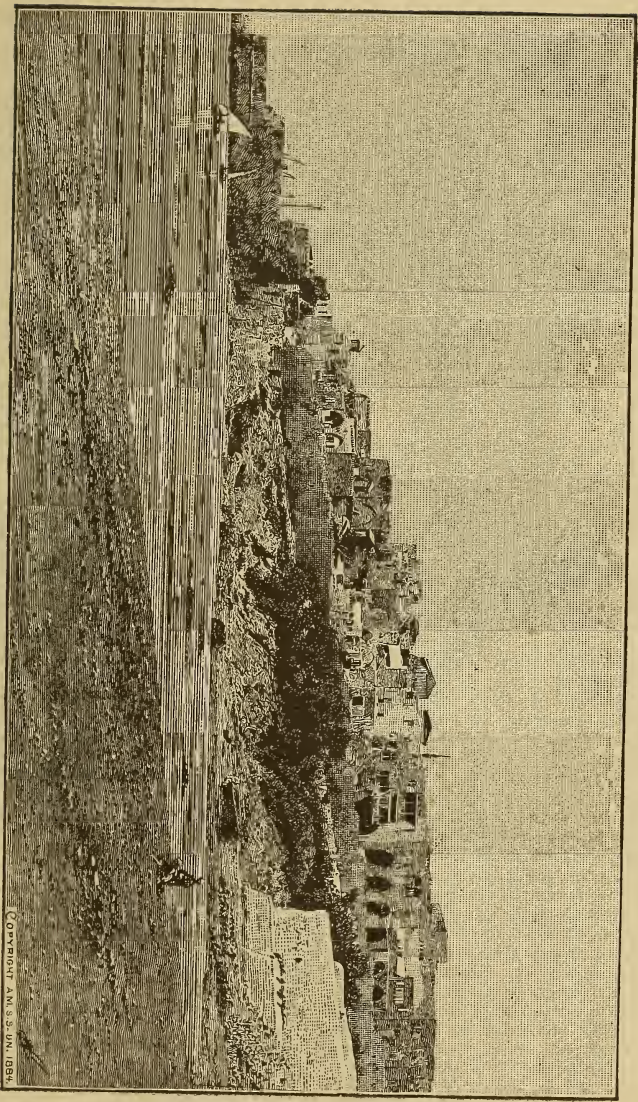
3. The son of Jehoshaphat. *2 Kgs.* 8: 24. See **JEHORAM**, 1.

4. A Levite of David's day. *1 Chr.* 26: 25.

**JOR'DAN** (*the descender*), the great river of Palestine, as the Nile is of Egypt.

*Name.*—"Jordan" (the Hebrew *Yarden*) signifies, from its derivation, "the descender." It is always joined with the article in the O. T., with two exceptions, *Ps.* 42: 6; *Job* 40: 23. The Arabs call it *esh-Sheriah*, or "the watering-place." A tradition as old as St. Jerome, A. D. 400, says that the Jordan derived its name from two rivers, the Jor, rising at Banias, and the Dan, rising at Tell el-Kadi. But this tradition seems to be erroneous; for according to *Gen.* 13: 10, the river was known to Abraham as the Jordan long before the children of Dan gave their name to Leshem, *Josh.* 19: 47, or Laish. *Jud.* 18: 29.

*Sources.*—The Jordan rises among the mountains of Anti-Lebanon, and has four sources: (1) *The Hasbâny*, which issues from the large fountain 'Ain Furar, near Hasbeya, at an altitude of 1700 feet above the sea. This pool, which the natives say is 1000 feet deep, Macgregor found to have a depth of 11 feet. (2) *The Banias*, which rises near the ruins of *Banias* (Cæsarea-Philippi), at the base of Mount Hermon, 1140 feet above the sea-level. (3) *The Leddân*, rising in a large fountain on the west side of the *Tell el-Kadi* ("hill of the judge," the site of the city of Dan). In the midst of a thicket of oleander bushes is a large pool, 50 or 60 yards wide, with the water bubbling out of the ground in a full-grown stream. This, which Josephus calls the Little Jordan, is the most copious source. (4) *The Esh-Shar*, a minor tributary, only one or two yards broad. Besides the



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Jaffa (Joppa). After Original Photograph.

above four sources, there are numerous small streams from the springs of Lebanon, which find their way into the swamp above *Lake Huleh*, and contribute to swell the Jordan.

*Course of the Stream.*—At a point about 4 miles below *Tell el-Kadi* the *Hasbány* unites with the other two principal sources. At this point the Jordan is 45 feet wide, and flows in a channel from 12 to 20 feet below the level of the plain. After emerging from a broad morass the waters expand into *Lake el-Huleh*,  $4\frac{1}{2}$  miles long,  $2\frac{3}{4}$  miles wide, having descended 1434 feet. See *MEROM, THE WATERS OF*. Issuing from the lake in a sluggish current, the descent soon makes it a rapid torrent, which in a course of 9 miles descends 897 feet to the Sea of Galilee, 682½ feet below the Mediterranean. See *GALILEE, SEA OF*.

The popular notion that the waters of the river do not seem to mingle with those of the lake, but pass through in a united stream, is a "fable." From the Sea of Tiberias to the Dead Sea there is one deep depression, the hills from the east and west nearly meeting in many places. This depression is filled up to a certain level with an alluvial deposit, forming a vast plain called the Jordan Valley, or *Ghór* (the hollow). This is the "upper plain." It varies in width from 1 to 12 miles. The river has cut out for itself a plain lower than the preceding by some 50 to 100 feet, and from a quarter of a mile to a mile wide. This is the "lower plain," through which the river, some 60 yards wide, winds its way. During the spring floods this lower plain is inundated. Although the distance in a straight line between Tiberias and the Dead Sea is only 66 miles, the actual distance the stream flows, on account of its many windings, is 200 miles, and the fall 667 feet. Twenty-seven threatening rapids were counted by Lieut. Lynch, besides many others of minor importance. The whole distance from the sources of the river to its mouth is not more than 136 miles in a straight line. The whole descent is 2999 feet to the Dead Sea, which, according to the latest determination of the British Survey, is 1292 feet below the sea-level, although Lynch had reported it at 1317 feet. See *SALT SEA*. The width of the

stream varies from 45 to 180 feet, and its depth from 3 to 12 feet.

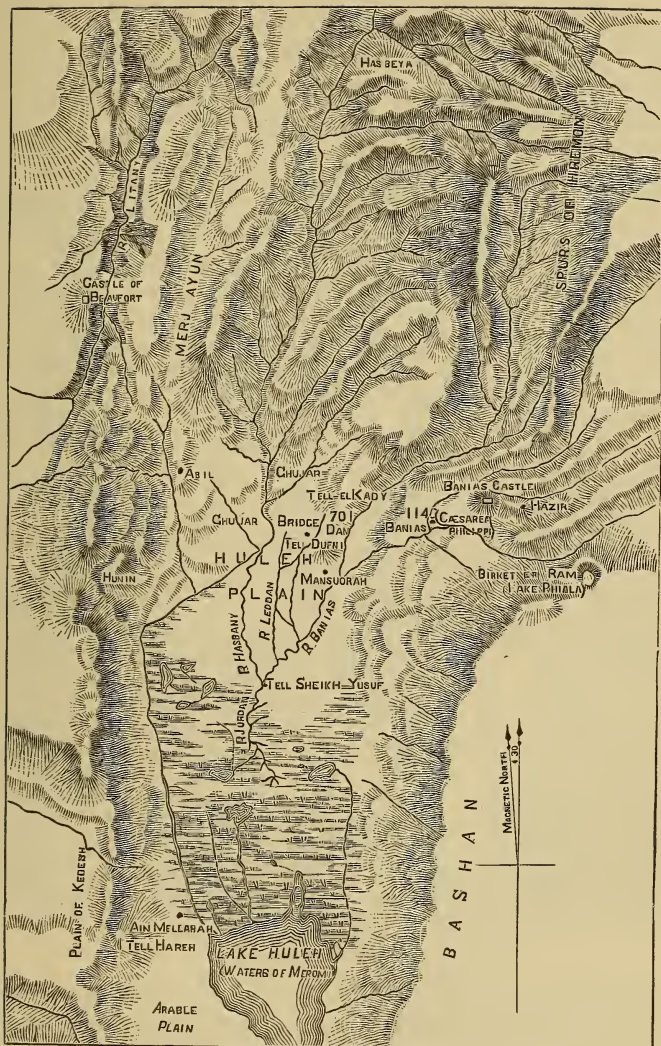
*Tributaries.*—Between the Sea of Galilee and the Dead Sea two considerable rivers enter the Jordan from the east. (1) *Wady Mandhâr* (the Jarmuk or Yarmuk of the Rabbins, and the Hieromax of Pliny). This stream formerly divided Bashan and Gilead. (2) *Wady Zerka*, the Jabbok, which enters the Jordan 20 miles north of Jericho and was formerly the northern boundary of Ammon. Between the above two Dr. Selah Merrill found "no less than eleven living streams, more than half of which can be called large ones." Between the Jabbok and the Wady Nimrin there are no streams and the region is barren, but below the Wady Nimrin several living streams were noted. Hot springs of considerable size have been found in as many as ten different localities in the Jordan Valley. The temperature of those at *El-Hama*, near the Yarmuk, is from 100 to 115 degrees.

*Bridges and Fords.*—There are the remains of several bridges crossing the river, which date back to Roman times. One of these, a few hundred yards above Damieh (the "Adam" of Josh. 3 : 16), marks the crossing-place of the great road from central Palestine to the East. Dr. Merrill says there is reason to believe that this bridge existed in Christ's time, and it is on the road by which the Saviour went from Galilee to Jerusalem. Below *Lake Huleh* is a bridge called "Bridge of Jacob's Daughter," probably built in the fifteenth century.

There are four principal fords over the river: the lower one, opposite Jericho, near the famous bathing-place of the pilgrims; another, eastward of *Sakut*; and two others, nearer the Sea of Galilee. At low water there are many other points at which the river might be easily forded, and the British Survey discovered evidences of various fords. During the floods the Arabs are frequently obliged to swim their horses across the river.

*Climate and Vegetation.*—The great depression of the Jordan Valley gives to it a semi-tropical character. "In its natural products it stands unique, a tropical oasis sunk in the temperate zone." Under the intense heat vegetation advances with wonderful rapidity,





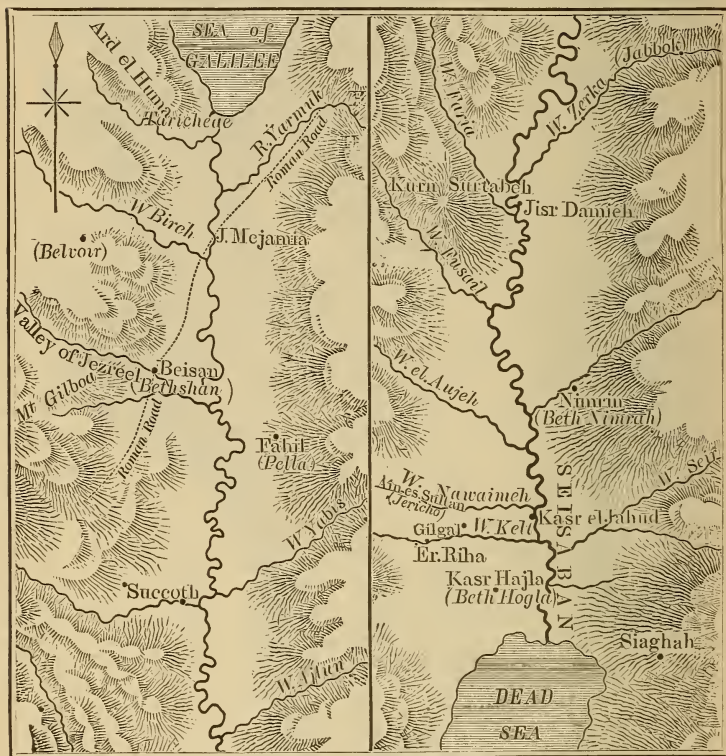
Source of the Jordan. (After plans by Major Wilson, R. E.)

The figures denote the heights in feet above the sea-level.

but is as quickly scorched wherever the water-supply is not abundant. In the marshes of *Huleh* are acres of papyrus, the reeds sometimes reaching 16 feet in height. This reed is now wholly extinct in Egypt, according to Tristram (*Natural History*, p. 11), and to find it again one must travel either to India or to Abye-

sinia. Farther south along the river's course are the jujube (a tropical tree), date-palm, oleander, tamarisk, "zukum," or false balm of Gilead, osher, henna, etc. Even in the depth of winter the thermometer ranges from 60 to 80 degrees.

*Scripture History.*—The first mention



Course of the Jordan from Sea of Galilee to Dead Sea.

(After plans by Major Wilson, R. E.)

of the Jordan is in "Gen. 13 : 10, where Lot beheld the plain of the Jordan as the garden of the Lord;" Jacob crossed and recrossed it, Gen. 32 : 10; the Israelites passed over it in entering the Promised Land, Josh. 3, 4; Ps. 114 : 3. The phenomenon of the river overflowing its banks at the time of harvest is

still witnessed. The snows from Lebanon melt in the spring-time and swell the current of the Jordan at the time of the harvest, which, in the hot climate of the Jordan Valley, comes in April. Prof. Porter of Belfast, at a visit in the middle of April, found it impossible to cross the river at the usual ford near

Jericho, and was compelled to go a day's journey up the banks to Damieh. Among those who crossed over the Jordan were Gideon, "faint yet pursuing" after Zebah and Zalmunna, **Jud. 8:4, 5**; the Ammonites, invading Judah, **Jud. 10:9**; Abner, in flight, **2 Sam. 2:29**; David, in flight, **2 Sam. 17:22**, and returning to his capital, **19:15-18** (mention is here made of a ferry-boat, probably only a raft, the only time in Scripture); David, to war with the Syrians; Absalom, in pursuit of his father, **2 Sam. 17:24**; Elijah and Elisha, parting the waters with the mantle, **2 Kgs. 2:6-14**. As two and a half tribes of Israel dwelt east of the river, the amount of crossing and re-crossing must have been considerable, and the best fords were well known. **Comp. Josh. 2:7**; **Jud. 3:28**; **7:24**; **12:5, 6**. The river was known to Job, **Job 40:23**, and Jeremiah speaks of "the swelling of Jordan." **Jer. 12:5**; **49:19**; **50:44**. Noteworthy miracles, in addition to those already mentioned, were the curing of Naaman, **2 Kgs. 5:14**, and the making the iron to swim. **6:6**.

The Jordan is mentioned about 180 times in the O. T. In the N. T. it is mentioned 15 times. The chief events noted in connection with it in the N. T. are John's baptism of the multitudes, **Matt. 3:6**, and especially his baptism of Jesus. **Mark 1:9**. In commemoration of this latter event it is the custom for Christian pilgrims in great numbers to bathe in the Jordan not far from Jericho at Easter.

The cities mentioned in Scripture in connection with the Jordan are few. The chief ones near it were Jericho and Gilgal, Succoth and Bethshan. Traces of several towns have been noted on the east side, in the valley between the Sea of Galilee and the Dead Sea.

The Jordan has been several times navigated in a boat in modern times—by Costigan, 1835; by Molyneaux, 1847; by Lieut. Lynch, 1848; by J. Macgregor (Rob Roy), 1869. "The sight of the Jordan," says Schaff, "is rather disappointing. It bears no comparison in majesty and beauty to the great rivers of Europe and America. Naaman thought the clear rivers of his native Damascus far superior, yet the Abana and Pharpar could not wash away his

leprosy. Its chief importance is historic. In this respect the Jordan surpasses the Hudson and the Mississippi, the Rhine and the Danube, and even the Nile. It marks the termination of the wanderings of the children of Israel from the banks of the Nile, and the beginning of their history as an independent nation in their own home. It blends the memories of the old and new Covenants as the culmination of John's testimony and the inauguration of Christ's kingdom."—*Through Bible Lands*, p. 299. "Surely," says Macgregor, "the Jordan is by far the most wonderful stream on the face of the earth, and the memories of its history will not be forgotten in heaven."—*Rob Roy on the Jordan*, p. 406. It is a sacred stream alike to Jew, Ishmaelite, Christian, and Mohammedan, and in this surpasses in interest any other river in the world.

**JO'RIM** (*Jehovah exalts?*), one in the ancestry of Christ. **Luke 3:29**.

**JOR'KOAM** (*paleness of the people*), probably the name of a person; but if a place, it is a town in the territory of Judah. **1 Chr. 2:44**.

**JOS'ABAD** (*whom Jehovah gives*), a Benjamite who joined David at Ziklag. **1 Chr. 12:4**.

**JOS'APHAT**, Greek form of Jehoshaphat (see **JEHOSHAPHAT**, 3) in **Matt. 1:8**.

**JO'SE**, in **Luke 3:29**, for **JOSES**, which see.

**JOS'EDECH** (*whom Jehovah makes just*). **Hag. 1:1**. See **JEHOZADAK**, **JOZADAK**.

**JO'SEPH** (*he will add*). 1. The first son of Jacob and Rachel, born in Padan-aram after his mother had been long barren, but "God hearkened to her." **Gen. 30:24**. The name she gave him indicated her confidence that God would give her another son—a confidence justified by the birth of Benjamin. **35:17**. The two sons of Rachel, Jacob's favorite wife, were the patriarch's delight. In the case of Joseph this fondness led to evil consequences, because it excited the envy of his brothers. The story of Joseph's life is told with so much simplicity and graphic power that he is numbered among our acquaintances. We enter with the liveliest sympathy into all his troubles. He is ever the innocent



victim of spite and cruelty, and from the time he comes before us in his long coat with sleeves—not “coat of many colors”—down to the day the mourning of Egypt bursts forth over his corpse, his life has for us the interest of a romance heightened by the knowledge that it is truth. Instead of repeating the twice-told tale—every one knows it, and the inspired record cannot be improved—we present a condensed translation of the article on “Joseph” by Prof. Ebers, the Egyptologist, in Riehm’s *Handwörterbuch des biblischen Alterthums*, (1878), which interprets the Egyptian setting and shows its complete harmony with modern researches.

It is worthy of note that the money paid for Joseph by the Midianites corresponds exactly to the extreme price set by Moses upon a slave of his age. Comp. Gen. 37:28 with Lev. 27:5. The captains of the guard, of whom Potiphar was one, were commanders of regiments of 2000 men, and so long as they were in office as the king’s body-guard the commander was the chief inspector of the state-prisoners, and chief executioner of corporal and capital punishment. Potiphar was a “eunuch.” The word, however, may express nothing more than an officer.

The Egyptian monuments make us acquainted with the daily life of an “overseer,” which Joseph led in Potiphar’s household. Everything was conducted with the most scrupulous regularity—at least, in the *pictures*—and the position was one of great responsibility. The story of Joseph’s trial of virtue is strikingly illustrated by an Egyptian tale of similar contents written for a son of Rameses II. (See Brugsch, *Geschichte Aegyptens*, p. 249). The belief in dreams, in revelations of the divine will, the office of chief baker and chief butler, the custom of granting pardons and other favors upon Pharaoh’s birthday,—all are confirmed by the monuments. The magicians and wise men consulted by Pharaoh after his two dreams—which are thoroughly Egyptian: seven was a sacred number—belonged to the priest caste. That Joseph, before appearing in the presence of Pharaoh, must shave himself, face and head, and change his raiment, brings out the Egyptian passion for cleanliness.

The exaltation of Joseph receives explanation from the fact that the priests shared in the government, particularly in the allotment of the taxes, and for the latter purpose inspected the material condition of the country. Joseph’s rank was described by two terms, “father” and “lord of all Egypt.” “Father” was the usual term. Every feature of the following scenes in the narrative, all the circumstances of the investiture, are true to the life. The new name, or rather title, which he received—Zaphnath paaneah—is interpreted “creator” or “preserver of life.” The name of his wife is the genuinely Egyptian, and very common, feminine name of Sant or Snat. It is impossible to say how far Joseph became an Egyptian. He conformed to many of their customs, but ever retained his belief in Israel’s God. His position during the famine resembles that of a certain Baba, who in his epitaph tells us: “I gathered grain, a friend of the god of harvest. I was watchful at the seed-time. And during a famine which lasted *through many years*, I distributed the grain through the town to every hunger-stricken one.” Brugsch, indeed (*Gesch. Aegyptens*, p. 246), believed the famine referred to here is that of Genesis.

The charge Joseph brings against his brethren was one often made, doubtless, at a time when there was constant dread of the irruption of the wandering tribes to the eastward of Egypt. That the Egyptians would not eat with the Hebrews and that the latter were regarded with aversion are traits in keeping with the monumental records. But these show us that shepherds formed a separate caste and were not shunned, except the swineherds, who could not enter a temple. But the nomadic shepherds, as the Israelites, were ever looked upon with fear and disgust. Joseph’s claim to the gift of divination was just what one would expect. The bubbles and movements of the water of a cup into which one had thrown a coin or a ring, or any other object, were watched, and by certain rules the future read therefrom. The arrangements which Joseph made during the years of plenty and of famine, by which eventually the entire nation became the purchase of Pharaoh, and the land, with the exception of that of

the priests, passed to the crown, have been much criticised. But they were not unparalleled in Egypt. Considering the fertility of the land, the fifth part taken up during the plentiful years was not at all excessive, Gen. 41:34, 47-49; when the famine came it was natural and proper to sell so long as there was any money left to buy therewith. And that it was the case in Egypt that the king and the priests owned all the land is asserted by the monuments and ancient historians. These latter also speak of the priests being free from tax. We see, then, in Gen. 47:22, 26, the statement of a fact and the explanation of a subsequent phenomenon.

The question, Who was the Pharaoh of Joseph? does not admit of a decisive answer. The name "Pharaoh," being a generic title of the sovereigns, does not help us any. The most satisfactory answer is that he belonged to an altogether different dynasty from that of the persecuting Pharaoh of Exodus. This throws the time back to some dynasty of the Shepherd-kings. Of these tradition singles out Apophis, one of the last of them. Manasseh and Ephraim, sons of Joseph by his marriage with Asenath, became the founders of the powerful tribes that bear their name, and Jacob's blessing was fulfilled.

Joseph died at the age of 110, but his bones, by express command, were carried with the host, and not buried until the Israelites had conquered Canaan, Gen. 50:25, when they were deposited in Shechem. Josh. 24:32. His tomb is shown within a stone's throw of Jacob's Well. But the Mohammedans claim that the body of Joseph is in the Machpelah, in Hebron, having been transported thither from Shechem.

2. The father of Igal, who was the spy from Issachar. Num. 13:7.

3. One who had married a foreign wife. Ezr. 10:42.

4. A priest. Neh. 12:14.

5, 6, 7. Three persons in the ancestry of Christ. Luke 3:24, 26, 30.

8. The husband of Mary, the mother of Christ, was by occupation a carpenter, Matt. 13:55, at which trade our Lord himself labored until he entered upon his public ministry. Mark 6:3.

Joseph is called a "just man," "a man of uprightness," Matt. 1:19. He

was informed by an angel that Mary was to be the mother of the promised Messiah, and accompanied her to Bethlehem to be registered in the tax-books, according to the command of the emperor, when Christ was born. When the babe was 40 days old, Joseph and his wife went with him to Jerusalem, in observance of the Law of Moses; and when about returning again to Bethlehem, he was divinely admonished to go into Egypt, for Herod, the king, was resolved to destroy the infant Redeemer if he could get him into his power. After the death of Herod they set out again for Judæa, but, apprehensive that the king's successor, Archelaus, might be equally cruel, they went into Galilee, and took up their abode at Nazareth, their old home. When Jesus was 12 years of age, Joseph and Mary took him with them on their journey to Jerusalem to celebrate the feast of the Passover. After that we find nothing more of Joseph in the sacred history. It is generally supposed he died before Christ began his public ministry, as he is not mentioned with Mary, and as Christ commended her to the care of one of the disciples. John 19:25-27.

9. Joseph of Arimathea, Matt. 27:57, 59, a wealthy citizen, probably residing in the vicinity of Jerusalem, a member of the Sanhedrin, and a man of eminent wisdom and piety. Mark 15:43; Luke 23:51. He was a disciple of Christ, though he did not appear openly as such. John 19:38.

It is said that the Jews, as a mark of ignominy, did not allow the bodies of those executed as malefactors to be deposited in the tombs of their fathers except the flesh had been previously consumed. It may have been to prevent this use of the body of Christ that Joseph so early asked leave to remove it and place it in his own tomb.

10. A disciple called Barsabas, one of the candidates for Judas's place in the college of the apostles. Acts 1:23.

**JO'SES** (*whom Jehovah helps*). 1. One of our Lord's brethren. Matt. 13:55; 27:56; Mark 6:3; 15:40, 47. See JAMES, 2.

2. Acts 4:36. See BARNABAS.

**JO'SHAH** (*whom Jehovah lets dwell*), a chief of Simeon. 1 Chr. 4:34.

**JOSH'APHAT** (*whom Jehovah*  
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*judges*), one of David's warriors. 1 Chr. 11 : 43.

**JOSHAVIAH** (*whom Jehovah makes to dwell*), one of David's warriors. 1 Chr. 11 : 46.

**JOSHEK'ASHAH** (*seat in hardness*), the head of the sixteenth course of musicians. 1 Chr. 25 : 4, 24.

**JOS'HEB-BAS'SEBET** (*he who sits in the seat*), in the margin of 2 Sam. 23 : 8. See JASHEBEAM.

**JOSH'UA** (*whose help is Jehovah*). 1. The successor of Moses, and was the son of Nun of the tribe of Ephraim, and was born in Egypt. He is called the "minister" of Moses, Ex. 24 : 13, from the fact that he assisted him in the exercise of his office. The original name was "Oshea," Num. 13 : 8, but was changed to "Jehoshua," Num. 13 : 16, and he is also called "Hoshea." Deut. 32 : 44. "Joshua" is a contraction of "Jehoshua," and "Jeshua," or "Jesus," is the Greek mode of writing "Joshua," as in Acts 7 : 45 and Heb. 4 : 8, in which passages the Hebrew word "Joshua" ought to have been retained.

Joshua is introduced to us at the time the Israelites were about to contend with the Amalekites at Rephidim. He was appointed by Moses to command the forces of Israel on that occasion. Ex. 17 : 9. He was then about 44 years of age, though considered a young man. Ex. 33 : 11. Afterward he was the spy from his tribe, and he and Caleb were the only ones who told the truth. Num. 14 : 6-9.

In prospect of the death of Moses, Joshua was set apart to succeed him as the leader and deliverer of God's chosen people. Num. 27 : 16-18; Deut. 31 : 7-14; 34 : 9. At the age of 84 he passed over the Jordan at the head of the hosts of Israel, and entered the land of promise. For six years he carried on a successful war against the Canaanites, and after conquering them he divided the land among the Israelites. We see in this long struggle the union of divine help and human exertion. If, on the one hand, Jericho falls without a blow, on the other, Ai is only taken after one repulse and by a stratagem. Josh. 8. Again, there is no protection against mistakes. The Gibeonites, by trickery, succeed in saving their lives, albeit they become slaves. The conduct of Joshua

in keeping his oath is very noble, but it was a salutary lesson upon the folly of human wisdom unaided by divine light. Josh. 9. At the termination of the war 6 nations, with 31 kings, had been prostrated. There remained, however, "very much land to be possessed." The "Promised Land," in its complete extent, was not then, and never was, conquered.

After a period of rest, Joshua, feeling the approach of death, gathered the people together on two occasions, and delivered the solemn and touching addresses recorded in chs. 23, 24. In so doing he imitated the example of his great predecessor, Moses. The influence of Joshua upon his generation is brought out by the statement: "Israel served the Lord all the days of Joshua, and all the days of the elders that over-lived Joshua, and which had known all the works of the Lord that he had done for Israel." Josh. 24 : 31.



Traditional Tomb of Joshua, near Timnath. (From Photograph Pal. Fund.)

Joshua was a worthy successor of Moses. His presence was ever the harbinger of the divine favor. Piety was his characteristic, and earth and heaven repeat with fervor the famous vow of obedience to God: "As for me and my house, we will serve the Lord." Ch. 24 : 15. But at last to him, as to us all, came the end, and he died, being 110 years old, "and they buried him in the border of his inheritance in Timnath-serah, which is in Mount Ephraim." Ch. 24 : 30.



2. The dweller in Beth-shemesh in whose field stopped the two milch-kine which were drawing the cart containing the ark on its way back from the Philistines. 1 Sam. 6:14.

3. A governor of Jerusalem, previous to Josiah's day, who gave his name to one of the gates. 2 Kgs. 23:8.

4. A high priest after the Captivity. Hag. 1:1, etc. Ezra and Nehemiah call him Jeshua. See JESHUA, 3.

**JOSHUA, THE BOOK OF.** It may be divided into three parts: I. The conquest of the land, chs. 1-12; II. The partition of the land, chs. 13-22; III. The final addresses of Joshua, his death and burial. Chs. 23, 24. It embraces a period variously estimated at from 17 to 30 years. As to the authorship of the book, the name "Joshua" in the title may imply no more than that he is the hero of it. Still, in connection with ch. 24:26, "And Joshua wrote these words in the book of the law of God," the title may be allowed to weigh something more, and we may attribute the book, if not to Joshua, at least to one of his elders who was well acquainted with him. This theory is not inconsistent with a subsequent revision.

The two difficulties in the book relate to the sun standing still, ch. 10:13; and to the wholesale slaughter of the Canaanites by the command of God. In regard to the first, the difficulty is manufactured out of—it does not exist in—the text. The passage is a poetical quotation from the book of Jasher, which was probably a collection of sacred songs. This will be evident from a revision of the A. V.

Sun, stand thou still upon Gibeon,  
And thou, moon, upon the valley of Ajalon!  
And the sun stood still, and the moon stayed  
her course,  
Until the people were avenged of their  
enemies.

And the sun tarried in the midst of the  
heavens,

And hastened not to go down for a whole day.  
The day was probably one of extraordinary  
brightness, as well as of extraordinary  
anxiety, hence it would appear  
to be prolonged.

The second difficulty is only one of the many chapters in the mysterious government of Providence, which permits the ravages of war, famine, and pestilence.

**JOSI'AH** (*whom Jehovah heals*). 1.

The son and successor of Amon, king of Judah, began to reign when he was only 8 years of age, and reigned 31 years, B. C. 641-610. 2 Kgs. 22:1, 2; 2 Chr. 34:1, 2. He was remarkable for his integrity and piety. He gradually abolished the idolatrous customs of his predecessors, 2 Chr. 34:3, and in the eighteenth year of his reign began a thorough repair of the temple. In the progress of this work Hilkiah the high priest found a "book of the law of the Lord given by Moses." 2 Chr. 34:14. What book it was is uncertain; probably it was Deuteronomy. Josiah seems to have been ignorant of its existence; but when it was read to him by one of his officers he was overwhelmed with grief to find how far they and their fathers had departed from the right way. He, however, humbled himself before God, and sent to inquire of the Lord through Huldah the prophetess. In Jehovah's name she assured him that evil was determined of the Lord, but that he should not see it. 2 Chr. 34:23-28. He then assembled the people and published the Law in their hearing, and they all united with the king in a solemn vow of obedience. After this he utterly destroyed every vestige of idolatry, both images and temples, and then, by divine command, caused the feast of the Passover to be celebrated with such solemnity as had not been known since the days of Samuel. 2 Chr. 35:3-18.

When Pharaoh-Necho went up from Egypt to Carchemish, Josiah, probably as the ally or vassal of the king of Assyria, opposed him, and, mistrusting Necho's message from God, gave the Egyptian battle at Megiddo, but was mortally wounded, and was brought to Jerusalem, where he died, and was buried in one of the sepulchres of his fathers. No king, perhaps, was ever more deservedly beloved, and certainly we know of none who was more sincerely and tenderly bewailed by his people. Indeed, his death was the end of prosperity to the kingdom of Judah. Jeremiah the prophet was greatly affected by it, and composed an elegy on the occasion, 2 Chr. 35:25, and all those accustomed to celebrate in song the worth and achievements of men of great eminence, both men and women, mourned for Josiah for ages after his death. Indeed, the mourning was such as to be-

come proverbial. Zech. 12: 11. He was only 39 years of age when he died.

2. The man in whose house the symbolical crowning of Jeshua took place. Zech. 6: 10.

**JOSIAS**, Greek form of Josiah in Matt. 1: 10, 11.

**JOSIBI'AH** (*whom Jehovah lets dwell*), a Simeonite chief. 1 Chr. 4: 35.

**JOSIPHIAH** (*whom may Jehovah increase!*), the father of Shelomith, who returned with Ezra. Ezr. 8: 10.

**JOT**, Matt. 5: 18, or **YOD** (in Greek *Iota*). This is the name of the Hebrew letter *y*, which letter is the least of all the letters of the alphabet, being shaped not unlike our comma (,), and proverbially used by the Hebrews to signify the least thing imaginable; and hence the text expresses the idea that not the least requirement of the commandments of God shall in any wise be dispensed with; they shall all stand to the very letter.

**JOT'BAH** (*goodness, pleasantness*), a place where Haruz resided, 2 Kgs. 21: 19, perhaps the same as Jotbath.

**JOT'BATH**, or **JOT'BATHAH** (*goodness, pleasantness*), a station of the Hebrews in the desert, Num. 33: 33, and on the west side of the Arabah, "a land of rivers of waters." Deut. 10: 7.

**JO'THAM** (*Jehovah is upright*). 1. The youngest son of Jerubbaal, or Gideon, the only one who escaped from the massacre at Ophrah, Jud. 9: 5; and this he did by concealing himself. See ABIMELECH.

2. The son and successor of Uzziah, or Azariah, king of Judah. 2 Kgs. 15: 32. He actually reigned 23 years, being associated with his father for 7 years before his death. His sole administration of the government was only for 16 years, B. C. 758-741. Comp. 2 Kgs. 15: 30, 32, 33. His example was holy; his reign was peaceful and prosperous, and of course beneficial to the kingdom. 2 Chr. 27: 2-6.

3. One of Judah's descendants. 1 Chr. 2: 47.

**JOURNEY**. The Orientals travel in the morning early or in the evening, often into the night, resting during the heat of the day. A day's journey was from 10 to 20 miles, Deut. 1: 2; a sabbath day's journey was 2000 paces, or three-quarters of a mile. But it is at least probable that the phrase in the

Bible, "a day's journey," does not mean any definite length, but simply as far as was travelled on that particular day.

**JOURNEYINGS OF ISRAEL**. Num. 9: 17-23. See EXODUS, SINAI, and WILDERNESS OF THE WANDERINGS.

**JOY** is an agreeable affection of the soul, 1 Sam. 18: 6, arising from the possession or prospect of good. Ezr. 6: 16; Esth. 8: 16. It is reckoned among "the fruit of the Spirit," Gal. 5: 22, and is chiefly used by the sacred writers, especially of the N. T., to signify a religious emotion. That which springs from a sense of pardoned sin and a union of the soul to Christ is pure, Luke 15: 9, 10; certain, John 15: 22; unspeakable, 1 Pet. 1: 8; and eternal. Isa. 61: 7. "Believers are commanded to rejoice, Phil. 3: 1; 4: 4, but there is also a worldly, foolish, or hypocritical joy. Job 20: 5; Prov. 15: 21. That which has no better source than in vanity or sin will in the end be turned to bitterness."—*Ayre*.

**JOZ'ABAD** (*whom Jehovah bestows*). 1, 2. Two Manassite chiefs who came to David before the battle of Gilboa. 1 Chr. 12: 20.

3. A Levite who was prominent in Hezekiah's reforms. 2 Chr. 31: 13.

4. A Levite chief during Josiah's reign who took part in the great Passover. 2 Chr. 35: 9.

5. A Levite under Ezra who weighed the gold and silver vessels in the temple. Ezr. 8: 33.

6. A priest who had a foreign wife. Ezr. 10: 22.

7. A Levite chief who had a foreign wife, and one who probably helped Ezra explain the Law. Neh. 8: 7; 11: 16.

**JOZ'ACHAR** (*whom Jehovah remembers*), one of the murderers of Joash, king of Judah. 2 Kgs. 12: 21. He is called Zabad in 2 Chr. 24: 26.

**JOZ'ADAK** (*whom Jehovah makes just*), a contraction of Jehozadak; used in Ezr. 3: 2, 8; 5: 2; 10: 18; Neh. 12: 26.

**JU'BAL** (*music*), a son of Lamech, and the inventor of the harp and organ. Gen. 4: 21.

**JU'BILEE, YEAR OF**, came at the close of seven weeks of years, or every fiftieth year, so that two sabbatical years came together. It commenced on the great day of atonement, and was ushered in by the blast of the jubilee

curved trumpets. The remarkable feature of this festival was that it restored individuals, families, and communities, as far as possible, to the same situation they occupied at the beginning of the fifty years. All servants of Hebrew origin were set free, even those whose ears had been bored in evidence of their free service; all pledges were given up, and the inheritances which had been alienated, no matter how often nor for what cause, came back to the hands of the owners. The only exception was in the cases of houses built in walled towns. Lev. 25:29-31. The law in regard to this festival is given in Lev. 25:8-17, 23-55; 27:16-25; Num. 36:4. "The jubilee is the crown of the sabbatical system. The weekly and monthly sabbaths secured rest for *each spiritually*; the sabbatical year secured rest for the *land*; the jubilee secured rest and restoration for the *body politic*, to recover the general equality which Joshua's original settlement contemplated. Hence no religious observances were prescribed; simply the trumpets sounded the glad note of restoration. The leisure of the jubilee year was perhaps devoted to school and instruction of the people, the reading of the Law, and such services."—FAUSSER: *The Englishman's Bible Cyclopaedia*.

It has been disputed whether there ever was a year of jubilee observed. No direct mention is made of any, but there are evident allusions to it in Isa. 61:1, 2; Eze. 7:12, 13; 46:16-18.

**JU'CAL** (*potent*). Jer. 38:1. See JEHUCAL.

**JU'DA**. 1. One of the brethren of our Lord, Mark 6:3; probably identical with JAMES. 2. He is called Judas in Matt. 13:55.

2, 3. Two of our Lord's ancestry. Luke 3:26, 30.

4. The patriarch Judah. Luke 3:33.

5. The designation of the tribe. Heb. 7:14; Rev. 5:5; 7:5.

**JUDÆ'A**, or **JUDE'A**, **PROVINCE OF**, a name applied to that part of Canaan occupied by those who returned after the Assyrian and Babylonian captivities. The word first occurs Dan. 5:13 (A. V. "Jewry"), and the first mention of the "province of Judæa" is in Ezr. 5:8; it is alluded to in Neh. 11:3 (A. V. "Judah"); in the Apocrypha the word "province" is

dropped, and throughout it and in the N. T. the expressions are the "land of Judæa" and "Judæa." In a wider and more improper sense "Judæa" was sometimes applied to the whole country of the Canaanites, its ancient inhabitants, and even in the Gospels we read of the coasts of Judæa "beyond Jordan." Matt. 19:1; Mark 10:1. Judæa was strictly the third district, west of the Jordan, and south of Samaria. It was made a portion of the Roman province of Syria after Archelaus was deposed, A. D. 6, and was governed by a procurator, who was subject to the governor of Syria. See CANAAN, PALESTINE, and JUDAH.

**JUDÆ'A, THE HILL-COUNTRY OF**, the central ridge of mountains stretching from north to south, and forming as it were the backbone of the land of Palestine. Luke 1:65.

**JUDÆ'A, WILDERNESS OF**, a wild and desolate region extending from the hill-country near Jerusalem south-east to the Dead Sea, and averaging about 15 miles in breadth. Matt. 3:1. It is a limestone country, rough and barren, with only patches of grass. It seems never to have had many inhabitants, and no cities. The traditional scene of the temptation of Christ is in this district, on a high mountain behind Jericho, frightfully desolate, and now infested with beasts and reptiles. See Matt. 4:1; Mark 1:13.

**JU'DAH** (*praise*). 1. The fourth son of Jacob and Leah, was born in Mesopotamia. Gen. 29:35. The name was given as an expression of the mother's gratitude. We know more of him than of the other patriarchs except Joseph, whose life he saved, advising the sale. Gen. 37:26-28. His marriage, an incident in his son's life, and his *liaison* with Tamar are recorded in ch. 38. Judah became the surety for the safety of Benjamin on the second journey to Egypt. Ch. 43:3-10. His conduct is worthy of all praise, and his plea for Benjamin's liberty is one of the most touching speeches in the Bible. Ch. 44:14-34. He went down into Egypt with three sons. Ch. 46:12. The tribe of Judah was always large and prominent, vying with Ephraim for the supremacy.

The prophetic blessing which his father pronounced on Judah, Gen. 49:8-



12, is very remarkable. It describes the warlike character and gradually increasing strength of the tribe, comp. Num. 2: 3; Josh. 14: 11; 15: 1; Jud. 1: 1, 2: 1 Chr. 14: 17; Ps. 18: 40; Isa. 29: 1 (where its capital is called Ariel, "lion of God"), Rev. 5: 5; the duration of its power—viz. until the coming of Christ, when Judæa became a province of Rome, comp. Luke 2: 1-7; John 18: 31; Acts 5: 37; and the destruction of their city, A. D. 70, when the Christian dispensation had become established, comp. Matt. 24: 14; Acts 2: 8; Rom. 10: 13, in the glory and triumph of the Messiah.

His descendants took the southern section of Canaan, from the Jordan to the Mediterranean Sea, and northwardly to the territory of Benjamin and Dan. Josh. 15: 1-63.

In the catalogue of the cities of this tribe we have the "utmost cities," or those nearest Edom, on the south; cities "in the valley"—that is, on the lowlands, near the coast; cities "in the mountains"—that is, up in the interior; and cities "in the wilderness," or along the shores of the Dead Sea. Josh. 15: 21, 33, 48, 61.

Of the cities of Judah, several continued in the possession of the natives (as Ashdod, Gaza, Askalon, and Ekron), or, if conquered, were afterward recovered.

2. Father of two Levites who were overseers of the temple-work. Ezz. 3: 9.

3. A Levite who had a foreign wife. Ezz. 10: 23; Neh. 12: 8, 36.

4. A Benjamite. Neh. 11: 9.

**JUDAH, LAND OF.** See CANAAN.

### **JUDAH, THE KINGDOM OF.**

*Extent.*—The kingdom of Judah embraced not only the territory of the tribe of Judah (see above), but also included the larger part of Benjamin on the north-east, Dan on the north-west, and Simeon on the south. The area thus under the dominion of Judah is estimated at 3435 square miles. Besides this, Edom, subdued by David, continued faithful to Judah for a time, and the Red Sea ports furnished an outlet for commerce.

The kingdom had at the start the great advantages of having the former capital of the whole country, and in it the temple, the religious centre, the

whole body of the priests who conducted the worship; then, too, the *éclat* of the Davidic family. It was, too, much less exposed to attack, its population was hardy and united. But these advantages did not remain of force. Samaria, the capital of the northern kingdom, proved equally attractive; indeed, very likely under the later kings it was a more magnificent city. The temple was rivalled by the shrines for the golden calves and for Baal and Astarte; the priesthood of these false faiths usurped the position of that of the true, and the glare of temporary worldly prosperity blinded the people to the consequences of their sin, while Judah fell under idolatry at times.

The family of David furnished all the 19 kings of Judah, but the eldest son did not always succeed. Judah outlasted Israel 135 years. The reasons for this are partly given above, but the Bible assigns as the cause the long-suffering of God and his unwillingness to remove the house of David. But although at last Judah had fallen, yet in the mercy of God there was a continuance; the independent national life was no more, but still a national life remained. The Lord turned the captivity of Zion. He heard the sighing of his prisoners, and so from under the yoke they returned, and from a weak handful again developed into a nation, although they never were what they had been. For the history of these Jews, see Jews.

*History.*—After the division of the kingdom, B. C. 975, Judah maintained its separate existence for 389 years, until B. C. 586. During this period there were 19 rulers, all of the lineage of David, excepting Athaliah. During the first three reigns Israel and Judah were in an attitude of hostility. Israel under Jeroboam was signally defeated. 2 Chr. 13. Later, an alliance was formed by the marriage of Jehoshaphat's son with Ahab's daughter, Athaliah, 1 Kgs. 22: 2 Chr. 18, who usurped the crown. The two kingdoms combined against Syria. The two great foes of Judah were Egypt on the south and Assyria on the east. From Egypt came Shishak, who humbled Judah, 2 Chr. 12: 2-12; Zerah, whose million of men were routed by King Asa, 2 Chr. 14: 9-12; and Josiah was slain at Megiddo. 2 Chr. 35: 23.

The children of Ammon, Moab, and Mount Seir also invaded Judah during Jehoshaphat's reign, but they only destroyed one another. 2 Chr. 20: 22-25.

The armies of Assyria met with varied fortune. Tilgath-pilneser distressed Judah during the reign of Abaz, 2 Chr. 28: 20; Sennacherib's host of 185,000 men was destroyed by the angel of the Lord in Hezekiah's reign, 2 Chr. 32: 21; 2 Kgs. 19: 35; Manasseh was carried away captive into Babylon, 2 Chr. 33: 11; Jehoiachin was also made captive; Zedekiah rebelled against Nebuchadnezzar, and was defeated, his sons slain before his eyes, and he made captive; Jerusalem was taken in B. C. 586, and the history of the kingdom of Judah was ended. For later events see JERUSALEM, PALESTINE.

### JUDAH, TERRITORY OF.

*Situation and Extent.*—The district assigned to the tribe of Judah in the Promised Land, with its cities, is described in Josh. 15. It extended across the whole of Western Palestine, from the Dead Sea on the east to the Mediterranean on the west. The northern boundary extended from Beth-hogla (the present 'Ain Hajleh, a little to the south-east of Jericho), entered the hills near the present road from Jericho, ran westward to Enshemesh (below Bethany), thence over the Mount of Olives to Enrogel, and along the ravine of Hinnom (just south of Jerusalem), thence by the water of Nephtoa, Kirjath-jearim, Beth-shemesh, Timnah, and Ekron to Jabneel, on the sea-coast, some 4 miles below Joppa. See Josh. 15: 5-11. The *Nahr Rubin*, "River of Reuben," a winding, reedy river, the only real stream south of Jaffa, seems to have constituted the natural boundary.

The southern boundary-line is more difficult to trace, since some of the places mentioned in Josh. 15: 2-4 cannot be identified with certainty. It left the Dead Sea at its southern end, and extended westward to the river of Egypt, *Wady el Arish*. The average extent of this district was 50 miles from east to west and 45 miles from north to south, and its area about half that of the State of Connecticut. A portion of this territory was subsequently cut off for Simeon, which thus became the frontier tribe of the south. Josh. 19: 1-9. A

portion of the north-western part was also given to Dan. Comp. vs. 40-48.

*Physical Features.*—The territory of Judah comprised four regions quite distinct in physical features: (1) The south country, or Negeb, where the fertile land shaded off into the wilderness. (2) The valley, plain, or Shefelah, lying between the Mediterranean and the central hill-country. Josh. 15: 33-47. This was an exceedingly fertile country, occupied by the Philistines, who constantly disputed possession. (3) The hill-country, occupying the central range of mountains. Josh. 15: 48-60. This region was favorable for the olive and vine. (4) The wilderness, sloping from the central hills to the Dead Sea, at which it terminates in precipitous cliffs. Josh. 15: 61, 62. This barren tract has evidently been uncultivated and uninhabited from the remotest times, for here alone, of all Palestine, are found no traces of the ruins of former cities. An exception must be made of the fringe of the Dead Sea, where were six cities. Josh. 15: 21-62. For a more detailed account of its physical geography, see PALESTINE.

*Cities and Towns.*—A list of the cities belonging to the territory allotted to Judah is given in Josh. 15: 21-62. There are grouped in several divisions. There were 29 in the southern district. v. 32. Mr. Wilton, in his book, *The Negeb*, gives a list of 29. The nearly 40 names in the received version are diminished by noting that some of the names standing for separate towns are really compound words. The towns of most note in Judah were Hebron, Bethlehem, Kirjath-jearim, Lachish, and Libnah. Thirteen of the cities of Judah, Benjamin, and Simeon were allotted to the priests. Josh. 21: 9-19. The Levites also had cities in other tribes.

*History.*—Under Joshua a part of the plain and some of the hill-towns were taken, Josh. 10: 28-35, 38-40; 11: 21, 23. After his death Judah and Simeon captured some of the Philistine cities and sacked Jerusalem. Jud. 1: 1-20. During the time of the Judges little is heard of Judah. Only one judge, Othniel, is certainly known to have belonged to that tribe. Jud. 3: 9-11. That its people were cowed by the Philistines appears from their conduct concerning Samson. Jud. 15: 9-13. Judah furnished a small

contingent for the army of King Saul the Benjamite. 1 Sam. 15:4. David was made king at Hebron, and for seven years and a half ruled over Judah from that city. 2 Sam. 2:11. After the splendid reigns of David and Solomon over the united tribes came the division and the separate kingdom of Judah, which is treated above.

**JU'DAH, TRIBE OF**, the largest of the tribes that came out of Egypt. Num. 1:27. Judah, by reason of its size, and conscious, too, of the prophecy of the dying Jacob, Gen. 49:8-12, assumed the position of leader. It was manifestly under the divine favor. When Moses gave his blessing upon the tribes, he said of Judah, "Hear, Lord, the voice of Judah, and bring him unto his people: let his hand be sufficient for him; and be thou a help to him from his enemies," Deut. 33:7—a prayer that God would help Judah successfully to lead the tribes. The tribe sent as their spy the faithful Caleb, the son of Jephunneh. Num. 13:6. In the conquest Judah led, but the history only touches upon three points which particularly affected this tribe: (1) Achan was of Judah, Josh. 7:1, 16-18; (2) Caleb's conquest of Hebron, Josh. 14:6-15; and (3) Othniel's (the nephew and son-in-law of Caleb) conquest of Debir. Josh. 15:13-19. These are the only instances of the special reservation of any portion of the country to its conquerors. Judah received the first allotment on the partition of the territory. Josh. 15:1. Upon the death of Joshua, Judah undertook with Simeon the conquest of the interior. Jud. 1:1-3. Judah seems to have been unmolested during the greater part of the period of the Judges. This state of things may have lessened its interest in the troubles of other tribes; at all events, Judah did not take much, if any, part in the different wars, except on the first occasion, when Othniel, who was a Judite, delivered Israel from Chushan-rishathaim. Jud. 3:9. He was the only judge from this tribe, unless the Bethlehem from which Ibzan came be Bethlehem-Judah. It is noteworthy that although Judah did not assist Barak, Deborah does not rebuke them. In the destruction of the Benjamites, Judah was selected by God to head the other tribes. Jud. 20:18. In fact, Judah was independent, self-contained,

strong, and determined all through its history. It was a nation in itself. It absorbed some of the surrounding peoples, as the Kenites, Jud. 1:16; cf. 1 Sam. 15:6; 30:29, and the Jerahmeelites. 1 Sam. 27:10; 30:29. From the Kenites came Jael, Jud. 4:17, and the Rechabites. 1 Chr. 2:55. When the choice of the king fell upon a man of Benjamin, Judah may have been displeased; at all events, they preserved during Saul's reign a very independent position, but when Saul was dead they with others offered the crown to David, who was of their own flesh and blood. Under Solomon they were quiet, although heavily taxed, because they held the greater proportion of the state appointments. With the revolt of Jeroboam the history of Judah as a tribe ceases; their history as a kingdom begins, for which, see JUDAH, KINGDOM AND TERRITORY OF.

**JU'DAH, THE CITY OF**. 2 Chr. 25:28. Several manuscripts, and all the versions except the Chaldee, read "city of David," which was a name of Mount Zion at Jerusalem, where were the tombs of the kings.

**JU'DAH UPON JORDAN**, a town in Naphtali. Josh. 19:34. Why it was so called is not known. Some regard it as an error in the text, but the manuscripts do not prove this; others suppose there was a town, in one tribe, named after another tribe, and refer this to Havoth-jair, see Num. 32:41, near the Jordan. Dr. Thomson found a place near Bania marked by ruins and a tomb called by the Arabs *Seid Yehûda*, "My Lord Judah," which he believes is the site of ancient Judah upon Jordan, with its name perpetuated.

**JU'DAS** (*praise*). 1. The patriarch Judah. Matt. 1:2, 3.

2. The betrayer of Christ. Matt. 10:4; Mark 3:19; Luke 6:16. Nothing is known of his early history. His name has been variously interpreted, but best as from *Ish Kerioth*, "the man of Kerioth," a town of Judah. Josh. 15:25. He is called the son of Simon. John 6:71. His executive ability led to his choice as treasurer, but the office stimulated and increased his avarice. John 12:6; 13:29. This trait is shown very strikingly in his regret over Mary's "waste." It has been suggested that



the loss, as he regarded it, of the 30 denarii which the ointment cost may have made him the more willing to accept the 30 shekels (the price of a slave) which he received for the betrayal of Christ. Matt. 26:15. The best explanation of the awful crime is that of our Lord: he was under the influence of Satan. John 6:70, 71. Judas returned after making the infamous bargain, and mingled again with the disciples. He was present at the paschal supper, though probably not at the institution of the Lord's Supper. His familiarity with the habits of Jesus enabled him to guide the attendant mob directly to the garden of Gethsemane, and there, with the moisture of Jesus' lips still wet upon his own, to give the command, "Take him." Matt. 14:43-45. But when the deed was done there came on the reaction. He knew and confessed that he had betrayed "innocent blood." He could not endure the strain of a conscience on the rack. He flung the money to the priests and went and hanged himself, but was not suffered to present an unmangled corpse, for, the rope breaking, his body fell headlong and all his bowels gushed out. Comp. Matt. 27:5 with Acts 1:18. The 30 shekels were not put into the treasury, since they were "the price of blood;" accordingly, the priests bought a field with them. Matt. 27:7. This is the purchase attributed to Judas himself by Peter. Acts 1:18.

Aceldama, where he committed suicide, is shown on the southern slope of the valley of Hinnom. Some have attempted to extenuate his guilt by supposing that he wished to hasten the crisis and to force Christ to set up his kingdom. But our Lord, the most merciful of beings, calls him "the son of perdition," for whom it would have been good "if he had not been born." He is branded in history as the most ungrateful of traitors, although the wisdom of God overruled his treason for the crucifixion of Jesus, whose death is our salvation.

3. The one called Juda in Mark 6:3.

4. A brother of James, and one of the apostles; called also Thaddæus and Leb-bæus and Jude. Matt. 10:3; Mark 3:18; Luke 6:16; John 14:22; Acts 1:13; Matt. 13:55.

5. Judas of Galilee, a leader of an in-

surrection "in the days of taxing"—*i. e.* the census—A. D. 6, and who, according to Gamaliel, was very successful for a time, but was ultimately completely defeated. Acts 5:37. We find in Josephus an allusion to a man, who is there said to have been born in the city of Gamala in Gaulanitis, and to have been the founder of a new sect, which did not differ from that of the Pharisees save in a fanatical love of liberty and refusal to support the Roman state.

6. The one whose house in Straight Street, Damascus, sheltered Paul during his blindness. Acts 9:11, 17. This Judas may have kept an inn; it is unlikely that he was a disciple.

7. Judas, surnamed Barsabas, a "chief man among the brethren," a "prophet," who was chosen along with Paul and Barnabas and Silas to carry the decisions of the council of Jerusalem, A. D. 50, to Antioch. Acts 15:22-33.

**JUDE** was one of the apostles, and the brother of James the Less, Jude 1. He is called "Judas," Matt. 13:55; John 14:22; Acts 1:13, and elsewhere "Lebbæus," Matt. 10:3, and "Thaddæus." Mark 3:18.

**EPISTLE OF,** was written about A. D. 65. The author calls himself "a servant of Christ and a brother of James," who was a brother of Christ and was also called the Just and the bishop of Jerusalem. See **JAMES**. The epistle is intended to guard believers against prevalent errors, and to urge them to constancy in the faith once delivered to the saints. This is done by a vivid exhibition of the terrors of God's judgments upon the wicked, and by a recurrence to that great principle of our religion, dependence on Christ alone, to keep us from falling. In v. 9 we read: "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." This incident is not elsewhere recorded in Scripture, and is probably quoted from the Apocalypse of Moses. In v. 14 Jude quotes a prophecy of Enoch, the seventh from Adam.

There is a striking resemblance between 2 Peter and Jude. Both are warnings against errorists.

**JUDGES.** 1. This was the title of a class of magistrates among the Is-

raelites. They were appointed originally by Moses, at the suggestion of his father-in-law, to relieve him of a part of the duties of the chief magistracy. Ex. 18:13-26. The judicial authority was primarily administered by the elders and by the heads of families. After the kingdom was established the king became the supreme source of justice, "consulting, very probably, on occasion, the high priest as to the interpretation of the Law, the right of asking counsel of God through the priest being claimed as a royal prerogative."—*Ayre*. See Num. 27:21; 1 Sam. 14:18 (*ephod*, not ark); 22:10, 13, 15; 23:6. But under him there were local judges, many of whom were Levites. 1 Chr. 23:4. The great reform of Jehoshaphat included a sort of supreme court sitting in Jerusalem. 2 Chr. 19:5-11. In later times the Sanhedrin was this court. Numerous exhortations are given in the Bible concerning judicial fairness. Deut. 16:19; Prov. 24:23; Ps. 82.

2. Besides these, there were others called Judges, whose history is given in the book of that name, but they were a class of men raised up in special emergencies and invested with extraordinary civil and military powers, not unlike the archons of Athens and the dictators of Rome. See HEBREWS. They were given to the Israelites about the space of 450 years, until Samuel the prophet. Acts 13:20.

*List of Judges, and probable Term of Service.*

	Years.
Othniel, about B. C. 1400.....	40
Under Eglon.....	18
Ehud, etc.....	80
Under the Philistines.....	unk.
Shamgar.....	unk.
Under Jabin.....	20
Deborah and Barak.....	40
Under Midian.....	7
Gideon.....	40
Abimelech.....	3
Tola.....	23
Jair.....	18
Under the Ammonites.....	18
Jephthah.....	6
Ibzan.....	7
Elon.....	10
Abdon.....	8
Under the Philistines.....	40
Samson }.....	20
Eli }.....	40
Under the Philistines.....	20
Samuel, about.....	12
Saul, the first king, B. C. 1091.	

It is only proper to add that the chronology of the Bible is very uncertain until we get to David's reign, and that these 15 specified Judges may not all have been successive. The period of the Judges was a semi-barbarous age, where might was right, and every one did what seemed good in his sight. But it was also a period of divine interpositions and deliverances. It was the heroic age of Jewish history.

JUDGES, Book of, derives its title from the fact that it gives us the history of the Israelites under the administration of 15 Judges, viz. from 18 or 20 years after the death of Joshua to the time of Saul. The chronology is uncertain. This book has been well styled a commentary upon the text "Righteousness exalteth a nation; but sin is a reproach to any people." Prov. 14:34. It may be divided into two parts: I. Chs. 3-16, an account of God's successive deliverances; II. Chs. 17-21, an account, detached from the preceding and out of chronological order, of the invasion of Laish by the Danites, in connection with the story of Micah and his priest, Jonathan, chs. 17 and 18; and an account of the revenge of the insult to the Levite, chs. 19-21, the whole prefaced with an introduction, chs. 1-3. The book is quite evidently a compilation from existent and trustworthy materials. Its date is uncertain.

**JUDG'MENT, JUDG'MENTS.**

These are words of frequent occurrence in the sacred Scriptures, and the sense of them is generally determined by the connection. When God's judgments are spoken of, the term may denote either the secret decisions of the divine will, Ps. 10:5; 36:6, or the declarations of God's will revealed in the Scriptures, Ex. 21:1; Deut. 7:12; Neh. 9:13, or the inflictions of punishment on the wicked. Prov. 19:29; Eze. 25:11.

**JUDG'MENT-HALL,** a room or office in the palace of the Roman governor where causes were tried and justice administered, John 18:28. The Jews declined to enter it when they were prosecuting their murderous purpose against the Redeemer, lest they should be defiled by an approximation to the person of a heathen.

The JUDGMENT-SEAT, Matt. 27:19, was an elevated place in the hall of judg-

ment, from which sentence was pronounced.

**JUDGMENT, BREASTPLATE OF.** See **BREASTPLATE.**

**JUDGMENT OF URIM.** See **URIM.**

**JUDGMENT, DAY OF,** Matt. **10**: 15, that important day which is to terminate the present dispensation of grace, when time shall be no more and the eternal state of all men shall be unchangeably fixed. That such an event is necessary to vindicate the justice of God, Luke **16**: 25, and that such a day is appointed, is abundantly evident. Eccl. **11**: 9; Matt. **12**: 36; Acts **17**: 31; 2 Thess. **1**: 7-10; Heb. **9**: 27; 2 Pet. **2**: 9; **3**: 7; 1 John **4**: 17. That Jesus Christ will officiate as Judge is also evident. Matt. **25**: 31, 32; **26**: 64; John **5**: 22; Acts **17**: 31; Rom. **2**: 16; 2 Cor. **5**: 10. That the judgment will be universal appears from Eccl. **12**: 14; John **5**: 28, 29; Rom. **14**: 10, 11; 2 Cor. **5**: 10; Rev. **20**: 12, 13. That its decision will be final and irreversible, admitting the righteous to the joys of Christ's kingdom and dooming the wicked to outer darkness and eternal despair, appears from the foregoing Scriptures, and also from Matt. **25**: 14-46; 1 Cor. **15**: 52-57; 1 Thess. **4**: 14-17; Heb. **6**: 2.

**JU'DITH** (*Jewess*), a wife of Esau. Gen. **26**: 34.

**JU'DITH, THE APOCRYPHAL BOOK OF,** one of the earliest specimens of historical fiction, relates the brave action of Judith, a Jewish widow distinguished for her beauty, her virtue, and her patriotism. When Holofernes, a general of Nebuchadnezzar, was besieging Bethulia, a city of Judæa, and had already reduced the inhabitants to great straits, she determined to deliver her people. To this end she managed to get admission into the enemy's camp, to win the confidence of Holofernes, and at last to kill him with her own hand while he lay drunk. She then escaped to the city, and showing the head aroused their courage; and thus the discomfited enemy were put to flight.

The book of Judith is pure fiction. It was written in Hebrew during the days of the Maccabees, for the purpose of encouraging the people in their struggle. But its morality is sadly defective. The author is unknown.

**JU'LIA** (feminine of *Julius*), probably the wife of Philologus, whom Paul salutes. Rom. **16**: 15.

**JU'LIUS**, the captain of the Roman guard to whom Festus, governor of Judæa, committed Paul to be conveyed to Rome, Acts **27**: 1. Julius appears to have had great regard for Paul. He suffered him to land at Sidon and visit his friends there, and in a subsequent part of the voyage he opposed the violence of the soldiers, directed against the prisoners generally, in order to save the apostle. Acts **27**: 43.

**JU'NIA**, a Christian at Rome saluted by Paul. Rom. **16**: 7.

**JU'NIPER.** Unquestionably, the original intends the *rē-tem* (*Retama retam*), a shrub of the broom family, attaining a height of about 12 feet. This bush grows in the sandy regions of Arabia, northern Africa, and Spain, but is especially abundant in the desert



Retem or Juniper Bush. (After Tristram.)

of Sinai, and is often the only possible shelter. Under its shade travelers are glad to creep on a sultry day for a noon-time nap, and thus Elijah lay and slept after his long journey. 1 Kgs. **19**: 4, 5. The retem has no main trunk, but consists of many stems, mostly small. The roots are disproportionally massive and



dense, and from them the Bedouins manufacture charcoal, which is sold in Cairo and other towns, where it brings the highest price, since, of all charcoal, it produces the most intense heat, Ps. 120:4. In Job 30:4 we read of hunger so extreme that the bitter roots of this shrub are used for food. During the wanderings of the Israelites one of their stations was named Rithmah, doubtless from the abundance of the retem at that place, Num. 33:18.

**JU'NIPER, COALS OF.** See above, and ARMOR.

**JU'PITER**, the highest and mightiest of the Olympian gods, reputed as the powerful ruler of the world, the father of gods and men, is twice mentioned in the N. T.

1. The incident at Lystra, Acts 14:12. When the Lystrians saw the impotent man instantly healed, they were disposed to regard the apostles as gods in the likeness of men; and as there was a tradition among them that their province was once visited by Jupiter and Mercury, they were inclined to regard this as a repetition of the favor, Acts 14:12. So they called Barnabas "Jupiter," and Paul, who was the chief speaker, "Mercury," the god of eloquence. The priest of Jupiter, the tutelary deity of the city, whose image or temple was before the gates, brought the usual sacrifices decked out for the altar, and would have joined the people in the religious worship of the apostles had they not been persuaded to desist by their solemn warnings.

2. The image of Diana at Ephesus was said to have fallen from Jupiter, Acts 19:35. See DIANA.

**JU'SHAB-HE'SED** (*whose love is returned*), one of David's posterity, 1 Chr. 3:20.

**JUS'TIFY, JUSTIFICA'TION**, Rom. 4:25. These terms in-

volve one of the fundamental principles of the Christian faith. They stand opposite to "condemn" and "condemnation." In their evangelical use they denote that act of God's sovereign grace by which he accepts and receives those who believe in Christ as just and righteous. Justification includes the pardon of sins and the imputation of the righteousness of Christ. The merits of Christ are the only ground of justification; faith is the only means of justification; good works are the necessary fruit or evidence of justification. The Epistles of Paul to the Galatians and the Romans give the fullest exposition of this doctrine. The Roman Catholic divines identify justification with sanctification, and hence teach progressive justification by faith and good works. They appeal especially to Jas. 2:24. But James opposes a dead faith which remains "alone," 2:17, and which even demons have. v. 19. It is only living or working faith by which we can be justified (comp. Gal. 5:6, "faith which worketh by love").

**JUS'TUS** (*just*). 1. A surname of Joseph called Barsabas, Acts 1:23. See JOSEPH, 10.

2. The Jewish proselyte in Corinth in whose house Paul preached—not lodged, for he stopped with Aquila, Acts 18:7.

3. A surname of Jesus, a fellow-worker of Paul, Col. 4:11.

**JUT'TAH**, a town in the mountains of Judah, in the same group with Maon and Carmel, Josh. 15:55. It was allotted to the priests, 21:16. Eusebius describes it as a large village, 18 miles southward of Eleutheropolis. Reland conjectured that this was the "city of Juda," Luke 1:39, in which Zacharias, father of John the Baptist, resided. But there is no positive evidence of this. Juttah is identified with *Yutta*, on a hill 5 miles south of Hebron.

## K.

**KAB, OR CAB**, 2 Kgs. 6:25. See MEASURES.

**KAB'ZEEL** (*gathered by God*), called *Jekabzeel* when rebuilt after the Captivity, Neh. 11:25, a city of the tribe of Judah, situated farthest to the south, Josh. 15:21; was the birthplace of Banaiah, the son of Jehoiada. 2 Sam. 23:20; 1 Chr. 11:22.

**KA'DESH** (*sacred*), OR **KA'DESH-BAR'NEA**, a place on the southern frontier of Canaan. It was "11 days," or about 165 miles, distant from Horeb, Deut. 1:2; on the border of Edom, Num. 20:16; not far from Gerar, Gen. 20:1; to the east of Bered, Gen. 16:14; in the desert of Zin, Num. 20:1; 27:14; 33:36; Deut. 32:51; and the point to which Chedorlaomer returned, having driven the Horites over the Arabah into the *Et Tih* region, and then going northward, Gen. 14:7. In Scripture it is sometimes called Kadesh alone, and sometimes Kadesh-barnca, and is identical with Meribah-kadesh, Eze. 47:19; Josh. 15:3, 23; with "En-Mishpat" = the fountain of judgment, Gen. 14:7; and with "Rithmah" = the broom, Num. 33:18, thus called from a shrub growing in the desert. At Rithmah the Israelites encamped in the second summer after the exodus from Egypt, Num. 33:18, and they stayed there for months. Spies were sent into the land of Canaan. The people rebelled, and were condemned to 40 years' sojourn in the wilderness, Num. 13, 14, during which time Kadesh seems to have been their chief centre. At the end of 40 years they encamped again at Kadesh for a march to Canaan, Num. 20:1. Here Miriam died and was buried, and the rock was smitten for water, Num. 20:1-21. Robinson, Porter, and many others located Kadesh at 'Ain el-Weibeh, which was long accepted by English scholars. Rowlands, 1842, identified it with *Ain Qadis* or *Qadis*, 40 to 50 miles directly south of Beersheba. This was stoutly disputed by Robinson, but accepted by Wilton, Palmer, Ritter, and others, and con-

firmed by H. Clay Trumbull, who re-discovered the springs of 'Ain Qadis in 1881. It is described as an extensive hill-encircled region, large enough for the camping-ground of a host; land arable, and having springs of rare sweetness and abundance.

**KAD'MIEL** (*before God*), a Levite who, with his descendants, returned from captivity with Zerubbabel, Eze. 2:40; superintended the workmen, Eze. 3:9; and helped in the thanksgiving, Neh. 9:4; 12:8, and the reforms, Neh. 10:9. It is possible that two persons are referred to.

**KAD'MONITE** (*eastern*), a people in the land of Canaan in Abram's time, Gen. 15:19. As the term means also "ancient," it may be a name for the earliest inhabitants. The name is still found among the Nusairiyeh, north of Tripoli, who say they were driven from Palestine.

**KA'IN** (*dance*), KENITES, q. v., Num. 24:22, margin.

**KAL'LAI** (*swift runner of Jehovah*), a priest, a chief of the fathers in the days of Joiakim, Neh. 12:20.

**KA'NAH** (*place of reeds*). 1. A town in the district of Asher, Josh. 19:28; now a village, 'Ain Kana, 6 miles south-east of Tyre.

2. A river forming the boundary between Ephraim and Manassch, Josh. 16:8; 17:9. Robinson identifies it with the present *Wady Kanah*, which rises 7 miles south-east of Nablus and enters the sea just above Jaffa; while Schwartz identifies it with the present *Wady el-Khanah*, "the reedy river," which rises close to Nablus and flows more northerly to the sea.

**KARE'AH** (*bald*), father of Jothan and Jonathan, adherents of Gedaliah. Jer. 40:8, 13, 15, 16; 41:11, 13, 14, 16; 42:1, 8; 43:2, 4, 5. In 2 Kgs. 25:23 it is Careah.

**KARKA'A** (*foundation*), a southern boundary of Judah, Josh. 15:3, and therefore of the Holy Land itself.

**KAR'KOR** (*foundation*), the scene of Gideon's final dispersion of the de-

feated hosts of Zebah and Zalmunna. Jud. 8:10. It was "east of the Jordan, in the open region of the nomad tribes."

**KAR'TAH** (*city*), a town of Zebulun; assigned to the Merarite Levites. Josh. 21:34.

**KAR'TAN** (*double city*), a town of Naphtali; assigned to the Gershonite Levites, Josh. 21:32; called in 1 Chr. 6:76 Kirjathaim.

**KAT'TATH** (*small*), a town of Zebulun. Josh. 19:15.

**KE'DAR** (*dark-skinned*), second son of Ishmael. Gen. 25:13. From him descended the leading tribes of Arabia and of the land east of Palestine. They and the country bear the name of Kedar. Isa. 21:16; Jer. 49:28. They were nomads, living in black hair-tents, Cant. 1:5, as the modern Bedouins do, or in villages, Isa. 42:11, and were rich in flocks and herds, and noted as archers and mighty men. Ptolemy calls them Darrae, and Pliny, Cedric. The rabbins call the Arabs, Kedar. Tradition makes Mohammed a descendant of Kedar. They suffered much from the invasion of Nebuchadnezzar.

**KED'EMAH** (*eastward*), last-mentioned son of Ishmael. Gen. 25:15; 1 Chr. 1:31.

**KED'EMOTH** (*easternmost*), a town in the district east of the Dead Sea, belonging to the tribe of Reuben, Josh. 13:18, and assigned to the Merarite Levites. Josh. 21:37; 1 Chr. 6:79. In the surrounding wilderness Moses encamped before passing through the Amorite country. Deut. 2:26.

**KE'DESH** (*sanctuary*). 1. A town on the southern boundary of Judah, Josh. 15:23; perhaps identical with Kadesh or Kadesh-barnea.

2. A city of Issachar; assigned to the Gershonite Levites. 1 Chr. 6:72. In the parallel list, Josh. 21:28, its name is Kishon.

3. A fortified city belonging to the tribe of Naphtali; allotted to the Gershonite Levites, Josh. 20:7; 21:32; 1 Chr. 6:76, and made a city of refuge. It was the residence of Barak, Jud. 4:6, and here Deborah assembled the tribes of Zebulun and Naphtali. Jud. 4:11. It was taken by Tiglath-pileser in the reign of Pekah, 2 Kgs. 15:29, and here the battle took place between Jona-

than Maccabæus and Demetrius. 1 Macc. 11:63. Now it is a small village, *Kades*, 10 miles north of Safed and 4 miles north-west of Merom, beautifully situated on a high ridge jutting out in the depressed basin through which the Jordan flows to the Sea of Merom. It is surrounded with ruins; numerous sarcophagi have been found here.

**KE'DRON**, or **KID'RON** (*black brook*, from a Hebrew root signifying "black," not from *cedars*, *cedar-brook*), is a small stream dry in summer, but growing into a torrent in the rainy season; rises 1½ miles north-west of Jerusalem; runs in a south-eastern direction; strikes the north-eastern corner of the wall of the city; sweeps through the valley of Jehoshaphat in a deep gorge along the eastern side of the city, whose wall rises 100 feet above its bottom, while on the other side the peak of Mount Olivet rises about 500 feet; breaks through a still narrower cleft between the Hill of Offence and Moriah, and continues its course through a wild and dismal channel through the wilderness of Judah, passing by the curious convent of Mar Saba, until it reaches the north-western shore of the Dead Sea. Its name perhaps refers to the gloom of the valley, or perhaps to the peculiar nature of impurity connected with it. Here Athaliah was executed, 2 Kgs. 11:16; here Maachah's idols were burnt, 1 Kgs. 15:13; 2 Chr. 15:16; and hither the impurities and abominations of idol-worship were regularly carried and destroyed. 2 Chr. 29:16; 30:14; 2 Kgs. 23:4, 6, 12. In the time of Josiah it became the common burial-place of the city, 2 Kgs. 23:16, and so it is to-day. The two events, however, connected with it, and which give it its greatest interest, are David's crossing it on his flight from Jerusalem when Absalom rebelled, 2 Sam. 15:23, 30, and Christ's crossing it on his way to Gethsemane. John 18:1; Mark 14:26; Luke 22:39. As Cæsar crossed the Rubicon for the military conquest of the world, so Christ crossed the Kedron for the salvation of the world.

**KEEP'ER**, used for a shepherd, a jailer, an armor-bearer, a captain of the body-guard, keeper of the wardrobe, chief forester, gate- or door-guard, chief eunuch, vineyard-guard, sweeper of the temple, and sentinel. Ps. 121:5.



**KEHEL'ATHAH** (*assembly*), one of the encampment-places of the Israelites during their wanderings through the desert. Num. 33 : 22, 23.

**KEI'LAH** (*fortress*), a city in the lowland of Judah, near the Philistine frontier. Josh. 15 : 44. When captured and plundered by a Philistine invasion David came to its rescue, but the inhabitants treacherously plotted with Saul for his betrayal. 1 Sam. 23 : 1-13. After the Captivity its rulers aided in restoring the walls of Jerusalem. Neh. 3 : 17, 18; now *K'ila*, 7 miles east of *Beit Jibrîn*.

**KELA'IAH** (*swift messenger of God*), one of the Levites who returned with Ezra; married a woman of the land; helped expound the Law; entered the covenant to follow the Law, and divorced his heathen wife; called also *Kelita*. Ezr. 10 : 23; Neh. 8 : 7; 10 : 10.

**KEL'ITA** (*dwarf*). See **KELAIAH**.

**KEMU'EL** (*helper, or assembly of God*). 1. The third son of Nahor and Milcah, and father of Bethuel and five older sons. Gen. 22 : 21.

2. Son of Shipthan, and prince of Ephraim; one of the twelve who divided Canaan. Num. 34 : 24.

3. A prince of Levi. 1 Chr. 27 : 17.

**KE'NAN**. See **CAINAN**.

**KE'NATH** (*possession*), a city of Gilead, in the tribe of Manasseh; captured by Nobah, Num. 32 : 42; a place of splendor and importance under Rome; a Christian bishop's see; 20 miles from Bostra : now called *Kunawat*.

**KE'NAZ** (*a hunt*). 1. A grandson of Esau, and prince in Edom, Gen. 36 : 11, 42; founder of the Kenezites. Josh. 14 : 14.

2. Brother of Caleb, and father of Othniel. Josh. 15 : 17.

3. Son of Elah, son of Caleb. 1 Chr. 4 : 15 (though see margin).

**KEN'EZITE** (*hunter*), a Canaanitish tribe of which nothing further is known. Gen. 15 : 19. The same word in Hebrew as *Kenizzite*.

**KEN'ITE** (*smith*), a tribe of Midian, between Palestine and Sinai and east of the Gulf of Akabah. Their land was promised to Abraham. Gen. 15 : 19. Jethro, Moses's father-in-law, was a Kenite. Jud. 1 : 16. They were mentioned in Balaam's prophecy. Num. 24 : 21. Part of the tribe joined Israel, and lived

south of Judah. Jud. 1 : 16. One family migrated to the far north. There Heber dwelt. Jud. 4 : 11. The Kenites were friendly with the Canaanites, Amalekites, and Israelites. Saul and David spared them in their raids on Amalek on account of their former kindness. 1 Sam. 15 : 6; 27 : 10; 30 : 29. A family of Kenites came of Hemath, father of the house of Rechab. 1 Chr. 2 : 55.

**KEN'IZZITE** (*hunter*), a tribe of Canaan in Abraham's time. Gen. 15 : 19. The same word in Hebrew as *Kenezite*.

**KER'CHIEFS** (*spread out*), an article of dress or ornament like a veil or scarf, worn on the head by the idolatrous women of Israel. Eze. 13 : 18, 21.

**KER'EN-HAP'PUCH** (*paint-horn*), Job's third daughter, born after his restoration to prosperity. Job 42 : 14.

**KE'RIOTH** (*cities*). 1. A town in the south of Judah, Josh. 15 : 25; perhaps from whence *Iscariot*, "the man of Kerioth," came; perhaps *Kureitein*, or *Umm Kheshrum*, near Beersheba.

2. A strong city of Moab. Jer. 48 : 24, 41; Am. 2 : 2.

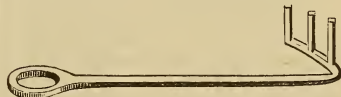
**KERN'ELS** (*acid*), grape-seeds. Num. 6 : 4.

**KE'ROS** (*curved*), one of the Nethinim, whose "children" came back with Zerubbabel. Ezr. 2 : 44; Neh. 7 : 47.

**KET'TLE** (*boiling*), a vessel for cooking or sacrificial purposes. 1 Sam. 2 : 14. The same word is translated "basket," Jer. 24 : 2, "caldron," 2 Chr. 35 : 13, and "pot," Job 41 : 20.

**KETU'RAH** (*incense*), the wife of Abraham after Sarah's death. Gen. 25 : 1; 1 Chr. 1 : 32. She was the mother of six sons.

**KEY** (Heb. *the opener*, Gr. *the closer*), an instrument, of wood or metal, for closing or opening a lock. Jud. 3 : 25. They were sometimes so large as to be carried on the shoulder. Isa. 22 : 22. When so borne a key proclaimed the bearer's importance and declared him to be an officer.



Egyptian Iron Key. (From Wilkinson.)

The key is an emblem of office, as of a treasurer, Isa. 22 : 22; of authority in

the Church of Christ, Matt. 16:19; an emblem of the means of gaining knowledge of divine truth, Luke 11:52; of Christ's authority over hell and death, Rev. 1:18; 9:1; 20:1; and of kingship, Rev. 3:7.

Assyrian monuments show strong gates fastened by bars, and by locks opened by huge keys like those of modern Cairo. In ancient as in modern times the transfer of government was made by giving and taking a key. The rabbins represent God as holding the keys of various operations of nature.

**KEZI'A** (*cassia*), Job's second daughter, born after his restoration to prosperity. Job 42:14.

**KE'ZIZ**, a town on the eastern border of Benjamin. Josh. 18:21.

**KIB'ROTH-HATTA'AVAH** (*graves of lust*), one of the stations of Israel on their wandering through the wilderness; situated about 3 days' journey from Sinai and 15 miles from the Gulf of Akabah. Here it was that a wind from the Lord brought immense swarms of quails down upon the encampment while the people were clamoring for flesh-meat. They fed on them for a whole month, but then a great plague smote them and many of them died. Num. 11:31-35; 33:16, 17; Deut. 9:22. Travellers have often in these regions encountered swarms of quails, flying with the wind and so low that two or three of them may be killed by one blow of a stick, and at *Erweis el-Ebeirig*, near *Wady el-Hudherah* (Hazaroth) Israelite remains have been found.

**KIB'ZAIM** (*two heaps*), a city belonging to Ephraim and assigned to Kohathite Levites, Josh. 21:22. In 1 Chr. 6:68 it is called *JOKMEAM*, which see. It has been identified as the present *Karab*, at the confluence of two streams on the north-western frontier of Ephraim. Comp. Josh. 16:9; 17:9, 10.

**KID**, Jud. 14:6, or the young of the goat, was among the luxuries of the ancients, Gen. 38:17; Jud. 6:19; 1 Sam. 16:20, and is now esteemed a great delicacy by Eastern nations. Kids were among the sacrificial offerings. Num. 7:11-87.

**KID'NEY** (*longing?*). The leaf-fat around the kidneys of sacrifices was to be burned. Ex. 29:13, etc. The supposed seat of desire. Job 19:27 (mar-

gin); Ps. 7:9, etc. See **REINS**. Used also for kernels of wheat, from their shape and richness. Deut. 32:14.

**KID'RON**. See **KEDRON**.

**KIN'NAH** (*lamentation, dirge*), a city in the southern part of Judah, near the frontier of Edom. Josh. 15:22.

**KIN'DRED**, in the O. T. the translation of the terms signifying—(1) "clan," persons belonging to a common stock, Gen. 12:1; 24:4, 7, 38, 40, 41; (2) "birth," and so "offspring," as Gen. 31:3; 43:7; Esth. 8:6; (3) "knowledge," one known by relationship, Ruth 3:2; (4) "redemption," from the duty of a near relation to redeem, Eze. 11:15; comp. Ruth 4:6; (5) "brother," 1 Chron. 12:29; (6) the immediate family. Gen. 10:31.

In the N. T. it is used of (1) relatives by birth, Luke 1:61; Acts 7:13; (2) family in the larger sense, Acts 4:6; 7:13, 19; (3) tribe, Rev. 5:9; 14:6; (4) descendants in a direct line. Acts 3:25.

In the same way are used "kinsfolk," "man," "woman."

**KINE**, Gen. 41:2, is used by the sacred writers as the plural of cow. The word is used figuratively by the prophet, concerning the Israelites to describe the feebleness, idleness, and luxury which characterized them. They were like the fatlings of Bashan, feeding carelessly and securely in rich pastures only to prepare them for the slaughter. Eze. 39:18. See **Cow**, **HEED**.

**KING**, a general title for a supreme ruler. It is applied to—

1. God, as "the Eternal, Immortal, Invisible, the Only Wise." 1 Tim. 1:17. The titles and attributes of earthly royalty are applied to God because much of the language of Scripture was formed under the monarchical idea, and the highest dignity and splendor was that of the king.

2. Christ, as supreme over all rulers, 1 Tim. 6:15; over the Jews. Matt. 27:11; Luke 19:38; John 1:49.

3. To human rulers, without regard to the size or importance of their dominions; e. g. sheiks or chiefs of Edom, Gen. 36:31; Midian, Num. 31:8; Moab, Num. 23:7, etc. Rulers in single towns, as Melchizedek, king of Salem. Gen. 14:18. To a victor, Num. 23:21; to a person of splendid appearance, Jud. 8:18; the Roman emperor, 1 Pet. 2:13; the kings of Egypt, Ex. 3:19; Judah, 2

Kgs. 8 : 16; Persia, Ezr. 4 : 3, etc.; to the tetrarch Herod, Matt. 14 : 9; to the people of God, Rev. 1 : 6; 5 : 10; see also Dan. 7 : 22, 27; Matt. 19 : 27; 1 Cor. 6 : 2; 1 Pet. 2 : 9; to death, Job 18 : 14; to leviathan, Job 41 : 34; to the devil. Rev. 9 : 11.

The name was given in Israel first to Saul, then to David and Solomon, and then to the rulers of Israel and Judah until the Captivity. The divine plan was that God alone should be King. But provision was made for the natural desire of the people for a king like those of other nations. Deut. 17 : 14; 1 Sam. 8 : 9. He was to be a native Israelite, was not to multiply horses, nor take the people back to Egypt, nor gather a harem, nor accumulate great treasure; he was to keep a copy of the Law by him and study it, to fear God, be obedient, humble, and righteous.

After the transition period of the Judges, Samuel, the last of the class, anointed Saul, 1 Sam. 9, as a special military leader was needed at the siege of Jabesh-gilead. 1 Sam. 11. After Saul's disobedience and rejection, 1 Sam. 15, Samuel anointed David. For the succeeding dates, etc., see the table at the side and articles under the names of the kings.

The kings over the Hebrews were regarded as the representatives of God,

drawing their power and receiving their appointment from him. 1 Sam. 10 : 1; 1 Chr. 28 : 4. His office was sacred, 2 Sam. 1 : 14; he could declare war, 1 Sam. 11 : 7; levy taxes and demand personal service, 2 Kgs. 23 : 35; 1 Kgs. 5; he was the court of justice of the last resort, 2 Sam. 15 : 2; held

KINGS OF ISRAEL AND JUDAH.

Showing their Order, Relative Length of Reigns, Contemporary Kings of Judah and Israel after the Division, etc.

KINGS OF ISRAEL BEFORE THE DIVISION.		OTHER KINGDOMS.	B.C.
Saul	40 years.		1095
David	40.	Hiram of Tyre.	
Solomon	40.		
-----			1000
Kingdom Divided 975 B.C.		Rezon of Syria.	
<b>Judah.</b>	<b>Israel.</b>	Shishak of Egypt.	
Rehoboam	17. . . . . 22 Jeroboam.		
Abijam	3. . . . .		
Asa	41. . . . . 2 Nadab.		
	. . . . . 24 Baasha.	Benhadad I. of Syria.	
	. . . . . 2 Elah, Zimri (7 d'ys)		
	. . . . . 4 Tibni and Omri.		
	. . . . . 8 Omri.		
Jehoshaphat	25. . . . . 22 Ahab.		
-----			900
Jehoram	6. . . . . 2 Ahaziah.	Benhadad II. of Syria.	
Ahaziah	1. . . . . 12 Jehoram.		
Athaliah	6. . . . .	Hazael of Syria.	
Joash	40. . . . . 28 Jehu.		
	. . . . .		
	. . . . . 17 Jehoahaz.	Carthage founded.	
	. . . . . 16 Jehoash.		
Amaziah	29. . . . .	Benhadad III. of Syria.	
	. . . . . 41 Jeroboam II.		
-----			800



KINGS OF ISRAEL AND JUDAH.—CONTINUED.

KINGS OF ISRAEL AND JUDAH.			OTHER KINGDOMS.	B. C.
Uzziah or Azariah	52.	.	Pulof Niveveh.	800
		1 [Anarchy.]		
		Zachariah (6 mos.)		
		Shallum (1 mo.)		
		10 Menahem.	Tiglath-Pileser of Assyria.	
Jotham	16.	2 Pekahiah.		
		20 Pekah.		
Ahaz	16.	9 [Anarchy.]	Rezin of Syria.	
		9 Hoshea.		
Hezekiah	29.	Samaría taken. End kingdom of Israel. 721 B. C.		
Manasseh	55.		Shalmanezar and Sargon of Assyria.	700
			Sennacherib of Assyria.	
			Esar-Haddon of Babylon.	
Amon	2.			
Josiah	31.		Nebuchadnezzar of Babylon.	
Jehoahaz	3 m.	Jerusalem taken 605.		
Jehoiakim	11.	Jerusalem destroyed 588.		600
Jehoiachin	3 m.			
Zedekiah	11.			
<i>Babylonian Captivity. End of kingdom of Judah.</i>				

The king could appoint his own successor, 1 Kgs. 1:30; 2 Chr. 11:21, and generally chose the first-born. Anointing with sacred oil was the main feature of the ceremony of inauguration. 1 Sam. 10:1; 2 Sam. 2:4.

Some of the officers of the court were, (1) the recorder, 2 Sam. 8:16; (2) scribe, 2 Sam. 8:17; (3) chief steward or treasurer, Isa. 22:15; (4) "king's friend," 1 Kgs. 4:5; (5) keeper of the wardrobe, 2 Kgs. 22:14; (6) captain of the body-guard, 2 Sam. 20:23; (7) commander-in-chief, 1 Chr. 27:34; (8) royal counsellor, 1 Chr. 27:32; (9) officers over storehouses, trees, vineyards, cattle, and laborers. 1 Chr. 27:25. The king's revenues were from crown-lands, flocks, tithes, tributes, customs, presents, trading, spoils of war, and enforced labor. 1 Sam. 8:1 Kgs. 20; 2 Chr. 27. During life they were surrounded with splendor and signs of honor: after death they were buried in the royal cemetery. 1 Kgs. 2:10.

**KINGDOM.**

The term "kingdom"

**DIAGRAM OF THE KINGS.**—The design of the foregoing table of the kings of Israel and Judah is to represent to the eye the order in which the kings reigned, and the dates and relative duration of their reigns. The period of Jewish history covered by the table is from B. C. 1095 to B. C. 586, or about 509 years.

Where the reigns were very short (as one month or six months), it was necessary to make the "lines" or "steps" representing their reigns somewhat out of the exact proportion. Frequently parts of years are counted in round numbers as if full years. For example, Nadab's reign is given as "2 years," though it was not probably two full years, but only parts of them. This will explain several of the figures given. Jehoshaphat associated Jehoram with him during the last two years of his reign, so Jehoshaphat's "25 years" and Jehoram's "6 years" overlap each other.

the power of life and death, 2 Sam. 14; had some charge of the public worship. 1 Kgs. 8; 2 Kgs. 23. The Hebrew monarchy was in a sense limited, 1 Sam. 10:25; 1 Kgs. 12:4; 2 Kgs. 11:17, checks being furnished by the Mosaic law and the protests of prophets and people.

is applied to the territory ruled by a king, Num. 32:33; to the right to be a king, 2 Sam. 3:10, or to have power, Esth. 4:14; to a country, without reference to the form of government, 1 Kgs. 10:20; to supreme power, Dan. 7:14; to the priests, Ex. 19:6; to the government of God the Father among men, Dan. 4:

17; to the rule of the saints, Dan. 7:18; to Christ's rule on earth, 1 Cor. 15:24, and God's universal dominion, 2 Chr. 29:11; Ps. 22:28; to the state of salvation, Col. 1:13; to heaven, 2 Pet. 1:11; to the rule of Satan, Matt. 12:26.

**KINGDOM OF GOD, OF CHRIST, OF HEAVEN.** Whenever the last phrase, drawn, probably, from Daniel, is used in the N. T., the word "heavens" is in the plural. These terms are nearly, if not exactly, synonymous, though emphasis may be laid at different times on different characteristics or points of time. Such emphasis is laid on, (1) a life of righteous allegiance to Christ, entered by faith, lived by love, and crowned with glory, Matt. 6:33, etc.; (2) the condition of things Christ came to explain, Luke 1:13; Acts 1:3, and to bring on earth, Matt. 4:17; (3) Christ's rule over Israel, Matt. 21:13; (4) the rule that God offered or committed to Israel, Matt. 21:43; 1 Chr. 17:14; (5) the state of things in the history of the Church during the conflict on earth of the so-called kingdom of grace, preparatory to the kingdom of glory, Matt. 13; (6) Christ's rule in spiritual and eternal righteousness over the redeemed earth, Rev. 12:10, in contrast with the world-powers, Dan. 7:18; then the kingdom will destroy and take the place of the four monarchies, Dan. 7, and have its glorious manifestation; (7) the visible glory of Christ, Matt. 16:28; (8) the rule of God the Father over earth and heaven, Matt. 6:10; (9) the heavenly state, Matt. 8:11.

The kingdom of God is perfectly established in the heavens, Matt. 6:10. The power and glory of the divine kingdom are shown in a measure in creation and providence. From the moral kingdom the earth has revolted. God re-established it in Israel, taking the kingship himself, Ex. 19:6; Hos. 13:10. He made the kingship visible in David, 1 Sam. 16, and permanent in his family, Ps. 89:20, 28, 36. The kingdom ceased as a visible power, with the loss of its inner spirit, when the nation lapsed and persisted in idolatry. The prophets foretold its restoration, Dan. 2:7; Ps. 2; Isa. 2; Mic. 4; Jer. 23:5; Eze. 34:23; John the Baptist came to announce it, Matt. 3:2. Jesus Christ preached it, Matt. 4:17; explained its character

and demands, as, for instance, that its citizens must be holy, meek, Christlike, etc., that when established it will be a condition of peace, purity, and glory, Matt. 25:34; Mark 9:47; Acts 14:22; Christ came as the King to Jerusalem, Luke 19:38; comp. 1:32, but was rejected, and took the kingdom from Israel, Matt. 21:43. He taught its mysteries to the disciples, especially after his resurrection, Acts 1:3; and sent them forth to preach it. He declared that the time of its manifestation was known only to the Father, Acts 1:7. He laid the foundations of it on the day of Pentecost by the outpouring of the Holy Spirit, and rules it from his throne in heaven. The disciples went everywhere preaching the word of grace, 1 Thess. 2:12, and persuading men to enter the kingdom by faith and holiness, Acts 8:12; 20:25; 28:23. The kingdom is to be fully manifested at the coming of Christ, the Son of man, 2 Tim. 4:1; Dan. 7:13; Matt. 13:43; Luke 22:29.

At "the end" Christ is to deliver up to the Father the mediatorial kingdom that he received at his ascension, Eph. 1:20, after having reigned and put down all rule, authority, and power, and all enemies under his feet, 1 Cor. 15:24; and the kingdom of God, without distinction of persons, shall be complete and for ever, Heb. 1:8.

The Church is not the kingdom, though in some respects like it and preparatory to its full manifestation as a training-school of saints. The members of the "invisible Church" are citizens of the kingdom of heaven.

The kingdom of God is the greatest of all institutions. Its King is God as (1) the universal Ruler: or as (2) the covenant God of a single nation called to keep alive the thought and fact of a divine kingdom; or as (3) the Mediator, Christ, redeeming and recognizing the revolted world, making manifest the kingdom of grace and power—the first mainly to his friends, the latter to his enemies; or as (4) the victorious Son of man, Emperor of the ransomed earth; or as (5) God in the consummated kingdom of the heavens. The Holy Spirit explains and enforces the constitution of the kingdom, and enlightens, persuades, and enables men

to enter it. The Bible is the history and prophecy of the kingdom. Citizenship begins with faith, its loyalty is love, its life is devotion to Christ and those who are Christ's. It is opposed by the chaotic kingdom of sin, darkness, and Satan. In a world as yet unredeemed the power of the kingdom is but dimly seen, but when all men are citizens, and Christ is manifest, and righteousness shall cover the earth, the kingdom shall be seen in its glory. The law of God is the common law of the kingdom; the Sermon on the Mount is its magna charta; the Gospels are its books of the King. The Acts of the Apostles shows the manner and method of those who used the Church and its powers to gather from a godless world those who were to be manifest in the revealed kingdom; the Epistles are the constitutional expositions, and the Apocalypse the prophetic history, of the triumphs, glory, and everlasting peace of the kingdom.

**KINGDOM OF IS'RAEL.** See ISRAEL.

**KINGDOM OF JU'DAH.** See JU'DAH.

**KING'S POOL,** Neh. 2: 14, perhaps the same as the Solomon's pool of Josephus. See SILOAM.

**KINGS, THE BOOKS OF.** In the Hebrew canon they formed one book. They follow the books of Samuel, which are also called books of the Kings. Indeed, the whole story, from the beginning of Judges to the end of Kings, runs on as one unbroken narrative. First Kings takes up the Hebrew history at the time when David was old and stricken in years, B. C. 1015; Second Kings ends with the beginning of the captivity of Judah in Babylon, B. C. 586, and the burning of the temple, though notice is made of the liberation and death of Jehoiachin more than 26 years later. The two books deal especially with the theocratic promise of 2 Sam. 7: 12; see 1 Kgs. 14: 7-11; 15: 29; 16: 1-7—the promise that God so faithfully kept, and that points forward to Christ, King and Conqueror like David, Prince of peace, Builder of the temple of God, and enduring King—and treat the history from the kingly side, and show the evil of schism and the worship of idols set

up for political reasons, as by Solomon, 1 Kgs. 11, and Jeroboam, 1 Kgs. 12: 26. Great stress is laid on the sin of idolatry as the breaking of the covenant with Jehovah that made Israel a peculiar people. The reign of Solomon is described, with a minute account of the glorious temple and the royal houses. The story of the revolt of the larger and more populous part of the land to form the kingdom of Israel comes next, and we are given exact knowledge, though in few words, of the idolatry of the northern kingdom, of the work of the great prophets among them—one of the most important parts of the history—of the frequent changes of dynasty, no less than 7, which furnished 19 kings, every one evil, during the 253 years of its existence. Captivity of the best of the land closed the history of this kingdom.

The same books also show that David's royal house continued unbroken through a series of 19 kings, reigning in Jerusalem about 130 years longer, till Judah was punished for its idolatry. The wars of the rival kingdoms are described, and the disastrous results to each of calling in foreign help—results seen first in yielding to idolatry, and then in the uprooting of both peoples. The prosperity of a number of the pious kings of Judah is contrasted with the calamities visited on the wicked rulers of Israel. The history shows the way by which God had led his people from the time of their highest prosperity to the deepest fall, and that the only way up to the light of divine covenant favor is by the path of repentance. The books touch, of course, the history of neighboring nations, and the latest discoveries in ancient history are strikingly in agreement with the inspired record.

The author cannot be identified. Ancient tradition in the Talmud names Jeremiah; some have supposed them compiled by Ezra or Baruch. The books, which were originally one, have a very marked unity of design, plan, and style, and were first divided in the Septuagint. They are in large measure a compilation from existing documents. They have always had a place in the Jewish canon. The concise narrative is illustrated, enlarged, and confirmed by the books of Isaiah and Jeremiah. This



history is referred to in the N. T., Luke 4:25; Acts 7:47; Rom. 11:2; Jas. 5:17, and modern research is continually bringing new evidence to the truth of the history.

The style is quiet and simple in the main, though showing great vigor in the record of stirring events, and breaking forth occasionally into true poetic fervor.

### KINS'FOLK-MAN, WOMAN.

See KINDRED.

**KIR** (*wall, or place surrounded with walls*), the city from which the Syrians emigrated when they came to settle in the region north of Palestine, and to which Tiglath-pileser sent the captive Syrians after the conquest of Damascus. 2 Kgs. 16:9; Am. 1:5; 9:7. About the location of this city scholars disagree, some placing it in Armenia, on the river Kar, others identifying it with Carena, or Carna, in Media.

**KIR-HAR'ASETH** (*brick-fortress*), 2 Kgs. 3:25, or **KIR-HAR'ESETH**, Isa. 16:7, or **KIR-HAR'RESH**, Isa. 16:11, or **KIR-HERES**, Jer. 48:31, 36, or simply **KIR OF MOAB**, Isa. 15:1, a strong fortress in Moab, situated near the south-eastern shore of the Dead Sea. It is now called *Kerak*, and was in the time of the crusaders a place of great strength, almost impregnable.

**KIRIATHA'IM** (*double city*), Jer. 48:1, 23; Eze. 25:9, or **KIR-JATHA'IM**, Num. 32:37; Josh. 13:19, a fortified town east of the Jordan belonging to the tribe of Reuben, but afterward occupied by the Moabites.

**KIR'IOTH**, Am. 2:2. See KERIOTH.

**KIR'JATH** (*city*), a city belonging to the tribe of Benjamin, Josh. 18:28, and probably identical with Kirjath-jearim; perhaps *Kiryet el Enab*, 7 miles north-west of Jerusalem.

**KIRJATHA'IM**. See KIRIATHA'IM.

**KIR'JATH-AR'BA** (*the city of Arba*, Arba being its founder, or *the city of four*, Abraham, Isaac, Jacob, and Adam having been buried there) is mentioned Gen. 23:2; 35:27; Josh. 14:15; 15:13, 54; 20:7; 21:11; Jud. 1:10; Neh. 11:25. See HEBRON and MAMRE.

**KIR'JATH-A'RIM**, Ezr. 2:25. See KIRJATH-JEARIM.

**KIR'JATH-BA'AL** (*the city of Baal*). Josh. 15:60; 18:14. Identical with Kirjath-jearim.

**KIR'JATH-HU'ZOTH** (*the city of streets*), a city in Moab. Num. 22:39.

**KIR'JATH-JE'ARIM** (*the city of woods*), one of the four cities of the Gibeonites, Josh. 9:17, situated on the border of Judah and Benjamin, Josh. 15:9; 18:14, 15, but belonging to Judah, Josh. 15:60; Jud. 18:12; was also called Baalah, Josh. 15:9, 10, or Baale of Judah, 2 Sam. 6:2, or Kirjath-baal. Hither the ark was brought from Beth-shemesh, 1 Sam. 6:21; 7:1, 2, and here it remained until it was removed by David. 1 Chr. 13:5; 2 Chr. 1:4. The prophet Urijah, who was put to death by Jehoiakim, Jer. 26:20, was born here, and after the Captivity the people of the city returned in numbers to it. Neh. 7:29. Perhaps *Kiryet el Enab*, but the Pal. Memoirs suggest *Erma*, 4 miles east of *'Ain Shems*, as its site.

**KIR'JATH-SAN'NAH** (*palm-city*), mentioned in Josh. 15:49, and identical with DEBIR (which see) and Kirjath-sepher; now *Dhâheriyeh*.

**KIR'JATH-SE'PHER** (*city of books*), mentioned in Josh. 15:15 and Jud. 1:11, same as Debir and Kirjath-sannah; now *Dhâheriyeh*.

**KIR OF MOAB**. See KIR-HARASETH.

**KISH** (*a bow*). 1. A Levite, grandson of Merari. 1 Chr. 23:21; 24:29.

2. A Benjamite. 1 Chr. 8:30; 9:36.

3. Father of King Saul, of the family of Matri, son of Ner. 1 Sam. 9:1, 3; 10:11, 21; 14:51; 2 Sam. 21:14; 1 Chr. 8:33; 9:39; 12:1; 26:28. In Acts 13:21 he is called Cis.

4. A Levite. 2 Chr. 29:12.

5. A Benjamite and ancestor of Mordecai. Esth. 2:5.

**KISH'I** (*bow of Jehovah*), a Levite of the family of Merari, 1 Chr. 6:44; called Kushiiah, margin, 15:17.

**KISH'ION** (*hardness*), Josh. 19:20, or **KI'SHON**, Josh. 21:28, a city belonging to the tribe of Issachar, and assigned to the Gershonite Levites.

**KI'SHON** (*bending, curved*), or in

one place, Ps. 83 : 9, **KISON**, the present *Nahr Mukutta*, a river which drains the plain of Esdraelon, passes through the plain of Acre, and falls into the Mediterranean. Only the lower part of it is perennial, fed by some springs at the foot of Mount Carmel. The upper part, rising on Tabor and Little Hermon, is dry in the summer, but becomes a torrent in the winter, rushing along with great impetuosity and transforming parts of the plains it traverses into swamps. The total defeat of Siserá, Jud. 4 : 7 ; 5 : 21, and the executions of the idol-priests by Elijah, 1 Kgs. 18 : 40, took place on the shores of this river.

**KISS**, a salutation of respect and affection used in most nations and from the earliest times. It was an established custom in Jacob's day. It is especially common in the East. It is spoken of between parents and children, Gen. 27 : 26 ; 31 : 28, 55 ; 48 : 10 ; 50 : 1 ; Ex. 18 : 7 ; Ruth 1 : 9, 14 ; 2 Sam. 14 : 33 ; 1 Kgs. 19 : 20 ; Luke 15 : 20 ; between male relatives or friends, Gen. 29 : 13 ; 33 : 4 ; 45 : 15 ; Ex. 4 : 27 ; 1 Sam. 20 : 41 ; between persons of equal rank, given sometimes honestly, sometimes deceitfully. 2 Sam. 20 : 9 ; Ps. 85 : 10 ; Prov. 27 : 6 ; Luke 7 : 45 ; 22 : 48 ; Acts 20 : 37. It was used as a mark of condescension, 2 Sam. 15 : 5 ; 19 : 39 ; of respect, Luke 7 : 38, 45 ; 1 Sam. 10 : 1 ; of reconciliation, Gen. 32 : 4 ; 2 Sam. 14 : 33 ; of leavetaking, Gen. 31 : 55 ; Ruth 1 : 14 ; Acts 20 : 37 ; of-homage, Ps. 2 : 12 ; as an act symbolical of Christian love and brotherhood. Rom. 13 : 16 ; 1 Cor. 16 : 20 ; 2 Cor. 13 : 12 ; 1 Thess. 5 : 26 ; 1 Pet. 5 : 14. Kissing the lips was a token of love ; on the cheek or forehead or beard, a kiss was a sign of respect or a salute ; on the hands or feet, of submission or inferiority, Luke 7 : 45. Sometimes the writing of the king was received with a kiss, and even the ground was kissed where the superior had stepped. Ps. 72 : 9 ;

Isa. 49 : 23. Respect or adoration of idols was shown by kissing the image or the hand toward the image. 1 Kgs. 19 : 18 ; Hos. 13 : 2.

In the Christian Church the kiss of peace or holy kiss accompanied social worship during and long after apostolic days. The Greek and Russian Catholics kiss sacred images.

The Hebrew word is translated "ruled," Gen. 41 : 40 ; "armed," 1 Chr. 12 : 2 ; 2 Chr. 17 : 17 and Ps. 78 : : "touched." Eze. 3 : 13. The Greek word translated "kiss" in Matt. 26 : 48, and the parallel passages, Mark 14 : 44 and Luke 22 : 48, is translated "love" in all other places.

This extreme sign of affection and most familiar act has been used constantly in worship. The character of the act and its association gave a peculiar aggravation to the kiss with which the traitor saluted our Lord.

**KITE**, Lev. 11 : 14, a rapacious



Kite. (*Milvus regalis*. After Tristram.)

bird (*Milvus regalis*) of the hawk family, mentioned as unclean by the ceremonial law. The common kite breeds

in Northern Palestine, and in winter is common in other districts. There is reference to this bird in Job 28 : 7, under the rendering VULTURE, which see. The kite is said to have a vision remarkably keen, even for a bird of prey.

**KITH'LISH**, a town in the lowland of Judah. Josh. 15 : 40.

**KIT'RON** (*knotty*), a town belonging to the tribe of Zebulun, but from which the Canaanites were not expelled. Jud. 1 : 30.

**KIT'TIM**. Gen. 10 : 4 ; 1 Chr. 1 : 7. See CHITIM.

**KNEADING-TROUGHS**. SEE BREAD.

**KNEE**. Besides the literal use of the word, it is used figuratively. Taking children on the knees is adopting them. Gen. 30 : 3 ; 50 : 23. The knees were the seat of strength. Deut. 28 : 35 ; Job 4 : 4 ; Isa. 35 : 3 ; Nah. 2 : 10 ; Heb. 12 : 12. The head was put between the knees in abject supplication. 1 Kgs. 18 : 42.

Bending the knee is the simplest and most striking way of making or declaring one's self inferior to another, and thus it came to be used in prayer, worship, or humiliation. 2 Kgs. 1 : 13 ; Isa. 45 : 23 ; Dan. 6 : 10, 11 ; Luke 22 : 41 ; Rom. 11 : 4 ; Eph. 3 : 14 ; Phil. 2 : 10 ; Acts 9 : 40 ; 20 : 36.

The common Hebrew word for blessing is a form of the word translated "knee," and it is used for invoking God to bless, Gen. 28 : 6 ; Josh. 24 : 10 ; for invoking God for his blessing, Gen. 12 : 3 ; 18 : 18 ; for celebrating, praising, and adoring God, 2 Chr. 6 : 13 ; Dan. 6 : 11 ; for invoking blessings on others in the name of God, Ps. 129 : 8 ; Gen. 48 : 9 ; for God blessing his creatures, Gen. 1 : 22 ; for emphatic greetings among men, 1 Sam. 15 : 13 ; for invoking evil. 1 Kgs. 21 : 10 ; Job 31 : 30.

**KNIFE** (*Heb. the waster*), instrument for eating, separator (once, Prov. 23 : 2), that which glides through (once, Ezr. 1 : 9), an instrument of stone, Ex. 4 : 25, margin ; bone, copper, or bronze, afterward of iron ; seldom used at meals, but necessary in killing and preparing animals for food or sacrifice. Lev. 7 : 33, 34 ; 8 : 15, 20, 25 ; Ezr. 1 : 9. They were used for sharpening pens. Jer. 36 : 23. The razor was used for Nazarite pur-

poses. Num. 6 : 5, 9, 19 ; Eze. 5 : 1. Curved knives were used for pruning-hooks. Isa. 18 : 5. The lancets of the priests of Baal were probably pointed knives. 1 Kgs. 18 : 28.

The word for "knife" ("waster") is usually translated "sword," sometimes "tool," Ex. 20 : 25, "dagger," Jud. 3 : 16, "mattock," 2 Chr. 34 : 6 (margin "mauls"), and "axes." Eze. 26 : 9. Of the cruel avarice of the wicked, Prov. 30 : 14 says, "Their jaw-teeth are as knives to devour the poor."

**KNOCK**, a summons to open the door, Jud. 19 : 22 ; Cant. 5 : 2 ; Acts 12 : 13 ; used as a sign of importunity, Matt. 7 : 7, 8 ; Luke 13 : 25, and of the signs of the coming of Christ. Luke 12 : 36 ; Rev. 3 : 20. Oriental customs require knocking or calling at the outer door or gate, but not at the doors of rooms. Creditors were required by Moses to stand without and call. Deut. 24 : 10, 11.

**KNOP**. Two Hebrew words are thus rendered. One, Ex. 25 : 31 ; 37 : 17, from the connection, probably denotes an imitation of the fruit of the almond used in the ornamental work of the sacred candlestick ; translated "lintel," margin "chapter" or "knop." Am. 9 : 1 ; Zeph. 2 : 14. The other describes carvings upon the cedar wainscot within the temple, and castings upon the brim of the brazen sea. 1 Kgs. 6 : 18 ; 7 : 24. There is reason to think that these knops were representations of the beautiful fruit of the colocynt. See GOURD. WILD.

**KNOWLEDGE OF GOOD AND EVIL, TREE OF**, a tree placed in Eden, the fruit of which man was not to eat or touch under penalty of death. It became the instrument of his temptation. Gen. 2 : 9, 17 ; 3 : 3.

**KO'A** (*he-camel*), probably a prince or leader, possibly a city of Babylonia ; one of the enemies of Jerusalem. Ezr. 23 : 23.

**KO'HATH** (*assembly*), second son of Levi ; ancestor of the great Kohathite family of the priests. He lived 133 years. Gen. 46 : 11 ; Ex. 6 : 16, 18 ; Num. 3 : 17, 27 ; 26 : 57, 58 ; Josh. 21 : 5, 20, 26 ; 1 Chr. 6 : 1.

**KO'HATHITE**, one of the three great families of Levi, afterward divided into four branches. 1 Chr. 23 : 12. They were Levites of the highest rank. In the



wilderness they encamped on the south side of the tabernacle, and had charge of the ark, table, the most holy parts of the tabernacle, etc., Num. 3 : 29-31 ; 4 : 2, 34, carrying them on their shoulders after they had been covered by the priests. In Canaan the Kohathite priests had 13 cities in Judah, Benjamin, and Simeon, the rest of the family 10 cities in Ephraim, Dan, and western Manasseh. Josh. 21 ; 4, 5, 20. They were included in the courses arranged by David. 1 Chr. 25, 26. They helped bring the ark to Jerusalem. 1 Chr. 15 : 5. They attained wealth and importance, kept the sacred treasures, and were judges, officers, and rulers. 1 Chr. 23 : 12 ; 26 : 20-26. They also appear as singers. 2 Chr. 20 : 19.

**KOLAI'AH** (*voice of Jehovah*). 1. A Benjamite. Neh. 11 : 7.

2. Father of the false prophet Ahab. Jer. 29 : 21.

**KO'RAH** (*baldness*). 1. Third son of Esau and Aholibamah, Gen. 36 : 5, 14, 18 ; 1 Chr. 1 : 35 ; named as son of Eliphaz. Gen. 36 : 16.

2. Son of Izhar, the son of Kohath, the son of Levi, Ex. 6 : 18, 21, 24, the proud and ambitious ringleader in the rebellion with Dathan, Abiram, and On, of the tribe of Reuben, against his cousins, Moses and Aaron. It was a widespread political rebellion against Moses, who held the leadership, to which the tribe of Reuben, the first-born, aspired, and from which they had been excluded. and an ecclesiastical rebellion against Aaron by Korah, a Levite, who, with his immediate relations, had been shut out of the higher priestly service to the inferior service of the tabernacle. With 250 men prominent in the congregation, they went to Moses and Aaron and impudently and impiously charged them with usurpation. Moses, astonished at the revolt—the most serious that had taken place—appealed to Jehovah by a test to be made the next day with censers. Then, after God had expressed his intention to destroy the people, and

Moses and Aaron had interceded successfully for them, Moses warned them as to that which should follow ; the earth opened and swallowed Dathan and Abiram and their followers and families, and fire from the Lord devoured Korah and the Levites who offered incense. Num. 16 ; 26 : 9 ; 27 : 3. The children of Korah survived, and became prominent in the temple service. 1 Chr. 6 : 22, 37 ; 9 : 19. Jude couples Korah (Coré) with Cain and Balaam in his warning against false and self-seeking teachers. v. 11.

3. A son of Hebron, and descendant of Judah. 1 Chr. 2 : 43.

**KO'RAHITES**, descendants of Korah. Some were noted as singers among the Kohathites. 2 Chr. 20 : 19. Eleven of the Psalms bear their name : 42, 44-49, 84, 85, 87, 88. Others were doorkeepers. 1 Chr. 9 : 17-19. One, Mattithiah, was over "things that were made in the pans," 1 Chr. 9 : 31 ; probably the meat-offering.

**KO'RATHITES**. Num. 26 : 58. See KORAHITES.

**KO'RE** (*partridge*). 1. A Korahite, father of Shallum and Meshelemiah, temple-porters. 1 Chr. 9 : 19 ; 26 : 1.

2. A Levite porter, son of Imnah, who had charge of the offerings and of the east gate. 2 Chr. 31 : 14.

3. To be translated "Korahite." 1 Chr. 26 : 19.

**KOR'HITES**. Ex. 6 : 24 ; Num. 26 : 58 ; 1 Chr. 12 : 6 ; 2 Chr. 20 : 19. See KORAHITES.

**KOZ** (*thorn*). 1. A descendant of Judah. 1 Chr. 4 : 8. See Coz.

2. A priest, head of one of the courses. 1 Chr. 24 : 10. See HAKKOZ. It was probably the descendants of this priest who could not find the record of their genealogy on the return from captivity, and were put from the priesthood. Ezr. 2 : 61 ; Neh. 7 : 63. Meremoth, of the family of Koz, repaired part of the wall. Neh. 3 : 4, 21.

**KUSHA'IAH**. 1 Chr. 15 : 17. See KISHI.

## L.

**LA'ADAH** (*order*), grandson of Judah 1 Chr. 4: 21.

**LA'ADAN** (*put in order*). 1. An Ephraimite, ancestor of Joshua. 1 Chr. 7: 26.

2. Son of Gershon. 1 Chr. 23: 7, 8, 9; 26: 21. Elsewhere and in the margin called Libni.

**LA'BAN** (*white*), son of Bethuel, grandson of Nahor, grand-nephew of Abraham, brother of Rebekah, and father of Leah and Rachel. He lived in Haran, the old family home. There he hospitably received Abraham's servant, according to the custom of the country, as head of the house, and took the chief part in betrothing Rebekah to Isaac. Gen. 24: 29; 25: 20. To him Rebekah sent Jacob after their trick had angered Esau, Gen. 27: 43, Isaac adding the charge that his son was to take a wife of the daughters of Laban. Gen. 28: 2, 5. Laban cordially received him, Gen. 29: 5, 10, and to gain his valuable services engaged him and allowed him to name his own wages. He asked for Rachel, and through love for her served seven years. At the end of that time Laban cheated him by giving him Leah, v. 23, and afterward he gave him Rachel, for whom Jacob served seven years more. v. 28. In the six additional years during which Jacob remained in Mesopotamia, he managed by artifice and shepherd's skill to transfer the best part of his uncle's flocks to himself. Gen. 30. Then, through the jealousy of Laban, now in his old age, and the influence of his sons, and the estrangement of his daughters, and the anger of Jacob at being deceived, and at having his wages changed so often, there came an open rupture. While Laban was absent shearing sheep, Jacob, expecting to be plundered, stealthily fled toward Canaan with his family, and retinue, and flocks, and household goods. Gen. 31. Laban followed in wrath and overtook the slow caravan among the mountains of Gilead, v. 25, but God checked him from violence. v. 24. He was again outwitted by Rachel in his

search for the teraphim, v. 34; but, after some sharp wrangling, and a falsehood as to the grounds of his displeasure, he and Jacob set up a stone and a cairn as a witness of the covenant proposed by Laban, and a boundary beyond which neither was to pass to harm the other, v. 44; and Laban then took a loving farewell and went back to Mesopotamia, and appeared no more, being only referred to as the past history is brought up. 32: 4; 46: 18, 25.

Laban appears first as showing a hearty hospitality, but later as having hardened into a tricky, grasping, unprincipled, harsh, selfish old man.

**LA'BAN** (*white*), perhaps Libnah, near the Elanitic gulf or the Arabah desert. Deut. 1: 1; Comp. Num. 33: 20.

**LACE** (*Heb. twisted*), the blue string that bound the breastplate to the ephod, Ex. 28: 28; the frontlet to the mitre. v. 37; 39: 31. The same word is used for the cord that held the signet-ring, Gen. 38: 18, 25 (trans. "bracelets"): for wires, Ex. 39: 3; for ribband, Num. 15: 38; for a chain (bound) to hold a cover, Num. 19: 15; for a thread of tow, Jud. 16: 9, and for a measuring-line. Eze. 40: 3.

**LA'CHISH** (*invincible*), a city of the Amorites, lying south of Jerusalem, and toward the border of Simeon. Josh. 10: 3. It was one of the Canaanitish cities which was subdued by Joshua and included in Judah; fortified by Jeroboam. 2 Chr. 11: 9. King Amaziah was killed there. 2 Kgs. 14: 19. Lachish was besieged by Sennacherib and perhaps taken. 2 Kgs. 18: 13, 14; Isa. 36: 1, 2. The siege is considered by some to be depicted on the slabs found in one of the chambers of the palace at Kouyunjik. Layard reads the cuneiform inscription thus: "Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment before the city of Lachish,—I give permission for its slaughter." Compare 2 Chr. 32: 1; 2 Kgs. 19: 8; Jer. 34: 7. It was a place of great strength, favorably situated upon the side of a hill. From Lachish had

been introduced into Jerusalem the idolatry of the ten tribes. Mic. 1: 13. Lachish was reoccupied after the Captivity. Neh. 11: 30. It has been identified

**LA'EL** (*of God*), a Gershonite prince. Num. 3: 24.

**LA'HAD** (*oppression*), a descendant of Judah. 1 Chr. 4: 2.



Plan of Lachish. (From the monuments. After Layard.)

with *Um Lakis*, but better with *Tel el-Hesi*.

**LAD.** The Hebrew word is used for a new-born infant, Ex. 2: 6; Jud. 13: 5, 7: of a boy not full-grown, Gen. 21: 16; of a youth nearly twenty, Gen. 41: 12, and perhaps older, Jud. 17: 1; emphatically to express tender age, Jer. 1: 6; for a servant, Gen. 37: 2; Jud. 7: 10; of soldiers, 1 Kgs. 20: 15; of a young nation. Hos. 11: 1.

**LAD'DER** (Heb. *a staircase*, from the verb "to raise up"), the object seen by Jacob in his vision. Gen. 28: 12. The use of the word in other writers suggests that the patriarch saw mountains or rocks piled up as a staircase. It was a symbol of communion with heaven through Christ. See John 1: 51.

**LA'DY**, the translation of two Hebrew words, one the feminine of "mighty man," and usually rendered "mistress," as distinguished from "servant." Gen. 16: 4, 8, 9; 2 Kgs. 5: 3; Ps. 123: 2; Prov. 30: 23; Isa. 24: 2. It is applied to Babylon as mistress of nations. Isa. 47: 5, 7. The other word is rendered "ladies," Jud. 5: 29; Esth. 1: 18; "princess," 1 Kgs. 11: 3; Lam. 1: 1; Isa. 49: 23; "queens" (margin, "princesses"). In the N. T. it occurs in 2 John 5; as a title or perhaps a proper name, *kuri'a*.

**LAHAI'ROI.** See BEER-LAHAIROI.

**LAHMAM** (*provisions*), a town of Judah, Josh. 15: 40; identified with *el Lahm*, 2½ miles south of *Beit Jibrin*.

**LAH'MI** (*warrior*), brother of Goliath. 1 Chr. 20: 5.

**LA'ISH** (*lion*), father of Phaltiel, to whom Saul gave Michal, David's wife. 1 Sam. 25: 44; 2 Sam. 3: 15.

**LA'ISH, OR LESH'EM.** 1. See DAN. 2. The Laish

mentioned in Isa. 10: 30 can hardly have been the same as Dan. The introduction in this connection of a place so distant, and, moreover, under its old half-forgotten name, would be very strange. Probably some small village, situated between Gallim and Anathoth: Wilton suggests *el Aisaiwiyeh*, 2 miles north of Jerusalem.

**LAKE.** Luke 5: 1. The principal lakes mentioned in the Bible are Tiberias or Gennesaret, the Salt or Dead Sea, and Merom. See those articles.

**LA'KUM** (*way-stopper, fortress*), a place situated on the boundary of Naphtali, between Jabneel and the Jordan. Josh. 19: 33.

**LAMB.** See SHEEP.

**LA'MECH** (*strong*). 1. Son of Methuselah, and father of Noah. Gen. 5: 25, 31; 1 Chr. 1: 3; Luke 3: 36.

2. The fifth descendant from Cain, the first polygamist, father of Jabal, Jubal, the inventor of musical instruments, and Tubal-cain, the worker of metals. He was the author of the earliest verses extant, in which he addresses his wives on account of having slain a man, Gen. 4: 18-24:

"Adah and Zillah, hear my voice;  
Ye wives of Lamech, hearken unto my  
speech;  
For I have slain a man for my wound,  
And a young man for my bruise;



Truly, Cain shall be avenged sevenfold,  
And Lamech seventy and sevenfold."

**LAMENTATIONS OF JEREMIAH.** *Contents.*—The Lamentations are an elegiac poem on the destruction of Jerusalem and Judah by Nebuchadnezzar and the Chaldees—a sort of funeral dirge of the theocratic state, yet not without hope of its future resurrection in a purer and better form. The book consists of five separate poems, each complete in itself. The first verse strikes the keynote, where Jerusalem, once a princess among cities, is personified as a lonely widow, weeping sorely in the night with none to comfort her, her very friends having become her enemies. Chs. 1 and 2 describe the calamities of the siege, its causes and destructive results. The long siege brought on the horrors of famine; the city was taken by storm, the temple was polluted, the priests who defended it were massacred, and it was then destroyed. The fortresses of Judah were thrown down; the chief of the people were carried into exile; under the rule of the foreigner the Sabbaths and solemn feasts were forgotten. Ch. 3 deploras the persecutions which Jeremiah suffered, and represents the lowest depth of sorrow, almost in the midnight darkness of despair, yet followed by the dawn of a better day. The fourth chapter laments the ruin and desolation of the city and temple and the misfortune of Zedekiah. The fifth chapter is a prayer for the Jews in their captivity.

The *poetical form* of this composition is a very elaborate alphabetical structure. The first four chapters are acrostics, like Ps. 25, 34, 37, 119, etc.—that is, every verse begins with a letter of the Hebrew alphabet in regular order. Chs. 1, 2, and 4 contain twenty-two verses each, according to the number of Hebrew letters. The third chapter has three successive verses beginning with the same letter, making sixty-six verses in all. The verses are nearly of the same length, and each has three nearly-balanced clauses. The fifth chapter is not acrostic, but contains the same number of verses as 1, 2, and 4. At first glance this artificial form may seem inconsistent with the subject and the spirit. It must be remembered, however, that the purpose of the author

of the Lamentations was not simply to give an artistic representation of the grief of the Exile, but much more to give to the exiles a means of assuaging their grief; and for this purpose the peculiarly complicated form was of great advantage, its complications being so many aids to the memory. And, indeed, few sections of the O. T. have done their work more effectually than this. It has soothed the weary years of the Babylonian exile, and afterward kept up a lively remembrance of the days of the deepest humiliation. On the ninth day of the month of Ab (July) it was read, year by year, with fasting and weeping, to commemorate the national misery and the final deliverance.

*Authorship.*—The author is not named anywhere in the Bible, and the book is not quoted in the N. T.; but general tradition assigns the composition to Jeremiah, and this is the prevailing opinion to this day. A cavern is still pointed out in the neighborhood of Jerusalem, outside of the Damascus gate, to which he retired to write the book; it is now called the Grotto of Jeremiah, and is by some regarded as the true site of Calvary. But besides the old traditions, the general fitness of things also speaks for Jeremiah's authorship, and the objections which have been raised against it are not conclusive. See JEREMIAH.

**LAMP.** The lights of the East are of various kinds; not only oil, but pitch, naphtha, and wax are used to maintain the flame. The wicks were generally made of cotton or of flax. According to rabbinical tradition, the wicks of the sacred lamps were made of the old linen garments of the priests. The form of Oriental lamps was fanciful, and often elegant. We have no descriptions of the forms specially used by the Hebrews, but they were probably not different from those used in Egypt and Western Asia. The materials of which lamps were made were baked clay, terra cotta, bronze, etc.

The lamps of the Hebrews, it is probable, were suffered to burn all night, and this occasioned no great expense in a country so rich in oil. We are told that this was considered indispensable to the comfort of a family, and that the poorest people would rather deny themselves food than neglect it. The putting out of the light denoted the ruin and extinction of

the family and the desertion of the house. This gives force to the words in Job 18 : 5, 6; 21 : 17; 29 : 3: "The light of the wicked shall be put out; \* \* \* light shall be dark in his tabernacle, and his candle shall be put out with him." "How oft is



Assyrian Terra-Cotta and Glass Lamps. (From British Museum.)



Chaldean Lamps.



Lamp with Christian Inscription.

the candle of the wicked put out." Jer. 25 : 10, 11; Prov. 20 : 20. Also in Prov. 13 : 9: "The light of the righteous rejoiceth, but the lamp of the wicked shall be put out;" and of the prudent wife, "Her candle goeth not out by night." Prov. 31 : 18.

**LANCE.** Jer. 50 : 42. See ARMOR.

**LAN'CET**, a javelin or light spear. 1 Kgs. 18 : 28. But see KNIFE.

**LAND'MARK.** According to the ordinances given by Moses, the land, when conquered, was divided by lot and measurement among the tribes, families, and individuals of the nation. The lines

separating one man's field from that of another were sometimes marked by rows of trees, but most often simply by a heap of stones at the corners. To remove these landmarks was easy enough, and hence the severe penalty incurred for doing it. Deut. 19 : 14; 27 : 17; Prov. 23 : 10.

**LANES** were narrow streets where the poorer people lived. Luke 14 : 21.

**LAN'GUAGE.** Gen. 2 : 20; 11 : 1.

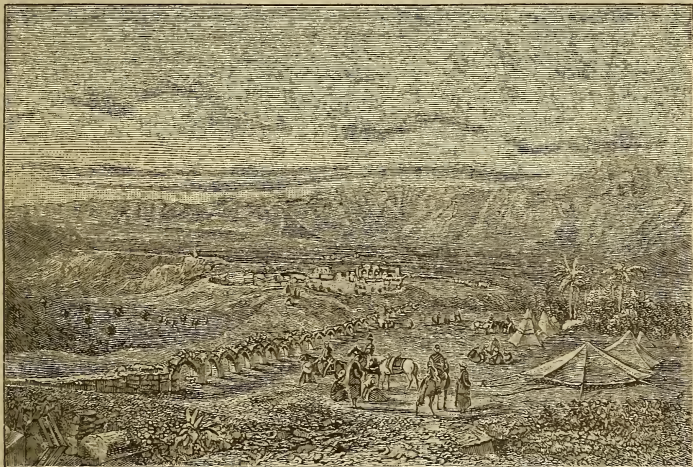
It is generally supposed that Adam was endued with the power of speech and furnished with a language at his creation, and that it was sufficiently perfect and comprehensive for all the purposes of his being. This was the language of the whole earth for nearly 2000 years, or until about a century after the Flood. It was then that the Tower of Babel was erected, and God caused a confusion of languages—an event which forms the antitype of the speaking in tongues by the apostles at the first Pentecost. Some of the older divines supposed, without any good reason, that the Hebrew was the original language given by God to Adam, and that all the other languages resulting from the division and dispersion of mankind over the face of the earth are derived from that as the root. The modern science of comparative philology distinguishes three distinct families of languages—the Shemitic (to which the Hebrew belongs), the Indo-Germanic or Aryan (which includes the Greek), and the Turanian. For a brief account of the languages in which the Bible was written, see BIBLE.

**LAN'TERNS**, probably some kind of covered torch. John 18 : 3.

**LAODICE'A**, the old city of Diospolis, the present village of *Eski-hissar*, stood on the banks of the Lycus, an affluent of the Meander, a few miles distant from Colosse and Hierapolis, in the Roman province of Asia, the present Asia Minor. By the Syrian king Seleucus II., Diospolis was enlarged and beautified, and from his wife, Laodice, it received its new name. Under the Roman rule it became a great commercial centre, situated as it was on the great route through Asia, and acquired great wealth. When, in the middle of the first century of our era, an earthquake destroyed Colosse, Hierapolis, and Laodicea, the latter was rebuilt by its own inhabitants

without any aid from the Roman senate. A Christian church was early established here, probably from Ephesus, and to this church Paul sent a salutation when writing to the Colossians, Col. 4:15; it is also

mentioned in Rev. 1:11; 3:14. From Col. 4:15 it appears that Paul wrote a letter to the Laodiceans, but of this letter no certain account can be made; some think to recognize it in the Epistle to



Ruins of Laodicea.

the Ephesians, which was a circular letter. The "Epistle to the Laodiceans," so called, which exists only in Latin, is a literary forgery of late date, and compiled from the Galatians and Ephesians. The church of Laodicea flourished for several centuries. In the fourth century an important council gathered here. The Mohammedans destroyed the city, and it is now only a heap of ruins around a small and miserable village.

**LAODICE'ANS**, the inhabitants of Laodicea. Col. 4:16; Rev. 3:14.

**LAP, LAP'PETH**. The Eastern people are accustomed to take up water in the hollow of the hand, and they do it with surprising agility, sitting on their heels with the face close over the water, and putting out the tongue to meet the water. The alertness of the men of Gideon was tested in this manner. Jud. 7:5.

**LAP'IDOTH** (*torches*), the husband of the prophetess Deborah. Jud. 4:4.

**LAP'WING**, doubtless the hoopoe, a bird so named from its call-note, of

about the size of the thrush, and of singular appearance and ways. Lev. 11:19.



Lapwing or Hoopoe.

It is abundant in Palestine and the warmer parts of the Old World, and is sometimes seen in England.



**LASÆ'A**, a town of Crete, near Fair Haven, now in ruins, but identified without doubt. Acts 27: 8.

**LA'SHA** (*fissure*), a place on the south-eastern boundary of Canaan, Gen. 10: 19; identified by earlier Christian writers as Callirhoë, situated near the eastern shore of the Dead Sea, and famous for its hot springs.

**LASHA'RON** (*the plain*), a district whose king was killed by Joshua. Josh. 12: 18; now *Savóna*, near Tabor.

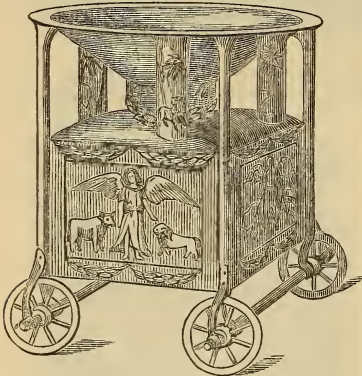
**LATCH'ET**. Mark 1: 7. See CLOTHES.

**LAT'IN**, Luke 23: 38, **LAT'IN VERSIONS**. See BIBLE.

**LAT'TICE**. 2 Kgs. 1: 2. See DWELLINGS.

**LAUGH, LAUGH'TER**. When these forms are used concerning God, as in Prov. 1: 26; Ps. 2: 4; 37: 13, they signify that he despises or pays no regard to the persons or subject.

**LAVER**, a brazen vessel belonging to the tabernacle, and standing in the court, between the altar and the sacred tent. Ex. 30: 18, 21. It contained



A Brazen Laver on Wheels.

water for the priests to wash their hands and feet before offering sacrifice, and probably also for washing the things offered. Its form is not described, but it was made from the brazen mirrors of the women who assembled at the door of the tabernacle court. Ex. 38: 8. In the temple of Solomon there were ten brazen lavers on feet, 1 Kgs. 7: 27-39, five

on each side of the court of priests which were used for washing the animals to be sacrificed. 2 Chr. 4: 6. See SEA, THE MOLTEN.

**LAW, THE**. This term is applied in the N. T. to the old dispensation, in distinction from the new; the dispensation under the law in distinction from the dispensation under the gospel; the dispensation by Moses in distinction from the dispensation by Christ. John 1: 17; Acts 25: 8; Heb. 10: 1-18. But besides this its general sense, which is never entirely lost sight of by the writers of the N. T., the term refers more especially to the Mosaic legislation, including the moral, Matt. 5: 17, the ceremonial, Eph. 2: 15, and the political, but more especially the first. Sometimes St. Paul uses the word "law" (without the article) in a wider sense—of principle, rule of moral conduct—and speaks of the heathen as having such a law written on their conscience or being a law to themselves. Rom. 2: 14, 15.

The moral law of the old dispensation, embodied in the ten commandments (the Decalogue), was promulgated with extraordinary solemnity on Mount Sinai by God himself, under the manifestation of his holy majesty, and recorded by his own finger on two tables of stone. Ex. 19. Afterward it was preserved by the Jews in the ark of the covenant, in the holy of holies of the tabernacle and the temple, and, spreading from the Jews among other nations, it forms the indispensable and immovable foundation of all social order and well-being. For, though the Decalogue has the form of a law, it is what its history proves it to be—something more than mere rules of conduct. It is a revelation of the nature of God: "Ye shall be holy; for I the Lord your God am holy," Lev. 19: 2; and therefore Christ says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil." See TEN COMMANDMENTS.

The ceremonial law, prescribing the forms of Hebrew worship, public and private, the modes and times of sacrifice, fast, purification, prayer, festivals, etc., rested on this moral law and formed a transition to the political or civil law. Many of its ordinances—for instance, those relating to diet and purification—had a social, a sanitary purpose besides their religious meaning. By this cere-

monial law the Hebrews were formed into a nation distinct from all other nations, and every single feature of the ritual served to remind them that they were the chosen people of God. Though God was certainly the God over all nations, he was by a special covenant the God of Israel. The ceremonial law was to the Jews an awful duty, and at the same time a magnificent promise. Its whole character was typical, prophetic. Its whole bearing pointed toward Christ, and when Christ came it was thereby fulfilled and abolished, for "we are not under the law but under grace." Rom. 6: 14, 15; 7: 4, 6; Gal. 3: 13, 25; 5: 18.

The political or civil law of the Mosaic constitution, which made the Hebrews a people and founded a state, was, as all political or civil laws must be, simply the expression of a certain stage of historical development, and as such subject to the historical laws of growth, decay, and destruction. But this civil law was in perfect harmony with the moral and ceremonial law, and was formed throughout in accordance with the same principles—the principles of theocracy. Civil law is confined to certain relations between man and man. Nevertheless, at every point of the political order of the Hebrew state, a direct reference is made to God as the King. The basis of the whole system is the absolute sovereignty of God, and the principle according to which all the details are worked out is, first, the relation between each individual and God, and then the relation between individual and individual. This is evident, for instance, from the ordinances relating to property. In the Roman republic all land was held by the state; in the feudal monarchies of mediæval Europe all land was held by the king; in the theocracy of the Hebrews all land belonged to Jehovah: "The land is mine, and ye are strangers and sojourners with me." Lev. 25: 23. Hence the payment of tithes, 27: 23–26; the offering of the first-fruits, Deut. 26: 1–10; the impossibility of alienating landed property, the ground reverting at the jubilee year to its original possessor, etc. But not only the land was the absolute property of Jehovah; also the persons of the Israelites belonged to him. Hence the dedication and ransom of the first-born, Ex. 13: 2–13; the payment of the half-

shekel at the numbering of the people "as a ransom for their souls to the Lord," Ex. 30: 11–16; the very limited power which a master held over Hebrew slaves. Lev. 25: 39–46, etc.

Though the law, in the widest sense of the word, denoting the whole Mosaic constitution, stands before us a wonderful system both with respect to completeness and with respect to consistency, it is nevertheless essential to its full understanding to remember that, just as it came itself to prepare the way for the gospel, it too has had its precursors and had the way prepared for it by the Abrahamic covenant and its promises. That, on the whole, much of the materials of the Mosaic legislation existed before the time of Moses may be inferred from the penalties against murder and adultery, Gen. 9: 6; 38: 24; from the Levirate law, Gen. 38: 8; from the distinction of clean and unclean animals, Gen. 8: 20; and from the probable observance of the Sabbath. Ex. 16: 23, 27, 29; comp. Gen. 2: 3.

**LAWYERS**, among the Hebrews, were not pleaders before a court, but expounders of the law in the schools and synagogues; and it is even doubtful whether there was any difference at all between a lawyer and a scribe. Matt. 22: 35; Luke 10: 25; comp. Mark 12: 28.

**LAY'ING ON OF HANDS.** See HAND.

**LAZ'ARUS**, an abbreviation of **ELEAZAR** (*whom God helps*). 1. A citizen of Bethany residing with his two sisters; of their household Christ was a frequent guest. He was raised from the grave by Christ in sight of the city of Jerusalem, in the presence of the family and a number of Jews, after he had been dead four days; and so incensed were the Jews at this that they sought to kill not only Christ, but even Lazarus. John 11: 12: 1–11.

2. In the parable by which our Saviour illustrates the retributions of eternity one of the parties is named Lazarus, Luke 16: 19–31; and it is from this character the Knights of St. Lazarus, an order half military and half monastic, founded in 1119, and specially destined to administer to the lepers, received their name. Also, *lazaretto*, or "hospital," and *lazzarone*, or "beggar," are derived from the name.

which shows that the parable must have made an extraordinarily deep impression on the mediæval Church.

**LEAD**, a metal known to the ancients from a very early period, and alluded to in Ex. 15:10 on account of its weight. It is mentioned several times in Scripture as entering into the process of purifying more precious metals, Jer. 6:29; Eze. 22:18, 20; for which purpose quicksilver is now used. The words of Job 19:24, "That they were graven with an iron pen and lead in the rock for ever!" refer to the custom of pouring molten lead into letters carved in the rock in order to make them more striking to the eye.

**LEAF**. Isa. 64:6. The bright fresh color of the leaf of a tree or plant shows that it is richly nourished by a good soil. Hence the fresh leaf is often used in Scripture as a symbol of prosperity, Ps. 1:3; Jer. 17:8; Eze. 47:12; the faded leaf as a symbol of decay. Job 13:25; Isa. 1:30; 64:6; Jer. 8:13; Eze. 17:9. Also other illustrations are derived from leaves. Lev. 26:36; Isa. 34:4; Dan. 4:12, 14, 21; Mark 13:28; Rev. 22:2.

**LE'AH** (*wearied*), the eldest daughter of Laban, and married to Jacob by her father's deceit. Gen. 29. She bore him six sons and one daughter, and died after he went down to Egypt, and was buried in the cave of Machpelah. Gen. 49:31. She was aware of the greater affection which Jacob felt for her sister, and suffered thereby, Gen. 29:21-25, 31-35; 30:1-25, but she was nevertheless heartily devoted to her husband.

**LEAS'ING**, lies, falsehood. Ps. 4:2; 5:6.

**LEATHER** was used by the Jews for clothing, Job 31:20; Heb. 11:37; for covering, Ex. 26:14; for girdles, 2 Kgs. 1:8; Matt. 3:4, etc.; but the trade of the tanner, probably learnt in Egypt, where it was highly developed, was not held in high esteem.

**LEAV'EN**, a ferment mixed with dough to make it light, or a piece of dough or bread thus mixed and used to lighten a larger mass. Ex. 12:15. It makes a thorough change in the whole, and hence the force of the parable, Matt. 13:33, by which the silent influence of the gospel on the heart of man is beautifully illustrated. And so also it figuratively denotes the influence of false and

corrupt doctrines, Matt. 16:6, as well as the evil passions of the depraved and unregenerate heart. 1 Cor. 5:7, 8. The Jews were forbidden to offer leaven and honey in the temple, Lev. 2:11, and during the seven days of the Passover leaven was not even allowed to be found in their houses; whence the festival was often called the "feast of unleavened bread." Comp. 1 Cor. 5:6.

**LEB'ANA** (*white*), one whose descendants returned with Zerubbabel. Neh. 7:48.

**LEB'ANON** (*exceeding white*, viz., with snow, as Mont Blanc), a double mountain-range to the north of Palestine, consisting of a western chain, Lebanon proper, and an eastern, "Lebanon toward the sun-rising," Josh. 13:5; or by classic writers, Anti-Libanus, and enclosing a valley from 5 to 8 miles broad—"the valley of Lebanon," Josh. 11:17; or by classic writers, Cælo-Syria, the present *El-Bukâa*, which connects to the north with the valley of the Orontes, and to the south with the valley of the Jordan. The western range, the Lebanon proper, begins on the north near the banks of the Eleutherus, which passes through the plain of Emesa, the "entrance of Hamath," Num. 34:8, to the Mediterranean, and runs for a distance of 90 geographical miles, in the direction from north-east to south-west, parallel with the Mediterranean, to the banks of the Litany, the ancient Leontes, which, draining Cælo-Syria and breaking through the Lebanon by a wild gorge, enters the Mediterranean a few miles north of Tyre. The average height of this range is from 6000 to 8000 feet. Its highest peaks are Jebel Mukhmel, 10,200 feet, and Sannin, 9000 feet. The line of cultivation runs at an elevation of about 6000 feet. The peaks which pass beyond this line are generally barren and covered with small fragments of limestone, through which the naked rocks jut up in jagged points. The highest of them, however, are covered with perpetual snow and ice, towering aloft in their glittering magnificence, visible far off by sea and by land, and sending forth streams of cooled air over the scorched plains of Syria and Palestine. The eastern descent toward Cælo-Syria is steep, wild, often forbidding; but to





View of Lebanon from the Sea.

the west the Lebanon descends gradually through broad terraces to the Mediterranean, generally facing the sea with ranges of bold limestone cliffs. Everywhere broken by the sudden rise of high peaks of rock or rent by deep precipices and ravines, these terraces present a most romantic prospect, and the beauty of the country is still more enhanced by the salubrity of the air and the fertility of the soil; by the luxuriant vegetation which covers all forms; pine, oak, and CEDAR (which see) on the peaks; mulberry and orange trees, figs, vines, corn, and melons on the slopes; olive and cotton trees in the valleys, besides a multitude of fragrant herbs and gorgeous flowers. "The smell of thy garments is like the smell of Lebanon," Cant. 4: 11. The eastern chain, the Anti-Lebanon, runs nearly parallel with the western from the plain of Emesa until, in the south, it connects with the hills of Galilee. Its highest point is MOUNT HERMON (which see). Its western descent toward Cælo-Syria is abrupt and steep; to the east it gradually sinks into the plains of the desert. Its general aspect is bleak and barren, the abode of wild beasts and birds of prey. From both ranges numerous rivers descend—the Eleutherus, Leontes,

Jordan, ABANA, and PHARPAR (which see); and the cold-flowing waters of the springs and streams of Lebanon were and are still proverbial.

Lebanon, the land of which Moses said, "I pray thee let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon," Deut. 3: 25, was in the oldest times inhabited by the Hivites and Gibriles, Jud. 3: 3; Josh. 13: 5, 6, of whom the latter built the city of Gebal, the Greek Byblus, the present *Jebail*. The land was assigned to the Israelites, but never conquered by them. Josh. 13: 2-6; Jud. 3: 1-3. It stood under Phœnician rule. 1 Kgs. 5: 2-6; Ezr. 3: 7. In the times of David and Solomon, however, the Jews became quite intimately acquainted with the country, and the deep impression it made on them is apparent throughout the books of the O. T. Its cedars, Cant. 5: 15, its wines, Hos. 14: 7, its cold waters, Jer. 18: 14, etc., are repeatedly mentioned, and from it the sacred writers very frequently take the materials for their most striking similes. Ps. 72: 16; 29: 5, 6; 104: 16-18; Isa. 35: 2; 60: 13; Zech. 11: 1, 2, etc. Anti-Lebanon stood under the rule of Damascus, though in the southern part several fierce tribes

remained independent up to a very late date. 1 Chr. 5 : 19-23. When the whole region came under the sway of the Seleucidae, B. C. 312-65, several large and important cities were built here, such as Laodicæa, CHALCIS, ABILA, etc. (which see), and as a Roman province the prosperity of the country still increased, as the ruins of Chalcis and Baalbek show. Also, during the wars with the Saracens and Turks, it remained comparatively undisturbed, and it is now inhabited by some 200,000 or 300,000 Christians, Maronites, and Druses. In Anti-Lebanon, however, most of the inhabitants are Mohammedans, and the governor is a Turkish official of the common stamp; while the governor of Lebanon is a Christian, and his position is guaranteed by the powers of Europe.

**LEB'AOTH** (*lionesses*), a town belonging to the tribes of Judah; probably identical with Beth-Lebaoth or Beth-Birei. Josh. 15 : 32; now *Bireh*.

**LEBBÆ'US** (*hearty, courageous*), one of the names of the apostle Jude, Matt. 10 : 3.

**LEBO'NAH** (*frankincense*), the present *El-Lubban*, south of *Nablus*, is mentioned, Jud. 21 : 19, as a place in the vicinity of Shiloh.

**LE'CAH** (*walking, course*) occurs only in the genealogies of Judah, 1 Chr. 4 : 21, and possibly is the name of a town.

**LEECH.** See HORSE-LEECH.

**LEEK**, a bulbous vegetable like the onion, a particular species of which has been cultivated in Egypt from a very early period. Num. 11 : 5. It is eaten raw with bread. In the passage cited it is supposed that lettuce, salads, or savory herbs generally may be intended, as the original word in the O. T. is twelve times rendered "grass" and once "herb."

**LEES.** "Wines on the lees," Isa. 25 : 6, means well-preserved, full-bodied wine. "He hath settled on his lees," however, is used figuratively, Jer. 48 : 11; Zeph. 1 : 12, as an expression of sloth and indifference. To drink the lees or "dregs," Ps. 75 : 8, denotes extreme suffering.

**LE'GION**, a band of Roman soldiers having originally about 3000; later 6000 to 7000, men; the ordinary number



Common Leek. (*Allium porrum*.)

was 6200 foot and 730 horse. In Matt. 26 : 53, and also in Mark 5 : 9, 15, it means a large but indefinite number, and corresponds to the "hosts" of the O. T. Gen. 32 : 2; Ps. 148 : 2.

**LE'HABIM** (*fiery, flaming*), Gen. 10 : 13; 1 Chr. 1 : 11, **LU'BIM** or **LIB'YANO**, Dan. 11 : 43; 2 Chr. 12 : 3; 16 : 8; Nah. 3 : 9; is the name of a people which in the Egyptian inscriptions is called "Lebu," and in classic and modern literature "Libyans." They were of Hamitic descent, and inhabited the northern part of Africa, west of Egypt. At Carthage they were thrown back toward the interior by a Phœnician colony, at Cyrene by a Greek colony; and the country Libya became finally a part of the Roman empire. In the oldest times, however, the Libyans seem to have been allies rather than the subjects of the Egyptians.

**LE'HI** (*jawbone*), a place in Judah, between the Philistine frontier and the cliff of Etam, where Samson slew the Philistines. Jud. 15 : 9 ff.; possibly *Beit Likia*, or 'Ayūn Kāra.

**LEM'UEL** (*dedicated to God*), the name of the king to whom the counsels, contained in Prov. 31 : 2-9 are addressed by his mother. The Rabbins identify Lemuel with Solomon; others consider the name a mere personification; nothing is known with certainty.

**LEND, LEND'ER.** See LOAN.

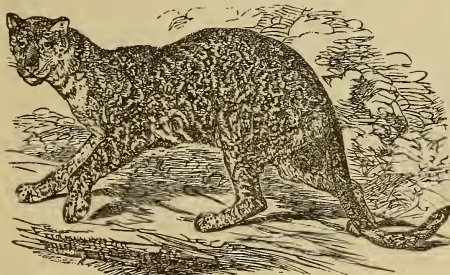
**LEN'TILES** (*Ervum lens*), a culti-

vated plant, smaller than the garden pea, but of the same family. In the markets of Palestine red lentiles are still sold as the best variety, and from them a pottage is made which Dr. Robinson



Lentiles. (*Ervum lens*.)

and others who have eaten it affirm would be a savory meal for a weary hunter. Gen. 25 : 29, 30. The "piece of ground full of lentiles," 2 Sam. 23 : 11, is still common in the Holy Land, and the poor not infrequently make lentiles into bread. Eze. 4 : 9. This pulse is much used in Roman Catholic countries during Lent, and from it the name



Leopard. (*Felis leopardus*.)

of the season is said to be derived. As a crop it is cut and threshed like wheat.

**LEOP'ARD** (Heb. *spotted*). In

the Bible there is frequent reference to this fierce animal, which still lurks among the forests of Gilead, the jungles of the Jordan, and more rarely among the thickets of Tabor and Carmel. Jer. 13 : 23. The local names Nimrim, "leopard," and Beth-Nimrah, "house of the leopard" (perhaps) are to be remembered. Near the latter place Tristram saw the fresh footprints of these creatures, "clear and unmistakable, on the moist ooze." It is the habit of the leopard to wait patiently hour after hour that it may pounce upon cattle. Jer. 5 : 6 ; Hos. 13 : 7. Isa. 11 : 6 alludes to its cruelty, and Dan. 7 : 6 to its power. But it is thought there is reference under the same name in Hab. 1 : 8 to the cheetah, a similar but smaller animal still found in Palestine, the rush of which upon its prey exceeds in swiftness the motion of any other carnivorous animal.

**LEP'ER.** Leprosy is a loathsome disease still prevalent in Egypt and Syria, and occurring also in India, China, the Crimea, and Norway. The bones and the marrow are pervaded with the disease, so that the joints of the hands and feet lose their power, the limbs of the body fall together, and the whole system assumes a most deformed and loathsome appearance. The progress and effect of the disease are described in Job 2 : 7, 8, 12 ; 6 : 2 ; 7 : 3-5 ; 19 : 14-21.

There are two forms of the disease—the tuberculated, incrusting the whole person with ulcerous tubercles, and the anæsthetic, making the skin mummy-like—but under both forms "Death lives," and the diseased is a "walking tomb," "a parable of death." There was also a milder form of the disease, the so-called "white leprosy," often attacking only one limb, and generally curable, as when "Moses' hand was leprous as snow." Ex. 4 : 6. Notice also the cases of Miriam, Num. 12 : 10 ; Gehazi, 2 Kgs. 5 : 27 ; and Uzziah. 2 Chr. 26 : 16-23.

Although the laws respecting this disease which we find in the Mosaic code are exceedingly rigid, it is by no means clear that the leprosy was considered contagious. The horror and



disgust which was felt toward a disease so foul and loathsome might be a sufficient reason for such severe enactments, and

strict seclusion was at all events an effective means of arresting the progress of the disease by preventing intermarriage



Leprous Beggars.

between lepers and the sound. The leper was excluded from the tabernacle and the camp, and when he was healed his restoration to social intercourse with his fellow-men was twofold, performed both in the camp and in the tabernacle. Lev. 14:3-32. A house for lepers was built outside Jerusalem on the hill of Gareb—*i. e.*, “the hill of scraping,” Jer.

upon the walls and articles of clothing, resembling the leprosy spots, and originating from a species of mould or mildew, indicating a great degree of dampness, corrupting the air, injurious to health, and often the occasion and precursor of fatal diseases. The rites ordained for cleansing and purifying this kind of “leprosy” are in their symbolical bearing strictly analogous to the laws concerning leprosy proper. Lev. 13:47-59; 14:33-53.

**LEPROSY.** See **LEPER.**

**LES'BOS.** Acts 20:14. See **MITYLENE.**

**LE'SHEM**, an ancient form for **LAISH**, the original name of **DAN** (which see). Josh. 19:47.

**LET** is used in the old sense “to hinder” in Ex. 5:4; Isa. 43:13; Rom. 1:13; 2 Thess. 2:7.

**LE'THECH**, occurring in the margin of Hos. 3:2, is derived from a root signifying “to empty,” “to pour out,” and denotes a measure of grain—half a homer.

**LET'TER.** The letters mentioned, 2 Sam. 11:14; 2 Kgs. 10:1; Ezr. 4:11, were in the form of rolls, not unlike those used in the East at the present day. Thus the Arabs roll up their letters, and then flatten them to the breadth of an inch and paste up the end instead of sealing them, and the Persians make up their letters in the form of rolls, about 6 inches long, and paste



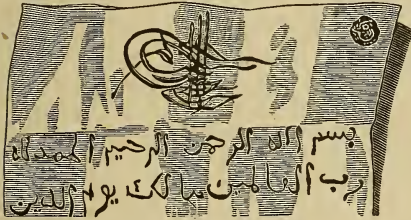
Head of a Leper.

31:40; Job 2:8—and the leper was compelled to wear mourning. Lev. 13:45.

With respect to the leprosy of houses and of clothes, Lev. 14:55, the expression is only analogical, referring to the spots and disfigurements which appeared

a bit of paper around them with gum and seal them with an impression of ink. When sent to inferiors they were often

wrongs of their sister Dinah by slaying the Shechemites, Gen. 34 : 25-31, but thereby he incurred the curse of Jacob.



Part of a Turkish Firman.

sent open, Neh. 6 : 5 ; but when sent to equals or superiors they were enclosed in a purse or bag. See WRITING.

**LETU'SHIM** (*sharpened, hampered*), an Arabian tribe descended from Dedan, the son of Jokshan. Gen. 25 : 3.

**LEUM'MIM** (*peoples, nations*), an Arabian tribe descended from Dedan, the son of Jokshan. Gen. 25 : 3.

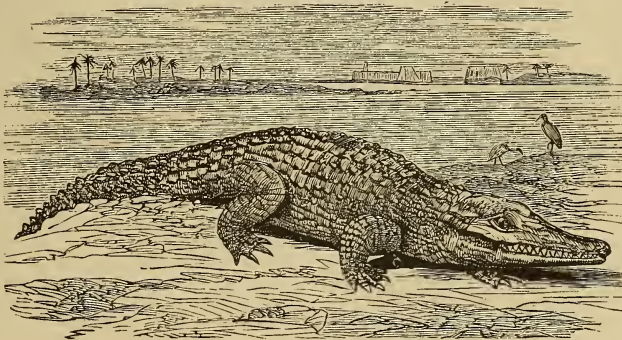
**LEVI** (*joining*). 1. The third son of Jacob and Leah, thus named by the mother because "now will my husband be joined unto me, because I have born him three sons." Gen. 29 : 34. Together with Simeon he avenged the

Gen. 49 : 5-7. By the zeal, however, of his descendants on occasion of the golden calf, Ex. 32 : 26-29, the curse was transformed into a blessing. He had three sons, Gershon, Kohath, and Merari, and died in Egypt 137 years old. Ex. 6 : 16.

2. Two of the ancestors of our Lord. Luke 3 : 24, 29.

3. The original name of Matthew, the publican and afterward the apostle, son of Alphaeus. Mark 2 : 14 ; Luke 5 : 27, 29 ; Matt. 9 : 9.

**LEVI'ATHAN**, the Hebrew name of an animal minutely described in Job 41, the monster of the water, as behemoth was of the land. Probably the crocodile is here intended—a reptile which resembles the alligator, but is larger and more formidable, with narrower snout, and feet webbed to the end of the toes. "The whole head, back, and tail are covered with quadrangular horny plates or scales, which not only protect the body—a rifle-ball glancing off from them as from a rock—but also serve as ballast, enabling the creature to sink rapidly, on being disturbed, by



Leviathan. (*Crocodilus Vulgaris*. After Tristram.)

merely expelling the air from its lungs."—*Tristram*.

It is believed that the crocodile was once abundant in the lower Nile to its

mouth, but it is now rarely seen within the confines of Egypt. This reptile once abounded also in the Zerka or Crocodile River, which flows through

the Plain of Sharon, and doubtless in the Tigris.

The crocodile seems to be meant by the word "leviathan" in Ps. 74:14; Isa. 27:1. But in Ps. 104:26 the word is evidently used for some sea-monster, perhaps the whale. Several large cetaceous animals are found in the Mediterranean.

**LEVITES.** In analogy with the names of the other tribes of Israel, the term should mean all the descendants of Levi, the whole tribe of Levi, and in this sense it is used in Num. 35:2; Josh. 21:3, 41; Ex. 6:25; Lev. 25:32, etc. As, however, the "sons of Aaron" were separated from the rest of the descendants of Levi and consecrated priests, the term came to denote a distinction within the tribe itself; and the Levites comprised only those descendants of Levi who were not "sons of Aaron"—that is, priests. 1 Kgs. 8:4; Ezr. 2:70; John 1:19, etc. Sometimes, also, the term was used as an epithet—"the priests the Levites," Josh. 3:3; Deut. 17:18—but its general acceptance was, and is, that of the second sense here given.

No allusion is made in Genesis to the consecrated character of the Levites. It was given on the occasion of the making of the golden calf by the Israelites while encamped about Mount Sinai. Ex. 32:25-29. When Moses came down from the mountain and discovered the idol, he cried out: "Who is on the Lord's side? *let him come unto me.*" The Levites immediately gathered around him, and in reward of their faithfulness on this occasion they were selected as the special servants of the Lord and the ministers of his sanctuary. Deut. 10:8, 9; 18:1, 2; 33:8-11. Their number was at this time 22,000, and corresponded nearly to that of the first-born males of the whole people. Since the day when the first-born of Egypt were slain, while those of Israel were spared, all first-born males of Israel belonged to the Lord. They numbered 22,273, and in their place, as the special inheritance of Jehovah, the Levites were now substituted, the 273 surplus being redeemed at five shekels each, Num. 3:45-51, which was the fixed ransom for a victim vowed in sacrifice. Num. 18:16; Lev. 27:6. Thus the Levites came to occupy in the Hebrew theocracy a position midway between the priests and the

people. They were not allowed to offer sacrifice, to burn incense, to see the "holy things" until covered, Num. 4:5, etc., but they marched nearer the ark than the people, they carried the sacred tent in parts, they pitched it again at halting-stations, etc. For service they were purified by bathing, shaving, etc., and consecrated by the imposition of hands. The duties of their office during the wanderings in the wilderness were minutely described. They consisted of three great families, the Kohathites, the Gershonites, and the Merarites, of which the first carried the sacred vessels, the second the hangings and curtains of the tabernacle, and the third the boards and pillars. They also kept the book of the Law, Deut. 17:8-12, and served as judges, etc.

Forty-eight cities, with one thousand cubits of the country surrounding, were appropriated for the residence and maintenance of the Levites. These cities, of which thirteen were allotted to the priests and six were cities of refuge, were selected by lot, and lay scattered all over the country in the following way: in Judah and Simeon: Hebron or Kirjath-arba, Libnah, Jattir, Eshtemoa, Holon or Hilen, Debir, Ain or Ashan, Juttah, Beth-shemesh; in Benjamin: Gibeon, Geba, Anathoth, Almon or Alemeth; in Ephraim: Shechem, Gezer, Kibzaim or Jokmeam, Beth-horon; in Dan: Eltekeh, Gibbethon, Aijalon, Gath-rimmon; in Manasseh: Taanach or Aner, Gath-rimmon or Bileam, Golan, Beeshterah or Ashtaroth; in Issachar: Kishon or Kedesh, Dabareh or Daberath, Jarmuth or Ramoth, En-gannim or Anem; in Asher: Mishal or Mashal, Abdon, Helkath or Hukok, Rehob; in Naphtali: Kedesh, Hammoth-dor or Hammon, Kartan or Kirjathaim; in Zebulun: Jokneam, Kartah, Dimnah, Nahalal or Rimmon, and Tabor; in Reuben: Bezer, Jahazah or Jahzah, Kedemoth, Mephaath; in Gad: Ramoth, Mahanaim, Heshbon, and Jazer. Besides these cities, with adjacent districts, the Levites received a tithe of all produce, animal and vegetable, but of this they paid a tithe to the priests. Num. 18:20-32. Another tithe they received every third year, and special provision was made for them during the term they administered in the sanctuary.

In the time of David their number had



increased to 38,000, of which 24,000 were set apart for the ordinary services, 6000 for the teaching of the Law and the administration of justice, 4000 as porters, and 4000 as musicians. They were divided into courses, and came up from their cities to the sanctuary in regular rotation. 1 Chr. 23; 24: 20-31; 25; 26. When the separation took place between the kingdom of Israel and the kingdom of Judah, all the Levites gathered to Judah, 2 Chr. 11: 13-15, and they continued to play a conspicuous part in the destinies of this kingdom, under Jehoshaphat, 2 Chr. 19: 8-11; 20: 14-28; Joash, 2 Chr. 23: 1-8; Hezekiah, 2 Chr. 29: 3-36; 30: 21, 22; 31: 2-4; under Josiah. 2 Chr. 34: 12; 35: 3-18, etc. After the Captivity, however, only a small number of them returned, Ezr. 2: 36-42; 3: 10; 6: 18, but in the new organization they assumed their old positions. They settled in the villages near Jerusalem, received their old tithes, etc. Neh. 10: 37-39; 12: 29. In the N. T. they occur as representatives of a formal worship destitute of love. Luke 10: 32. The distinction of Levite is still maintained among the Jews.

**LEVITICUS** is the name of the third book of the Pentateuch, derived from its contents. Only the chapters 8-10 are history; the rest treats of the Levitical services—namely, chs. 1-7, the laws of offerings; 8-10, the consecration of Aaron and his family; 11-15, the laws concerning that which is clean and that which is unclean; 16, the atonement as the sum-total of all means of grace; 17-20, the separation of Israel from heathendom in food, marriage, etc.; 21, 22, the holiness of priests and offerings; 23, 24, the holiness of convocations, Sabbaths; 25, on redemption; 26, on repentance; 27, on vows.

The authenticity and integrity of this book are generally admitted, and the doubts which have been raised concerning its Mosaic authorship by some modern critics regard only minor points or passages. See **LAW** and **PENTATEUCH**.

**LEWD'NESS**. This word, which occurs Acts 18: 14, is not used there in its present common acceptance, but in the wider sense of "accepted" or "vil-lany." See **REV. VERSION**.

**LIB'ERTINES**, mentioned only in

Acts 6: 9, were Jews who, having been taken prisoners in the Syrian wars, were carried to Rome and reduced to slavery, but afterward emancipated. That their number was considerable is apparent from the fact that 4000 of them were banished from Rome in A. D. 19. In Jerusalem they had a synagogue, and there they came in collision with Stephen.

**LIB'NAH** (*whiteness*). 1. The fifth station at which Israel encamped on their journey from Sinai; situated between Rimmon-parez and Rissah, Num. 33: 20, 21, but not yet identified.

2. A city of Canaan, in the lowland of Judah, was taken by Joshua, Josh. 10: 29-32, 39; 12: 15, and assigned to the priests, Josh. 15: 42; 21: 13; 1 Chr. 6: 57; revolted against Joram, 2 Kgs. 8: 22; 2 Chr. 21: 10; was besieged by Sennacherib, 2 Kgs. 19: 8; Isa. 37: 8; and has been identified by some with *Arak-el-Menshiyeh*, and by others with *Tell-es-Safieh*.

**LIB'NI** (*white*). 1. A Levite, eldest son of Gershon. Ex. 6: 17; Num. 3: 18; 1 Chr. 6: 17.

2. A Levite, grandson of Merari. 1 Chr. 6: 29.

**LIB'NITES**, the descendants of Libni, the eldest son of Gershon. Num. 3: 21; 26: 58.

**LIB'YA**, occurring only in Eze. 30: 5 and Acts 2: 10, is the classic name of Northern Africa, west of Egypt. It was inhabited by a Hamitic race, spoken of in the O. T. under the name of **LEHABIM** or **LUBIM**, which see.

**LICE**. Ex. 8: 16. These parasitic insects are still a pest in the Nile valley. Herodotus tells us that the ancient Egyptians peculiarly abhorred such vermin, and were taught by their priests that contact with lice rendered them ceremonially unclean.

Some authorities have held that gnats were here intended, but there is less ground for this opinion than for that of Sir S. W. Baker (*Nile Tributaries*, p. 122), which the writer's own observation inclines him to favor: "The louse that infects the human body and hair has no connection whatever with 'dust,' and if subject to a few hours' exposure to the dry heat of the burning sand it would shrivel and die; but the tick is an inhabitant of the dust—a dry, horny insect without any apparent moisture in

its composition. It lives in hot sand and dust, where it cannot possibly obtain nourishment until some wretched animal should lie down upon the spot and become covered with these horrible vermin. I have frequently seen dry places so infested with these ticks that the ground was perfectly alive with them, and it would have been impossible to have rested on the earth; in such spots the passage in Exodus has frequently occurred to me as bearing reference to these vermin, which are the greatest enemies to man and beast." These ticks are much larger than lice. The body is ordinarily about the size of a small pea; the legs are long, and the creature runs rapidly.

**LIEUTENANTS**, the general name of the satraps or viceroys of the provinces of the Persian empire, *Ezr.* 8:36; called princes in *Dan.* 3:2; 6:1, etc.

**LIFE** is used in Scripture both in a natural and in a spiritual sense. In the former it means physical life as opposed to death, *Gen.* 2:7; 25:7; *Luke* 16:25; *Acts* 17:25; and hence the expressions "tree of life," *Gen.* 2:9; 3:22; *Rev.* 2:7; 22:2; "bread of life," *John* 6:35, 51; "water of life," *Rev.* 22:1, 17, etc. In the latter it means moral conduct as opposed to mere animalism, and hence the identification of life with that which is good, *Deut.* 30:15; *John* 3:16; 5:24; *Rom.* 5:12, etc., and of death with that which is evil, *Jer.* 21:8; *John* 6:50; *Rom.* 1:32.

**LIGHT**. By an easy transition from the physical to the moral sphere, light is used in Scripture in numerous figurative expressions imaging forth the mysteries of the spiritual world. Not only are cheerfulness, joy, intellectual clearness, moral truth, and divine blessedness repeatedly described as light, but the expression is also applied to the sources of these states; to men, *John* 5:35; *Matt.* 4:16; to angels, *2 Cor.* 11:14; to Christ *Luke* 2:32; *John* 1:7-9; 8:12; 12:35; and to God himself, *Jas.* 1:17; *1 John* 1:5; *1 Tim.* 6:16.

**LIGHTNING**. The terrors of the divine wrath are often represented by thunder and lightning; and thunder, on account of its awful impression on the minds of mortals, is often spoken of in Scripture as the voice of the Lord. *Ex.*

9:28; *Job* 28:26; 37:3, 5; 38:25; 40:9.

**LIGN-AL'OES**. See **ALOES**.

**LIG'URE**. There is more difficulty in identifying this stone than any other in the breastplate of the high priest, *Ex.* 28:19. No mineral is at the present day known by this name. Some high authorities suppose that the ligure is amber because Pliny and Theophrastus mention that amber is found in Liguria, whence this name might naturally be derived. But it is objected that amber was too soft for permanent engraving. The opinion that the ligure was red tourmaline or rubellite—sometimes called red sapphire—finds much favor. This hard and often transparent stone is certainly used as a gem. See **AMBER**.

**LIK'HI** (*learned*), a grandson of Manasseh. *1 Chr.* 7:19.

**LIK'ING**, as a noun, means "condition," and as a participle "conditioned." *Job* 39:4; *Dan.* 1:10.

**LIL'Y** (*Heb. shusan; Arabic susan*). The Arabs use this word for any beautiful flower resembling a lily, and in this general sense it is probably em-

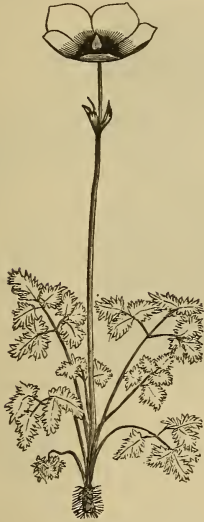


Scarlet Lily. (*Lilium Chalcedonicum*.)

ployed in the Bible, the connection often suggesting to an Oriental mind the particular species meant.

The only true lily now found in Pal-

estine is the scarlet martagon (*Lilium chalcedonicum*). It is likely that a white and fragrant kind (*L. candidum*) was once found on the coast, and this may have been the species referred to in such



Lily. (*Anemone coronaria*.)

passages as Cant. 2:1. But neither kind was probably ever generally abundant. Many related flowers of great beauty are common, such as irises, tulips, hyacinths, and a gladiolus.

If any particular plant is meant, the scarlet anemone (*Anemone coronaria*) best answers the conditions of color, Cant. 5:13, universal abundance, and gorgeousness. Matt. 6:28, 29. This flower is called a lily by the Arabs.

In the scarcity of wood the common flowering weeds of the fields are ordinarily gathered for fuel, and under the hot sun and dry wind Matt. 6:30 is often literally fulfilled.

**LIME**, a well-known substance obtained by burning limestone, bones, shells, etc., and used for plaster or the cement of brick-work. Deut. 27:2; Isa. 33:12. It is inferred from the above passage, and from Am. 2:1, that the modern mode of manufacturing this article was known to the ancients, Untempered

mortar is that which is so imperfectly or unskillfully mixed that it cannot be worked. Eze. 13:10, 11.

**LINEAGE**, family or race. Luke 2:4.

**LIN'EN**, a cloth made of flax. It was much valued and used in ancient as it is in modern times. Fine white linen is in Scripture the emblem of innocence or moral purity, Rev. 15:6, though it is also mentioned as a mark of luxury. Luke 16:19.

The best linen was anciently made in Egypt, as that country afforded the finest flax. The dress of the Egyptian priests was made of linen, and so was the dress of state in which Pharaoh arrayed Joseph. Gen. 41:42. Also the sheets in which mummies were wrapped, and which formerly were held to be some kind of cotton fabric, have been proved by microscopic examination to consist of linen.

In the Hebrew text several different words are employed to denote linen. The exact distinction between these words has not been made out, but it is probable that they denote native fabrics in distinction from those imported from Egypt and Syria, or perhaps only different kinds of the same native product. For linen in general was highly valued and much used among the Jews. The temple veil, 2 Chr. 3:14; 2:14, the holy garments of the priests, 1 Chr. 15:27, and of the Levite choir, 2 Chr. 5:12, the over-garment of the king, 1 Chr. 15:27, etc., were made of it.

**LINES**. This expression refers to the mode of measuring land with a cord or line, Am. 7:17; Zech. 1:16; 2:1, 2, and came thus to denote a definite allotment of real estate, an inheritance. Ps. 16:6.

**LIN'TEL**, the head-piece of a door-frame, by which the superimposed mass is supported. The Hebrews were commanded to strike blood upon it on the Passover night. Ex. 12:22.

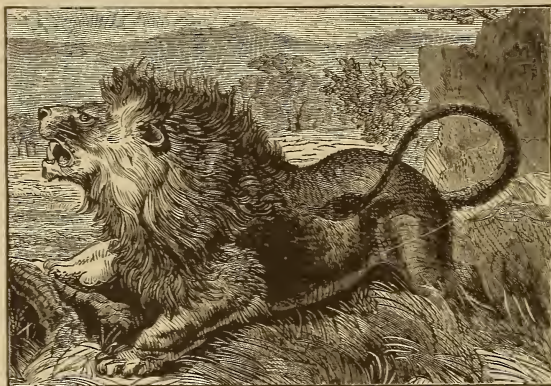
**LI'NUS**, a Christian of Rome, a friend of St. Paul and Timothy, 2 Tim. 4:21, and, according to tradition, the first bishop of Rome after Peter.

**L'ON**. This animal was found in Palestine as late as the twelfth century, but has disappeared with the forests. Doubtless it was of the Asiatic species, with a short curly mane, smaller, more compact, and less formidable than the



African lion. The king of beasts is mentioned about one hundred and thirty times in the Bible. Besides the general name, six Hebrew words are used for this animal, marking different conditions of

26:23, lips through which the expressions of malice, envy, and other malignant passions are continually passing, Acts 9:1, or, as it is oftener interpreted, burning with false professions of piety



Lion.

age and prowess. His roar is described by four words, and his movements by six. Lebaath, Arich, Laish, and other places were named from this animal.

Lions were captured in pitfalls, to which there is allusion in Eze. 19:4, 8; 2 Sam. 23:20. Shepherds occasionally attacked them single-handed. 1 Sam. 17:36. The Scriptures record how the lion, when famished, often attacked the flock, devoured men, and even ravaged villages. This animal was partial to the jungles of the Jordan, and when driven thence by the annual freshet was much enraged. Jer. 49:19; 50:44. As the symbol of royal power and strength, the most princely of all the tribes bore this animal on its banner, Gen. 49:9. and in the Revelation Christ is called "the Lion of the tribe of Judah."

The representations of this animal in the sculptures of Solomon's temple and palace will be remembered, as will also frequent rhetorical references to it as the symbol of various well-known characteristics, such as courage and ferocity.

**LIPS.** This word has various peculiar significations in the Scriptures. Unclean lips, Isa. 6:5, are lips polluted by sinful words; calves of our lips, Hos. 14:2, sacrifices of praise; burning lips, Prov.

and friendship. Covering the lips, Eze. 24:22, or chin with the outer garment was a token of mourning. The word occurs, besides, in a great number of metaphorical expressions easy to understand.

**LIQ'UOR,** OR **LIQ'UORS,** the translation of three different Hebrew words. One denotes a "tear"—*i. e.*, the juice of the olive and grapes, Ex. 22:

29; the second denotes "maceration"—*i. e.*, drink prepared by steeping grapes, Num. 6:3; the last, "mixture"—*i. e.*, highly-flavored wine. Cant. 7:2. See **WINE.**

**LIT'TER,** a covered chair sheltering the occupant against rain and the sun, and carried either by men or animals. Isa. 66:20.

**LIVE'LY,** in 1 Pet. 2:5, means "living;" in Ex. 1:19 it means "full of life," "vigorous."

**LIV'ER.** The expression "the caul above the liver," so frequently occurring in the Pentateuch, Ex. 29:13, 22; Lev. 3:4, 10, 15; 4:9; 7:4:8:16; 9:10, etc., means one of the lobes of the liver, which was to be burned on the altar, and not eaten as sacrificial food.

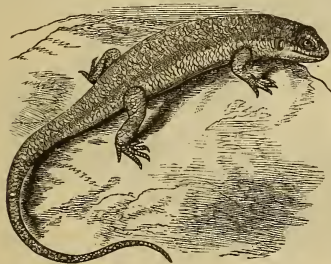
**LIZ'ARD** (*that which clings to the ground*). Lev. 11:30. Many species of these reptiles abound in Palestine, some of which are very slow in their movements, while others run very rapidly. Some kinds are eaten by the very poor inhabitants. See **CHAMELEON,** **FERRET,** **MOLE,** **SNAIL,** and cut on next page.

**LOAF.** 1 Chr. 16:3. See **BREAD.**

**LO-AMMI** (*not my people*), the

name applied symbolically to the son of the prophet Hosea, representing Israel. Hos. 1 : 9. See LO-RUHAMAĦ.

**LOAN.** The Mosaic law repeatedly enjoined it on the rich to come to the relief of the poor, not only with alms, but



Lizard.

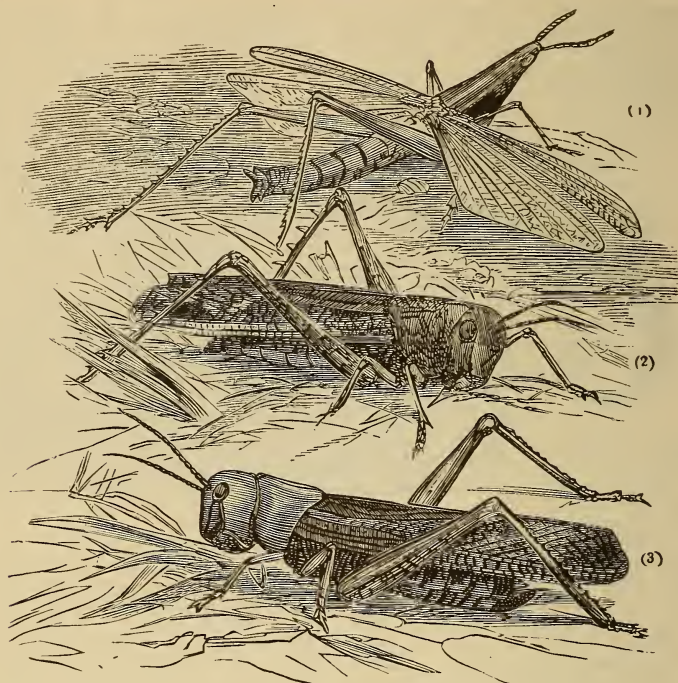
also with loans. Ex. 22 : 25; Lev. 25 : 35-37; Deut. 15 : 3; 7-10; 23 : 19, 20. No interest was to be taken, Ex. 22 : 25; Lev. 25 : 36; Deut. 23 : 19, and a pledge or security only under certain restrictions; the creditor was not allowed to enter the house of the debtor in claim of the pledge, Deut. 24 : 10, 11; a widow's raiment could not be taken as a pledge, Deut. 24 : 17, or a millstone, Deut. 24 : 6, nor could a poor man's raiment be kept over-night. It was allowed to hold a debtor in bondage, but only to the jubilee—that is, for six years at the utmost, Lev. 25 : 39-41, and in the sabbatical year all debts were cancelled and all pledges returned. Deut. 15 : 1-3, 7-10. These laws, however, had no reference to foreigners, from whom the Jews took interest and retained forfeited pledges; they also kept them as slaves. Nor were these laws kept strictly for a very long time. Sons were later on seized for their fathers' debts, 2 Kgs. 4 : 1, and interests were exacted, Neh. 5 : 1, 13; and in the time of our Lord the economic principles of the Jews seem to have approached very nearly to those of the rest of the commercial world. Matt. 5 : 42; 25 : 27; Luke 6 : 35; 19 : 13.

**LOCK.** The doors of the ancient Hebrews were secured by bars of wood or iron, though the latter were almost entirely appropriated to the entrance of fortresses, prisons, and towns. Thus we find it mentioned in 1 Kgs. 4 : 13, as

something remarkable concerning Bashan that there were threescore great cities having walls and brazen bars. These were almost the only locks known in early times, and they were furnished with a large and clumsy key, which was applied to the bar by pushing the whole arm through an orifice from the outside. Cant. 5 : 4. There were also smaller contrivances for inner doors, Jud. 3 : 24, and probably projecting pieces by which to push the bolt with the hand. See KEY.

**LO'CUST**, an insect of the grasshopper family, remarkable for numbers and voracity, and hence one of the most dreadful scourges of Eastern countries. Locusts, when mature, can fly to a considerable height, and, occasionally alighting for food and rest, they are often borne by the wind hundreds of miles. There are many species of these insects found in the United States, but none precisely such as live in the Orient. The locusts most destructive and doubtless ordinarily referred to by the Bible are of two kinds, *Acrydium peregrinum* and *Oedipoda migratoria*. In our English Bible seven terms probably describe this insect or allied species—viz., locust, bald locust, beetle, canker-worm, caterpillar, grasshopper, palmer-worm. These seven terms are made to translate nine Hebrew names. The confusion of the entire subject may be seen by the fact that "locust" represents four original words, "grasshopper" two, and "caterpillar" two, while two original words have each a twofold translation. Doubtless the Jews themselves applied some of these terms as loosely and widely as we do such a word as "worm."

It is probable that several of the seven names mentioned describe locusts in their immature state. After leaving the egg this insect passes through changes answering to those of the butterfly, but is never dormant as a chrysalis. From first to last it is voracious, but when it is mature and can fly, it lays its eggs and drifts away in vast clouds, perhaps to perish in the ocean. The locusts which the writer saw devastating portions of Syria were fully three inches long when their wings were closed. Lev. 11 : 22 describes four distinct insects of the locust order. "Beetle" is plainly a mis-translation for some one of these leapers, since what-



Locusts.

1. *Truzalis*. 2. *Acridum peregrinum*. 3. *Ædipoda migratoria*. (After Tristram.)

ever only crept and flew might not be eaten. vs. 21, 23. Joel, 1 : 4, probably names, as has been suggested, four different kinds of locust or stages of its growth.

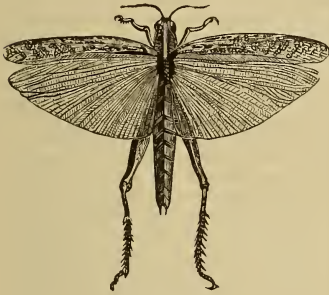
These insects were often the instruments of divine judgment. Ex. 10 : 4-15; Deut. 28 : 38-42; 1 Kgs. 8 : 37; Joel 2 : 1-11. The last-named passage gives a most vivid and accurate description of this fearful visitation. As locusts enter Palestine from the south or east, the "northern army," Joel 2 : 20, probably describes, under the figure of locusts, the Assyrians, who entered the land in similar swarms, but from a different quarter.

The account in Joel 2 is illustrated by the following extract from the journal of an Eastern traveller: "The locusts, prop-

erly so called, which are so frequently mentioned by sacred as well as profane authors, are sometimes gregarious beyond expression. Those which I saw were much bigger than our common grasshoppers, and had brown spotted wings, with legs and bodies of a bright yellow. Their first appearance was toward the latter end of March, the wind having been some time from the south. In the middle of April their numbers were so vastly increased that in the heat of the day they formed themselves into large and numerous swarms, flew in the air like a succession of clouds, and, as the prophet Joel expresses it, 'the sun . . . shall be dark.' When the wind blew briskly, so that these swarms were crowded by others or thrown one upon another, we had a lively idea of



that comparison of the Psalmist, Ps. 109 : 23, of being 'tossed up and down as the locust.' In the month of May, when the ovaries of these insects were ripe and turgid, each of these swarms began gradually to disappear, and retired into the Metijiah and other adjacent plains, where they deposited



Locust Flying.

their eggs. These were no sooner hatched, in June, than each of the broods collected itself into a compact body of an eighth of a mile square, and, marching afterward directly forward toward the sea, they let nothing escape them, eating up everything that was green and juicy, not only the lesser kinds of vegetables, but 'the vine' likewise, 'the fig tree, . . . the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field,' Joel 1 : 11, 12 ; in doing which, they kept their ranks like men of war, climbing over, as they advanced, every tree or wall that was in their way ; nay, they entered into our very houses and bedchambers like thieves. The inhabitants, to stop their progress, made a variety of pits and trenches all over their fields and gardens, which they filled with water, or else they heaped up therein heath, stubble, and such-like combustible matter, which were severally set on fire upon the approach of the locusts. But this was all to no purpose, for the trenches were quickly filled up and the fires extinguished by infinite swarms succeeding one another, whilst the front was regardless of danger and the rear pressed on so close that a retreat was altogether impossible. A day or two

after one of these broods was in motion others were already hatched to march and glean after them, gnawing off the very bark and the young branches of such trees as had before escaped with the loss only of their fruit and foliage. So justly have they been compared by the prophet to a great army, who further observes that 'the land is as the garden of Eden before them, and behind them a desolate wilderness.'"

Van Lennep says : "The ground over which their devastating hordes have passed at once assumes an appearance of sterility and dearth. Well did the Romans call them 'the burners of the land,' which is the literal meaning of our word 'locust.' On they move, covering the ground so completely as to hide it from sight, and in such numbers that it often takes three or four days for the mighty host to pass by. When seen at a distance this swarm of advancing locusts resembles a cloud of dust or sand, reaching a few feet above the ground as the myriads of insects leap forward. The only thing that momentarily arrests their progress is a sudden change of weather, for cold benumbs them while it lasts. They also keep quiet at night, swarming like bees on the bushes and hedges until the morning sun warms and revives them and enables them to proceed on their devastating march. Nah. 3 : 17. They 'have no king' nor leader, yet they falter not, but press on in serried ranks, urged in the same direction by an irresistible impulse, and turn neither to the right hand nor to the left for any sort of obstacle. Prov. 30 : 27. When a wall or a house lies in their way they climb straight up, going over the roof to the other side, and blindly rush in at the open doors and windows. Ex. 10 : 6 ; Joel 2 : 9. When they come to water, be it a mere puddle or a river, a lake or the open sea, they never attempt to go round it, but unhesitatingly leap in and are drowned ; and their dead bodies, floating on the surface, form a bridge for their companions to pass over. The scourge thus often comes to an end, but it as often happens that the decomposition of millions of insects produces pestilence and death. Joel 2 : 20. History records a remarkable instance which occurred in the year 125 before the Christian era. The insects were driven by the

wind into the sea in such vast numbers that their bodies, being driven back by the tide upon the land, caused a stench, which produced a fearful plague, whereby 80,000 persons perished in Libya, Cyrene, and Egypt.

"The locust, however, soon acquires its wings, and proceeds on its way by flight whenever a strong breeze favors its progress. Our attention has often been attracted by the sudden darkening of the sun in a summer sky, accompanied by the peculiar noise which a swarm of locusts always makes moving through the air, and, glancing upward, we have seen them passing like a cloud at a height of 200 or 300 feet. Joel 2:10. Some of them are constantly dropping to the earth, and, after resting a while, are driven by a common impulse to rise again and proceed with the wind; so that, besides the principal cloud, single locusts or a few together may be seen in almost every part of the sky. During a great flight they sometimes drop so thickly upon the ground that it is impossible to step without treading upon some of them, and the poor villagers, in consternation, busy themselves kindling fires, whose smoke serves to prevent the locusts from alighting upon their fields, orchards, or vineyards. The people of Syria believe *noise* to be as effectual in driving away locusts as in attracting a swarm of bees; hence, upon the appearance of a flight of these dreaded insects the inhabitants of the villages, men, women, and children, rush out, armed with any tin or copper pans or kettles or rattles they can lay hold of, and strive, by their deafening shouts and din, Jer. 51:14, to scare the unwelcome visitors away."

Some species of the locust are eaten at this day in Eastern countries, and are even esteemed a delicacy when properly cooked. Lev. 11:22; Matt. 3:4. After tearing off the legs and wings and taking out the entrails, they stick them in long rows upon wooden spits, roast them at the fire, and then proceed to devour them with great zest. There are also other ways of preparing them. For example, they cook them and dress them in oil, or, having dried them, they pulverize them, and when other food is scarce make bread of the meal. The Bedouins pack them with salt in close masses, which they carry

in their leathern sacks. From these they cut slices as they may need them. When the Arabs have them in quantities, they roast or dry them in an oven or boil them and eat them with salt. The Arabs in the kingdom of Morocco boil the locusts, and the Bedouins eat locusts, which are collected in great quantities in the beginning of April, when they are easily caught. After having been roasted a little upon the iron plate on which bread is baked they are dried in the sun, and then put into large sacks with the mixture of a little salt. They are never served up as a dish, but every one takes a handful of them when hungry. The food of John the Baptist consisted of such dried locusts, and not of the fruit of the carob tree. See HUSKS.

In the book of Revelation, 9:7, we have a literal description of the symbolical locust, which gives us a terrific impression of their power, and which is curiously illustrated by a passage from an Eastern traveller. An Arab from Bagdad, he says, compared the head of the locust to that of the horse; its breast to that of the lion; its feet to those of the camel; its body to that of the serpent; its tail to that of the scorpion; and so of other parts. In like manner the Italians still call locusts little horses, and the Germans call them hay-horses.

**LOD.** 1 Chr. 8:12. See LYDDA.

**LO-DE'BAR**, a place in the tribe of Gad, not far from Mahanaim, north of the Jabbok, east of the Jordan. 2 Sam. 9:4; 17:27. Here dwelt Machir the Ammonite, who assisted David when he retired from Absalom's usurpation, and in whose house lived Mephibosheth, Jonathan's lame son, who sat at David's table and received from him all that pertained to Saul and his house. Some suppose it to be the same as Debir, Josh. 13:26, but by modern travellers it has not yet been identified.

**LODGE.** Isa. 1:8. See GARDEN.

**LODGE, TO**, means, except in Josh. 2:1, "to stay over-night." Isa. 1:21.

**LOG.** Lev. 14:10. See MEASURES.

**LOINS.** The dress of the Oriental nations being loose, it was necessary, when they were travelling or working, to gird up their garments and fasten them about their loins. See CLOTHES. Hence the expression is figuratively used, 1 Pet. 1:13, to denote a state of

mind in which the soul is prepared to work and exert itself under the influence of divine grace.

**LOIS**, the grandmother of Timothy. 2 Tim. 1: 5.

**LOOKED** means, in Acts 28: 6, "expected."

**LOOK'ING-GLASS.** What is thus translated was in fact a plate of metal polished so highly as to produce a very good reflection of objects. Generally, these mirrors were of a round shape and provided with a handle. Ex. 38: 8; Job 37: 18; Isa. 3: 23.

**LORD.** This word is in our translation of the O. T. the rendering of the two Hebrew words "Jehovah" and "Adonai." When it represents the former, which may be considered a proper name, it is printed with capitals. Gen. 15: 4. When it represents the latter, of which it is the translation, it is printed with a capital initial. Ps. 97: 5, etc.

**LORD'S DAY**, Rev. 1: 10. From the times of the apostles the first day of the week was kept sacred by the Christians in commemoration of the resurrection of Christ, and it is invariably designated as the Lord's day by the Fathers of the primitive Church up to the time of the edict of Constantine (321), when the name Sunday became common. See **SABBATH**.

**LORD'S PRAYER**, the name given to the prayer which our Lord himself taught his disciples, and which is recorded Matt. 6: 9-13; Luke 11: 2-4. "The Lord's Prayer is the Prayer of prayers, as the Bible is the Book of books and the Apostles' Creed the Creed of creeds. It is the best and most beautiful, the simplest and yet the deepest, the shortest and yet the most comprehensive, of all forms of devotion. Only from the lips of the Son of God could such a perfect pattern proceed. An ancient Father calls it a summary of Christianity or the gospel in a nutshell. It embraces all kinds of prayer, petition, intercession, and thanksgiving, all essential objects of prayer, spiritual and temporal, divine and human, in the most suitable and beautiful order, commencing with the glory of God, gradually descending to man's needs, then rising to the final deliverance from all evil, and ending in thanksgiving and praise, as all prayer must end at last, in heaven, where all our

wants shall be supplied. It accompanies the Christian from the cradle to the grave. It can never be superseded. If we have exhausted the whole extent of our religious wants and the whole vocabulary of devotion, we gladly return to this model prayer as infinitely superior to all our own effusions. It may indeed, be abused, like every gift of God, and become a dead form—Luther called it in this respect 'the greatest martyr on earth'—but this is no argument against its proper and frequent use. It is not intended, of course, to supersede other forms or extemporaneous prayers, but it should serve as a general pattern and directory to all our devotions, and breathe into them the proper spirit."—*Schaff*.

The Lord's Prayer is divided into three parts—the address ("Our Father who art in heaven"), the petitions (six or seven), and the doxology. The address or preface puts us into the proper filial relation to God as our Father, to our fellow-men as our brethren ("our"), and into the proper attitude of prayer as an ascension of the soul to heaven ("who art in heaven") as our final home. The petitions are divided into two classes. The first three refer to the name, the kingdom, and the will of God; the other three or four to the temporal and spiritual wants of man till his final deliverance from all evil (or, better, from "the evil one"—that is, from Satan, sin, and its consequences). The doxology is wanting in Luke and in the oldest manuscripts of Matthew; it probably found its way into the margin and then into the text from the habit of the Christians, inherited from the Jews, to wind up their prayers with a doxology. It is certainly very ancient and appropriate, and will never drop out of use, whatever critics may do with the text.

The Lord's Prayer is intended for his disciples. He himself addressed God, not as "*our* Father," but as "*my* Father," or simply "Father," owing to his unique relation to him as the eternal and only begotten Son; and, being free from sin and guilt, he had no need to pray, "Forgive us our debts."

**LORD'S SUPPER, OR THE HOLY COMMUNION**, is the ordinance which commemorates the dying love and sacrifice of Christ for the sins



of the world. Christians are commanded to observe it till he shall return in glory. It was instituted in the night preceding the crucifixion. The Lord Jesus, after eating the paschal supper with his disciples, took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, and gave thanks and gave it to them, saying, Drink ye all of it; for this is the new covenant in my blood, which is shed for many for the remission of sins; this do ye as oft as ye drink it in remembrance of me. *Matt. 26 : 19-30; Mark 14 : 16-26; Luke 22 : 13-20; 1 Cor. 11 : 23-26.* Nothing can surpass the touching simplicity and appropriateness of this memorial service, which has always been regarded in the Christian Church as the holy of holies of worship and communion with the crucified and ever-living Saviour.

In course of time, as the development of the doctrine of the ordinance became the subject of theological controversy, three different explanations of the words of institution led to three different theories—the Roman Catholic dogma of transubstantiation, or the miraculous transformation of the sacramental elements into the body and blood of Christ; the Lutheran doctrine of the co-existence of the real body and blood of Christ in, with, and under the elements during the time of sacramental transaction, and their participation by all communicants; and the figurative explanation of the words of institution with the idea of a spiritual fruition of Christ by faith only, as held in the Reformed Churches.

It is a sad reflection that the ordinance of the Lord's Supper—this feast which should bind all pious hearts to Christ and to each other and fill them with the holiest and tenderest affections—has been the innocent occasion of the bitterest and most violent passions and the most uncharitable abuse. The eucharistic controversies, before and after the Reformation, are among the most unrefreshing and apparently fruitless in Church history.

Happily, the blessing of the holy communion does not depend upon the scientific interpretation and understand-

ing of the words of institution, however desirable this may be, but upon the promise of the Lord and upon child-like faith. And therefore even now Christians of different denominations and holding different opinions can unite around the table of their common Lord and Saviour, and feel one with him and in him.

With respect to the views held by the various evangelical Protestant churches, at least, the chief elements of reconciliation, when subordinate differences and scholastic subtleties are yielded, may be found in the following propositions. The Lord's Supper is, 1. A commemorative ordinance, a memorial of Christ's atoning death; 2. A feast of living union of believers with the Saviour, whereby we truly, though spiritually, receive Christ, with all his benefits, and are nourished with his life unto life eternal; 3. A communion of believers with one another as members of the same mystical body of Christ.

**LO-RU'HAMAH** (*the uncompassionated*), the name of the daughter of Hosea the prophet, and referring to the hopeless condition of the kingdom of Israel, from whom Jehovah seemed to have withdrawn his mercy. *Hos. 1 : 6, 8.*

**LOT** (*a covering, veil*), the son of Haran and nephew of Abraham, was born in Ur, a city of Chaldea, where his father died, and followed, with Abraham and Terah, to Mesopotamia, where the latter died at Haran. *Gen. 11 : 31, 32*, thence to Canaan, *Gen. 12 : 4, 5*, and probably also to Egypt. After the return from Egypt the herds of Abraham and Lot had greatly increased. The tract of land they occupied was inconveniently small; strife arose between their herdmen, and Abraham proposed they should separate, leaving the choice to Lot whether he would go eastward or westward. Lot chose that region of the valley of the Jordan in which Sodom and Gomorrah were situated, but thereby he became involved in the warfare waged by Chedorlaomer against the two cities, was carried away as a prisoner of war, and was only rescued by the valor of Abraham, who attacked and defeated Chedorlaomer. Lot returned to Sodom, and, though he loathed the life of perdition which was led in that city, he remained there and chose his sons-in-

law among the Sodomites. When, at last, the measure of iniquity was full and doom was passed over the city, Lot and his family were saved only by the aid of special messengers from the Lord, who accompanied them from Sodom to Zoar; but Lot's "wife looked back from behind him, and she became a pillar of salt." Gen. 19:26. Lot removed from Zoar and dwelt in the mountains, after which he disappears from history. The nations of the Ammonites and Moabites descended from him.

**LO'TAN** (*covering*), the eldest son of Seir the Horite, and chief of his tribe in the land of Edom. Gen. 36:20, 22, 29; 1 Chr. 1:38, 39.

**LOTS**, a method used to determine chances or preferences or to decide a debate. The decision by lot was often resorted to in former times, but always with the strictest reference to the interposition of God; as in the choice of the apostle Matthias, Acts 1:26, and in the cases of Saul and Jonathan, and Jonah and his companions to determine who had offended God. 1 Sam. 14:41, 42; Jon. 1:7. In the division of the Promised Land among the tribes of Israel the use of the lot was expressly commanded by God himself, it being understood that the extent of territory should be proportioned to the population of each tribe. Num. 26:55. So the selection of the scapegoat on the day of atonement was to be determined by lot. Lev. 16:8. Property was divided in the same way. Ps. 22:18; Matt. 27:35. The orders of the priests and their daily service were also assigned by lot. 1 Chr. 24, 25.

As to the manner of casting lots we have no certain information. It is supposed by some that the stones or marks which were used in determining the lot were thrown together into the lap or fold of a garment, or into an urn or vase, and that the person holding them shook them violently, so that there should be a perfect mingling of the whole contents, to prevent all preference by the hand of him who should draw; so that the passage Prov. 16:33 is paraphrased thus: "In a lot-vase the lots are shaken in all directions; nevertheless, from the Lord is the whole decision or judgment."

**LOTS, FEAST OF.** See PURIM.

**LOVE.** This term signifies one of

the constituent principles of our nature, and in the perfect exercise of it is comprehended the whole of our duty to God and to our fellow-creatures. Matt. 22:37-40; Rom. 13:8, 10; Gal. 5:14; Jas. 2:8. Hence it evidently comprehends all holiness of heart and life. The highest and most glorious display of the divine character which has ever been made to man is the love of God in Jesus Christ, Rom. 5:8, and the great principle and fruit of both faith and obedience consists in the possession and exercise of love. John 13:34, 35.

**LOVE-FEASTS** were held in connection with the Lord's Supper, and paid for out of the common fund. Jude 12; 2 Pet. 2:13. When the community of goods had ceased, Chrysostom says, the rich provided them. Originally these feasts were held in the churches, but this was forbidden by the Council of Laodiceæ A. D. 320, and in the following century the custom was dropped or assumed other forms.

**LUBIM** (*thirsty*; thence, *dwellers in a scorched land*). 2 Chr. 12:3; 16:8; Dan. 11:43; Nah. 3:9. See LEHABIM and LIBYA.

**LU'CAS.** Phile. 24. See LUKE.

**LU'CIFER.** This word, signifying "light-giver," occurs but once in our Bible, Isa. 14:12, and is then applied to the king of Babylon to indicate his glory as that of a morning star, or, figuratively, "a son of the morning." Tertullian and some others suppose the passage to relate to the fall of Satan, and hence the term is now usually applied in that way, though, as it seems, without sufficient warrant.

**LU'CIUS.** 1. A kinsman of St. Paul, Rom. 15:21, and, according to tradition, bishop of Cenchræa, from which place the Epistle to the Romans was written. He is perhaps identical with—

2. Lucius of Cyrene, a Christian teacher in Antioch. Acts 13:1.

**LUD,** son of Shem, from whom the Lydians of Asia Minor are supposed to have descended. Gen. 10:22.

**LU'DIM,** son of Mizraim, whose posterity, also called Lydians, Jer. 46:9, settled on the continent of Africa, as we infer from the connection in which they and their country are mentioned, Isa. 66:19; Eze. 27:10; 30:5; Gen. 10:13. Their precise location is unknown.

**LU'HITH** (*made of boards*), a place in Moab. Isa. 15 : 5 ; Jer. 48 : 5.

**LUKE** (Greek *Lucas*), Col. 4 : 14 ; 2 Tim. 4 : 11 ; Phile. 24, is probably an abbreviation of Lucanus, possibly of Lucilius, but not of Lucius. Acts 13 : 1 ; Rom. 16 : 21. The evangelist was not a Jew, as is evident from Col. 4 : 14, where the "beloved physician" is distinguished from "those of the circumcision." The opinion that he was a native of Antioch may have arisen from confounding him with Lucius. That he was one of the Seventy or of the two who were walking to Emmaus is unlikely, as he was not himself an "eye-witness," 1 : 2, of the gospel facts. According to the N. T., he was a physician, and his style in general, as well as his mode of describing diseases, proves him to have been an educated physician. Tradition adds that he was also a painter. He comes into historical prominence as the companion of Paul in his later journeys, though his presence is modestly indicated in his own narrative only by the change to the first person plural. Joining the apostle at Troas, Acts 16 : 10, he accompanied him to Philippi on his second journey ; re-joining him some years later at the same place, Acts 20 : 5, he remained with Paul until the close of his first Roman captivity. Acts 28 : 30. Of his subsequent life nothing certain is known. According to common consent and internal evidence, he is the author of the Gospel named after him, and of the Acts.

**LUKE, THE GOSPEL OF**, was written primarily for the use of one Theophilus. Luke 1 : 3. As this name means "lover of God," some have supposed that it ought to be applied to any Christian reader in general, but it is better to refer it to a person of high rank ("most excellent," equivalent to our word "honorable"), who was either a convert or a catechumen. To the same person the Acts are dedicated. Acts 1 : 1. The minute description of places in Palestine indicates that this person was not an inhabitant of that country, while the mention of small places in Italy as familiarly known, Acts 27 : 8-16, makes it probable that his home was at Rome—a view confirmed by the abrupt conclusion of Acts. In any case, he was a Gentile, and the Gospel was designed mainly for Gentile Christians, representing the universal

import of the coming of Christ for all nations and for all classes of men. This agreement with Paul is a natural result from the close personal intimacy between the apostle and the author, but there is no evidence that Paul dictated the Gospel or referred to it as his Gospel. 2 Tim. 2 : 8. The verbal resemblances, especially in the account of the words of institution of the Lord's Supper, Luke 22 : 19, 20 ; 1 Cor. 11 : 23-25, are such as would naturally result from companionship with Paul. In other respects the peculiarities of the third Gospel are marked. The style closely resembles that of the Acts, but has a larger number of Hebraisms, especially in the first two chapters, which indicate the use of Hebrew documents by the evangelist. Where he describes scenes he had witnessed himself, the style is far more pure. A large number of words are peculiar to Luke, and to him we are indebted for nearly all the chronological notices which link the Gospel facts with ancient history in general. The narrative is more complete than the others, and contains several portions peculiar to it ; as, for instance, the account of the Nativity, the presentation in the temple, the miraculous draught of fishes, the sending out of the Seventy, the parables of the Good Samaritan, the Barren Fig Tree, the Lost Sheep, the Prodigal Son, the Unjust Steward, Dives and Lazarus, etc. The Gospel was written before the destruction of Jerusalem, and also before the Acts. Acts 1 : 1. It is probable that it was written at Cæsarea in Palestine during Paul's imprisonment there, 58-60. Some, however, date it still earlier.

**LUKE/WARM** denotes the indifferent, who receive the call from the Lord, but, without either accepting or formally refusing it, remain entirely unimpressed by it. Rev. 3 : 16.

**LUNATIC**. It was formerly supposed that the changes of the moon (Luna) had an influence upon certain diseases of a paroxysmal character, and persons affected with those diseases were therefore called lunatics ; hence, distracted persons who are sane at intervals are still called lunatics, though the idea of their being at all under the influence of the moon is generally regarded as irrational.

In the two places in which the word



occurs in our translation of the Bible, Matt. 4: 24; 17: 15, it seems to be nearly identical with "epileptic."

**LUST** was not used formerly in its present restricted sense, but of any strong desire. In the A. V. it is the translation of three Hebrew and four Greek words. "To lust" appears six times in the A. V. Ps. 81: 12; Rom. 1: 24-27.

**LUS'TY**, "vigorous." Jud. 3: 29.

**LUZ** (*almond tree*). 1. The Canaanite name for the place in which Jacob rested and had a prophetic vision, and afterward the city of Bethel; now *Beitin*. Gen. 28: 19; 35: 6: 48: 3; Josh. 16: 2: 18: 13; Jud. 1: 23.

2. A city in the land of the Hittites, built by an inhabitant of the original Luz, who was spared when the city was sacked. Jud. 1: 23; now *Luweiziye*, 4 miles north-west of Banias.

**LYCAONIA**, a province of Asia Minor which the apostle Paul twice visited. Acts 14: 1-23; 16: 1-6; 18: 23; 19: 1. It was separated from Phrygia, and bounded north by Galatia, east by Cappadocia, south by Cilicia, and west by Pisidia and Phrygia. It consisted of a plateau with a hilly surface, not very fertile, but affording excellent sheep-walks. Its principal industry was wool-growing. Its chief towns were Iconium, Derbe, and Lystra.

The speech of this province, Acts 14: 11, is supposed to have been either a Syrian or a corrupted Greek dialect, and the standard of civilization seems not to have been so very high.

**LYCIA** (*lish'ia*), a region of Asia Minor, extending along the Mediterranean, just opposite to the island of Rhodes, between Caria and Pamphylia, and covered by the spurs of the Taurus. Having belonged to the empire of Alexander and the Seleucidæ, it was for some time in the possession of Rhodes, but made itself independent and became very prosperous, as the ruins of its two largest cities, Patara and Myra, testify. It also acquired some political importance, as shown by 1 Macc. 15: 23. In the reign of Claudius it became a Roman province. Paul visited it, and preached the gospel

both at Patara, Acts 21: 1, and at Myra. Acts 27: 5.

**LYD'IA**, the Greek name for the Hebrew *Lod*, the present *Lydd*, now a village, but in ancient time a flourishing town situated in the plain of Sharon, a few miles east of Joppa, on the road to Jerusalem. It was burnt several times by the Romans, but again rebuilt. *Vespasian* gave it the name of *Diospolis*, "city of Jupiter," but the old name prevailed. It was the birthplace of *St. George*, the patron saint of England, and *Justinian* built a church in his commemoration. By the Saracens it was again burnt, but rebuilt by the Crusaders. Now the church is in ruins, but the village is prospering. Here *St. Peter* healed the paralytic *Æneas*. Acts 9: 32.

**LYD'IA**, a Jewish proselyte from the city of *Thyatira*, in *Lydia*, engaged in the purple trade, possessed of wealth, and temporarily residing at *Philippi*, where she heard *Paul* preach. Acts 16: 14. She accepted the Gospel, was baptized together with her household, and tendered hospitality to the apostle.

**LYD'IA**, a coast-region of Asia Minor, extending along the Mediterranean from the promontory of *Mycale* to the mouth of the *Hermas*. It formed in olden times the centre of a great empire under *Cresus*; afterward it belonged successively to *Syria*, *Pergamus*, and the *Romans*. Its principal cities were *Sardis*, *Thyatira*, and *Philadelphia*. It is mentioned in 1 Macc. 8: 8 among the provinces which the *Romans* transferred from *Syria* to *Pergamus*.

**LYRE**. See *HARP*.

**LYSANIAS**. See *ABILENE*.

**LYSIAS**. See *CLAUDIUS*.

**LYS'TRA**, a city of *Lycaonia*, situated in the eastern part of the great plain, probably at the present *Bin bir-Kilisseh*. *Paul* visited this place twice, the first time in company with *Barnabas*, Acts 14, when he was saluted as the god *Mercury*, but afterward stoned, the second time in company with *Silas*. Acts 16. *Timothy* was probably born here. 2 Tim. 3: 11.

M.

**MA'ACAH** (*oppression*), 2 Sam. 3 : 3, or **MA'ACHAH**, 1 Chr. 3 : 2, a daughter of Talmai, king of Geshur, was taken in battle by David, according to Hebrew tradition, and made one of his wives and bore him Absalom.

**MA'ACAH**, 2 Sam. 10 : 6, or **MAACHAH**, 1 Chr. 19 : 6, 7, a small district or kingdom on the north-eastern frontier of Palestine, in Syria, near Ammon and toward Mesopotamia; perhaps between Argob to the west and the desert to the east. Its king brought into the field only 1000 men to the assistance of the Bene-Ammon against Joab. It can hardly have been in the region of Abel-beth-maachah.

**MA'ACHAH**. 1. The daughter of Nahor, Abraham's brother, by his concubine Reumah. Gen. 22 : 24.

2. The father of Achish, who was king of Gath at the beginning of Solomon's reign, 1 Kgs. 2 : 39; is also called Moach. 1 Sam. 27 : 2.

3. The daughter, or more probably the granddaughter, of Absalom, and the third wife of Rehoboam, mother to Abijah and grandmother to Asa. 1 Kgs. 15 : 2; 2 Chr. 11 : 20-22. In 2 Chr. 13 : 2 she is called "Michaiah, the daughter of Uriel of Gibeah," "Michaiah," being a variation of "Maachah," and Uriel being the husband of Absalom's daughter Tamar. In the beginning of Asa's reign she held the dignity of queen-mother, 1 Kgs. 15 : 2, 10, 13; 2 Chr. 11 : 20-22; but when Asa came of age she lost the dignity as a punishment because she had introduced idolatry. 2 Chr. 15 : 16.

4. A concubine of Caleb, the son of Hezron. 1 Chr. 2 : 48.

5. A descendant of Benjamin, and the wife of Machir the Manassite. 1 Chr. 7 : 12, 15, 16.

6. The wife of Jehiel, the founder of Gibeon, and the ancestor of the family of Saul. 1 Chr. 8 : 29; 9 : 35.

7. The father of Hanan, one of David's warriors. 1 Chr. 11 : 43.

8. The father of Shephatiah, chief of the Simeonites. 1 Chr. 27 : 16.

**MAACH'ATHI**, Deut. 3 : 14, or **MAACH'ATHITES**, the inhabitants of Maachah. Josh. 12 : 5; 13 : 11, 13; 2 Sam. 23 : 34; 2 Kgs. 25 : 23; 1 Chr. 4 : 19; Jer. 40 : 8.

**MAAD'AI** (*the ornament of Jehovah*), one of the sons of Bani, who had taken a foreign wife. Ezr. 10 : 34.

**MAADI'AH**, a priest who returned with Zerubbabel, Neh. 12 : 5; is called Moadiah in v. 17.

**MAA'I** (*compassionate*), a Levite, one of the Bene-Asaph, who partook in the dedication of the walls of Jerusalem. Neh. 12 : 36.

**MAAL'EH-ACRAB'BIM** (*the ascent of scorpions*). Josh. 15 : 3. The form is given elsewhere as Akrabbim.

**MA'ARATH** (*open place*), a town in the mountains of Judah. Josh. 15 : 59. The Pal. Memoirs suggest *Beit Ummar*, 7 miles north of Hebron, as its site.

**MAASE'IAH** (*work of Jehovah*). 1. Three priests—one a descendant of Jeshua, Ezr. 10 : 18, another of the sons of Harim, Ezr. 10 : 21, and a third of the sons of Pashur, Ezr. 10 : 22—who had married foreign wives.

2. A layman who divorced his foreign wife. Ezr. 10 : 30.

3. The father of Azariah. Neh. 3 : 23.

4. One who assisted Ezra when he read the Law to the people. Neh. 8 : 4.

5. A Levite who expounded the Law to the people. Neh. 8 : 7.

6. One whose descendants signed the covenant with Nehemiah. Neh. 10 : 25.

7. Two whose descendants dwelt in Jerusalem after the return from Babylon. Neh. 11 : 5, 7.

8. Two priests who took part in the musical service at the dedication of the walls of Jerusalem. Neh. 12 : 41, 42.

9. The father of Zephaniah. Jer. 21 : 1; 29 : 25.

10. The father of the false prophet Zedekiah. Jer. 29 : 21.

11. A Levite appointed a porter for the ark by David. 1 Chr. 15 : 13, 20.

12. The son of Adaiah; partook in the revolution by which Joash was placed on the throne. 2 Chr. 23 : 1.

13. An officer in the reign of Uzziah. 2 Chr. 26: 11.

14. A son of King Ahaz. 2 Chr. 28: 7.

15. The governor of Jerusalem under King Josiah. 2 Chr. 34: 8.

16. A doorkeeper at the temple. Jer. 35: 4.

**MAASE'IAH** (*refuge of Jehovah*), a priest, the father of Keriah, and the grandfather of Baruch and Seraiah. Jer. 32: 12; 51: 59.

**MAAS'TAI** (*work of Jehovah*), a priest. 1 Chr. 9: 12; comp. Neh. 11: 13.

**MA'ATH** (*small*), an ancestor of Jesus. Luke 3: 26.

**MA'AZ** (*anger*), a son of Ram, a descendant of Judah. 1 Chr. 2: 27.

**MAAZI'AH** (*Jehovah's consolation*). 1. Head of the twenty-fourth course of priests in the reign of David. 1 Chr. 24: 18.

2. One of the priests who signed the covenant with Nehemiah. Neh. 10: 8.

**MAC'CABEES, THE BOOKS OF THE**, five in number, and containing the history of the Jewish rising under the leadership of the family of the Maccabees, belong to the Apocryphal books of the O. T. The first two books, however, which are found in the Vulgate, the earliest English versions, and also in the Cambridge Bible, were received into the canon of the Roman Catholic Church by the Council of Trent; the fifth exists only in Arabic.

1. The first book begins with the accession of Antiochus Epiphanes to the Syrian throne in B. C. 175, and narrates the revolt of the Jews under Mattathias, their brilliant successes under Judas Maccabæus, and the continuation of the contest under Jonathan and Simeon till the death of the latter, in B. C. 135. It was originally written in Hebrew, in the first decades of the first century before Christ, and afterward translated into Greek; but we know only the translation. Its character is very different from that of the historical books of the O. T.; it is a simple exposition of merely human exploits. But the author is veracious, and his apparent ignorance of Roman or other foreign affairs does not impugn his trustworthiness when he speaks of Jewish affairs.

2. The second book begins in the last time of the reign of Seleucus IV. Philopator, and ends with the victory of Judas

Maccabæus over Seleucus Nicanor in 160. It thus comprises a much shorter period than the first book; and where it relates the same events, it deviates very much from it. There can be no doubt, however, which of the two accounts is the more trustworthy. The second book is an extract from a larger work on the subject by one Jason of Cyrene, but we know neither this Jason nor his work, nor the epitomizer. The extract must have been made before the destruction of Jerusalem, and is written in an exaggerated and rhetorical style and with a definite religious tendency.

3. The third book narrates the visit of Ptolomeus IV. Philopator to the temple of Jerusalem in 217; his demand to enter the holy of holies, and the punishment of his audacity by the hand of God; his attempt to take vengeance on the Jews of Alexandria, and the immediate interference of God on their behalf; and finally, his conversion into a friend and benefactor of the Jewish people. The style in which this book is written is as bombastic and affected as its contents are fabulous. The historical kernel is very small, and even this little is not correctly rendered.

4. The fourth book begins with a philosophical dissertation on the supremacy of reason over the passions, and illustrates this subject with an account of the martyrdom of Eleazar, and the mother with her seven sons, following 2 Macc. 6, 7.

5. The fifth book gives the history of the Jews from Heliodorus to Herodes—that is, from B. C. 184 to B. C. 86.

**MAC'CABEES, THE FAMILY OF THE.** The proper name of this family was "Asmonæans" or "Hasmonæans," from Chasmon, the great-grandfather of Mattathias "of the sons of Jehoiarib." 1 Chr. 24: 7. "Maccabæus" was a surname originally given to Judas, one of the sons of Mattathias, and then extended first to the whole family and then to the whole party which arose against the despotism of the Seleucides. The meaning of this surname has been variously given as "the hammer," "the extinguisher," "destruction," and some regard it as a combination of the initial letters of the Hebrew sentence, "Who among the gods is like unto thee, Jehovah?" on Judas' banner.

When the emissaries of Antiochus



Epiphanes came to Modin and required the people to offer idolatrous sacrifices, Mattathias, a priest of the course of Joarib, slew the first Jew who approached the altar to renounce his faith, then the emissaries themselves, and then he fled to the mountains with his sons, in B. C. 168. Numbers of his countrymen who held dear their religion joined him here, and thus the revolt began. In 166 Mattathias died, and his son, Judas, succeeded him as leader of the movement. After the brilliant victories at Beth-horon and Emmaus, Judas occupied Jerusalem, and the temple was purified exactly three years after its profanation. By the still more brilliant victory at Adassa, 161, over Seleucus Nikanor, the independence of the Jews was practically established, but Judas fell shortly after in the battle of Eleasa. The contest was continued with success by his two brothers, Jonathan, died 143, and Simon, died 135. Under the latter the office of high priest

was made hereditary in the family of the Asmonæans. Simon's son, Johannes Hyrcanus, 135-105, changed the traditional policy of the family and sought support with the Sadducees, and his two sons, Aristobulus I., 105-104, who assumed the title of king, and Alexander Jannæus, 104-78, pursued the same line of conduct. After the death of Alexander, 78-69, a civil war broke out between her two sons, Aristobulus II. and Hyrcanus II. The Romans interfered, and Aristobulus II., 69-63, having been defeated by Pompey, was dethroned. His brother Hyrcanus II. succeeded, 63-40, as high priest and prince under Roman supremacy, but without the title of king. With Antigonus, 40-37, a son of Aristobulus II., the Asmonæan dynasty ceased to reign, and with Aristobulus' two grandchildren, Aristobulus and Mariamne, it became extinct. Herodes became its heir.

**MACEDONIA** (*extended land*), a noted country and kingdom lying north



Map of Macedonia.

of Greece. The kingdom was founded about B. C. 814, and became famous in the world's history in the time of its great rulers, Philip and Alexander. It was the first part of Europe which received the gospel, and hence its importance in biblical history.

*Situation and Extent.*—The boundaries of Macedonia varied at different periods,

but in N. T. times Macedonia may be described as bounded on the north by the range of Hæmus or the Balkan Mountains, separating it from Mœsia; on the east by Thrace and the Ægean Sea; on the south by the province of Achaia (Greece); on the west by Epirus and Illyricum, from which it was separated by the Pindus range.

*Physical Features.*—Macedonia is situated in a great basin nearly surrounded by the mountains and the sea. There are two great plains, one watered by the river Axios, whose mouth is near Thessalonica, and the other by the Strymon, which flows into the Ægean Sea below Amphipolis. Between the mouths of these two rivers projects a peninsula divided into three points, on one of which is Mount Athos, whose peak rises nearly into the region of perpetual snow. Across the neck of this peninsula ran the great road (Via Ignatia) along which Paul and his companions passed.

*History.*—Macedonia is a name familiar to school-children in connection with King Philip of Macedon and his son Alexander the Great. The third great world-kingdom, the Macedonian empire, received its name from this comparatively little spot. Comp. Dan 8 : 5-8, 21. The Romans conquered the territory from Perseus. It was at first divided into four districts, afterward consolidated into one with its capital at Thessalonica, where the proconsul resided. There are numerous allusions to the Macedonians in the books of the Maccabees. In N. T. history Macedonia holds an important place because of the labors of the apostles. Paul was called there by the vision of the "man of Macedonia," and made a most successful missionary-tour. Acts 16 : 10 ; 17 : 1-12. He visited it again, Acts 20 : 1-6, and probably for a third time. Comp. 1 Tim. 1 : 3 ; Phil. 2 : 24. His Epistles to the Thessalonians and Philippians show that the Macedonian Christians exhibited many excellent traits. The details of his work can be studied in connection with the cities of Macedonia visited by him. See NEAPOLIS, PHILIPPI, APOLLONIA, THESSALONICA, BEREÆA. Macedonia has been for many years under the control of the Turks, and is called *Makadonia*.

**MACHÆRUS** is not mentioned in the Bible, but is supposed to be the castle in which John the Baptist was imprisoned and beheaded. It is nine miles east of the Dead Sea. Mark 6 : 21-29.

**MACH'BANAI** (*one fat, thick, or who like my sons?*) a Gadite chief who joined David at Ziklag. 1 Chr. 12 : 13.

**MACH'BENAH** (*hillock, or cloak*), a name occurring in the genealogical list of Judah, 1 Chr. 2 : 49, and probably

signifying a town founded or colonized by Sheva and his family.

**MA'CHI** (*decrease*), the father of Geuel the Gadite, who went with Caleb and Joshua as a spy into Canaan. Num. 13 : 15.

**MA'CHIR** (*sold*). 1. The eldest son of Manasseh by an Aramite or Syrian concubine, 1 Chr. 7 : 14 ; the father of Gilead, Num. 26 : 29 ; 27 : 1 ; 36 : 1 ; and a daughter, Abiah. 1 Chr. 2 : 21, 24. At the time of the Conquest the family of Machir had become very large and powerful, and subdued the land to the east of the Jordan. Num. 32 : 39 ; Deut. 3 : 15.

2. The son of Ammiel, in whose house Mephibosheth was received and lived until David called him to Jerusalem. 2 Sam. 9 : 4, 5 ; 17 : 27.

**MA'CHIRITES**, the descendants of Machir. Num. 26 : 29.

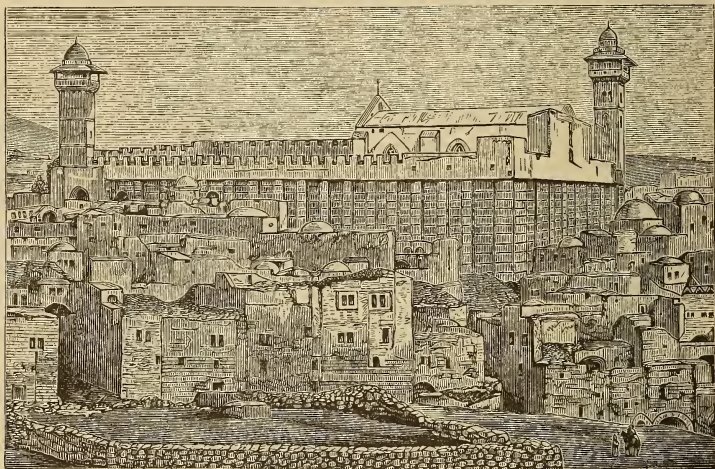
**MACH'NADE'BAI** (*what like the liberal?*), one who divorced his foreign wife on command of Ezra. Ezr. 10 : 40.

**MACHPE'LAH** (*double cave*), a field in Hebron containing the cave which Abraham bought of Ephron the Hittite as a burial-place for his family. A full account of the negotiations, carried on after the Oriental forms still prevalent, is given in Gen. 23. That cave became the burial-place of Abraham and Sarah, Isaac and Rebekah, Jacob and Leah. Gen. 23 : 19 ; 25 : 9 ; 49 : 29-32 ; 50 : 12, 13. The name does not occur except in the book of Genesis. The cave Machpelah is one of the Bible sites which are positively known. It was situated on the western slope of a hill in Hebron, the town lying for the most part to the south and west.

*Present Appearance.*—A large structure called *El Haram*, "The Sacred Enclosure," surrounds the ancient cave. It stands high up the slope on the eastern side of the valley, conspicuous at a distance for its size. The outer wall, which contains not a single window, is 194 feet long, 109 feet wide, and from 48 to 58 feet high. The stones are of immense size (one of them 38 feet long and 4 wide), dressed and fitted with great care, and resemble those of the sub-structure of the temple at Jerusalem. Opinions differ as to the age of this building. Some ascribe it to David or Solomon, others to the period after the

Captivity, still others to the time of Herod, who rebuilt the temple; but there seems to be no good reason for disputing the view of Robinson, who regarded the external structure of the Haram as the work of Jewish hands, erected long before the destruction of the nation. Tristram and Stanley also accept the identification of Machpelah as certain, and hold it beyond doubt that the main stone enclosure was built by the kings of Judah, and most probably by Solomon or David. Within the enclosure is a mosque, which was probably erected in the time of Justinian as a Christian

church. Visitors are rigidly excluded; but by a special firman of the sultan the Prince of Wales was admitted in 1862. He was accompanied by Dean Stanley, and a full account of the visit is found in Stanley's *Jewish Church* (first series, appendix ii.). In separate apartments they were shown tombs or cenotaphs purporting to be those of Abraham, Isaac, Jacob, Sarah, Rebekah, and Leah. These tombs were of stone and overhung with cloth embroidered with gold and silver. Joseph's tomb is shown in a structure joining the Haram on the west side. Between the tombs of Isaac and



Mosque at Hebron, covering the Cave of Machpelah.

Rebekah was a circular opening into a cavern below, which is supposed to be the *real cave of Machpelah*. Of the cave itself there is no detailed and trustworthy account. Captain Warren was told that it had not been entered for 600 years. The Moslems have a superstition that whoever attempts to enter it will be struck dead, and their fanaticism causes them to prohibit any one from making the attempt. It is thought to be possible that the embalmed body of Jacob may still be preserved in the cave, as Egyptian mummies have been found of as early a date. Since the visit of the

Prince of Wales, the marquis of Bute (1866) and the Crown-Prince of Prussia (1869), and latterly others, have been admitted to the mosque. See **HEBRON**.

It is to be hoped that the political changes going on in the East may open the way for explorers to solve the ancient mystery respecting the cave of Machpelah, and perhaps bring to light the embalmed body of Jacob.

**MAD** is the translation of various Hebrew and Greek words, sometimes denoting actual insanity, 1 Sam. 21: 13-15; 1 Cor. 14: 23, but generally signifying an uncontrollable excitement only,



caused either by fierce wrath, Deut. 28: 28, 34; 2 Kgs. 9: 11; Luke 6: 11; Acts 26: 11, or the frenzy of idolatrous worship, 1 Kgs. 18: 26, 28, or real inspiration, 1 Sam. 19: 21-24; comp. 2 Kgs. 9: 11; Jer. 29: 26; Acts 2: 13. Only once in Scripture is madness connected with demoniacal possession. John 10: 20. Among the Orientals, as among all semi-civilized people, madness was generally looked upon partly with pity, because God's hand was laid heavily on the madman, partly with reverence, because the mad mind, being shut up against all ordinary impressions, was considered open to supernatural or spiritualistic influences. Thus it became possible for David to effect his escape from the court of Achish by feigning madness. 1 Sam. 21: 13-15.

**MAD'AI** (*middle land*), the third son of Japheth, from whom the Medes descended. Gen. 10: 2; 1 Chr. 1: 5.

**MA'DIAN**. Acts 7: 29. See MIDIAN.

**MADMAN'NAH** (*dunghill*), a town in the South of Judah, Josh. 15: 31, known in the time of Eusebius and Jerome as Menois, and not far from Gaza. Wilton would identify it with *el-Minyây*, 15 miles from Gaza; the Pal. Memoirs suggest *Umm Deimneh*, 12 miles north-east of Beersheba, as its more probable site. Madmannah corresponds with Beth-marcaboth, "house of chariots," in Josh. 19: 5; 1 Chr. 4: 31.

**MAD'MEN** (*dunghill*), probably the name of a place in Moab threatened with destruction in the denunciations of Jeremiah. 48: 2.

**MADME'NAH** (*dunghill*), a Benjamite village north of Jerusalem, the inhabitants of which were frightened away by the approach of Sennacherib along the northern road. Isa. 10: 31. If the places in Sennacherib's march are mentioned in order, Madmenah should be between Gibeah of Saul and Nob.

**MA'DON** (*contention*), a royal city of the Canaanites, Josh. 11: 1; 12: 19, whose king was slain by Joshua; probably *Madin*, near *Hattin*.

**MAG'BISH** (*gathering*), probably the name of a place, Ezr. 2: 30, as all the names from Ezr. 2: 20 to 34, except Elam and Harim, are names of places. It is not in the corresponding list in Neh. 7. The place was doubtless in the territory of Benjamin.

**MAG'DALA** (*tower*). In the chief manuscripts and versions the name is given as "Magadan." Magdala is found only in Matt. 15: 39. Christ came thither by boat over the Lake of Galilee after his miracle of feeding the four thousand on the mountain on the eastern side, Matt. 15: 39; and from thence he returned in the boat to the opposite shore. The parallel passage, Mark 8: 10, has the "parts of Dalmanutha," on the western edge of the lake. The two regions or districts were probably near each other. The Magdala from which Mary Magdalene was named is perhaps identical with Migdal-el, Josh. 19: 38, and may be the modern *el-Mejdel*, a miserable little Moslem village of fifteen or twenty hovels, on the water's edge, at the south-east corner of the plain of Gennesaret.

**MAG'DALA, COASTS OF**. Matt. 15: 39. See DALMANUTHA.

**MAG'DIEL** (*the praise of God*), one of the chiefs of Edom. Gen. 36: 43; 1 Chr. 1: 54.

**MA'GI**, a word of Median or Chaldean origin, was the name of the sacerdotal caste which among the Medians, Persians, Chaldeans, and other Eastern nations occupied an intermediate position of great influence between the despot, to whose council they often were called, and the people, whose leaders in revolt they often were. As the administrators of the religion of Zoroaster they were the priests among the population belonging to the Medo-Persian empire. They alone had the right to perform the religious ceremonies. Distinguished by a peculiar dress, living apart by themselves, and forming a complete hierarchy, they were engaged in keeping alive the sacred fire on the altar of Ormuzd and combating the evil plans of Ahri-man. But they were not only the priests of the Persian nation; they were also its scholars. Deeply versed, according to the measure of the time, in philosophy and the sciences, especially astronomy, they accompanied the king even in war as his advisers, Jer. 39: 3; but as, at that time, a practical application of science did not mean the subjugation of natural powers and their employment for useful purposes, but the divination of future events and their possible modification through spiritual and mysterious agen-

cies, the Magi became on this field mere soothsayers, fortune-tellers, dream-interpretors, not to say sorcerers and enchanters. When the Greeks became acquainted with Persian religion and civilization, and here discovered a system of divination and oracles quite different from their own, it was natural enough for them to throw a special odium on the representatives of this system; and in the Greek-Roman literature the Magi always appear as impostors. Not so in the O. T. During the Captivity the Jews became well acquainted with them, and Daniel describes them as men of wisdom, 1: 20; he intercedes for them with Nebuchadnezzar, 2: 24; and accepts a position as their chief or master. 5: 11.

The same impression of dignity, truthfulness, and aspiration after the true religion is conveyed by the narrative in Matt. 2: 1-14. Whence these Magi came we have no means of ascertaining, but it is a very probable inference that by the intercourse between the Magi and the exiled Jews some seeds of Messianic expectations were sown and took root among the former, and by special Providence these wise men were led to the cradle of the Messiah as a sign of the coming of the Gentiles. They were the forerunners of the heathen converts. The Christian legend represents them as three kings. Their memory is celebrated on Epiphany, the 6th of January, or the festival of Christ's manifestation to the Gentiles. See STAR OF THE WISE MEN.

**MAG'IC** was the art of influencing future events and changing their course by dark and secret means. The magician was believed to stand in connection with demons, and even with the gods themselves, and to be able to compel them to act according to his will. Of the religion of the Egyptians, Chaldeans, Persians, etc., magic formed an essential element, and of the Egyptian magicians, in their conflict with Moses and Aaron, Exodus gives a vivid account. 7: 11, 12, 22; 8: 7. Of the religion of the Jews magic did not only not form a part, but the law forbade the consulting of magicians, under penalty of death. Lev. 19: 31; 20: 6. Nevertheless, from their neighbors magic crept in among the Israelites too, and there were those among the people who believed in it and resorted to it,

The most remarkable instance is that of Saul and the sorceress of Endor. 1 Sam. 28: 3-20. Also in the N. T. we find it mentioned. Acts 8: 9.

**MAG'ICIAN.** See **MAGIC**.

**MAG'ISTRATE** is used in our translation both in its general sense, signifying civil officers with legal authority, Ezr. 7: 25; Luke 12: 11; Tit. 3: 1; and in a special sense, signifying the Roman colonial officers—the *duumviri*, corresponding nearly to *pratores*. Acts 16: 20, 22, 25, etc.

**MA'GOG** (*region of Gog*), the second son of Japheth, Gen. 10: 2; 1 Chr. 1: 5, and the name of a people descending from him, or the country inhabited by that people, and of which Gog was the king. Ezr. 38: 2; 39: 1, 6, etc. In the Middle Ages the Syrians applied the name of Magog to Asiatic Tartary, and the Arabians to the region between the Caspian and the Black Seas. Generally the people of Magog are identified with the Scythians, who, in the times when Ezekiel wrote, were well known in Western Asia. Descending from the Caucasian mountain-regions in the beginning of the seventh century B. C., they conquered Sardis, the capital of Lydia, in 629, and defeated Cyaxares, king of Media, in 624. They penetrated even into Egypt, but were bribed off by Psammetichus. They were not expelled, however, from Western Asia until the beginning of the next century. By Ezekiel they are described as excellent horsemen, skilled in the use of the bow, 38: 15; 39: 3, and exactly the same traits are prominent in the descriptions of the Scythians by the classical historians. In Rev. 20: 7-9 the terms Gog and Magog are evidently used as types of the enemies of Christianity. See **GOG**.

**MA'GOR-MIS'SABIB** (*terror on every side*), a symbolical name given by Jeremiah, Jer. 20: 3, to the priest PASHUR, which article see.

**MAG'PIASH** (*moth-killer*), one of the chiefs who sealed the covenant with Nehemiah. Neh. 10: 20.

**MAHA'LAH** (*sickness*), a descendant of Manasseh by a sister of Gilead. 1 Chr. 7: 18.

**MAHA'LALEEL** (*praise of God*), 1. The son of Cainan, the fourth in descent from Adam. Gen. 5: 12, 13, 15-17; 1 Chr. 1: 2; called Maleleel in Luke 3: 37.

2. A descendant of Perez or Pharez, whose family lived in Jerusalem after the return from the Captivity. Neh. 11: 4.

**MA'HALATH** (*stringed instrument, harp, lyre*). 1. The daughter of Ishmael, and one of the wives of Esau, Gen. 28: 9; called Bashemath Gen. 36: 3, 4, 10, etc.

2. The granddaughter of David, and one of the wives of Rehoboam. 2 Chr. 11: 18.

**MA'HALATH, Ps. 53, AND MA-HALATH-LEAN'NOTH, Ps. 88**, occurring only in the titles of these two Psalms, are by most commentators held to be the names of some musical instrument used in the performance of the Psalm, or to contain some musical instructions with respect to the melody. Others, however, deriving the word from a root meaning "sickness," consider it a condensed or enigmatical indication of the idea of the Psalm.

**MA'HALI** (*sick*), a son of Merari. Ex. 6: 19. The same as Mahli.

**MAHANA'IM** (*two camps*), a town east of the Jordan; named by Jacob. Gen. 32: 1, 2. It was assigned to the Levites, Josh. 13: 26, 30; 21: 38; 1 Chr. 6: 80, and lay within the territory of Gad, north of the torrent Jabbok. Mahanaim became in the time of the monarchy a place of mark. 2 Sam. 2: 9, 12; 4: 6. Abner fixed Ishbosheth's residence there, and David took refuge in it when driven out of the western part of his kingdom by Absalom. 2 Sam. 17: 24; 1 Kgs. 2: 8. Mahanaim was the seat of one of Solomon's commissariat officers, 1 Kgs. 4: 14, and it is alluded to in his Song, 6: 13. Dr. Merrill locates Mahanaim in the Jordan valley, 6 miles north of the Jabbok, at a ruin called *Suleikhat*. Here water is abundant; the ruins are extensive and about 300 feet above the plain and near the dividing line between Gad and Manasseh. It answers the biblical requirement better than other suggested sites, like *Mahneh* and *Gerasa*.

**MA'HANEH-DAN** (*the camp of Dan*), a place "behind Kirjath-jearim," Jud. 18: 12, and "between Zorah and Eshtaol." 13: 25.

**MAHAR'AI** (*swift, impetuous*), a descendant of Zerach, and one of David's captains. 2 Sam. 23: 28; 1 Chr. 11: 30; 27: 13.

**MA'HATH** (*grasping*). 1. A Kohathite Levite. 1 Chr. 6: 35.

2. Another Kohathite Levite in the time of Hezekiah. 2 Chr. 29: 12; 31: 13.

**MA'HAVITE**, the designation of Eliel, one of David's warriors, 1 Chr. 11: 46; of uncertain signification.

**MAHA'ZIOTH** (*visions*), a Kohathite Levite, one of the sons of Heman, and chief of the twenty-third course of musicians. 1 Chr. 25: 4, 30.

**MA'HER-SHAL'AL-HASH'BAZ** (*hasting to the spoil, he speeds to the prey*), the symbolical name given to the son of Isaiah to indicate the capture and plunder of Damascus and Samaria by the king of Assyria. Isa. 8: 1, 3.

**MAH'LAH** (*disease*), one of the daughters of Zelophehad, in favor of whom the laws of inheritance were altered. Num. 27: 1-11.

**MAH'LI** (*sickly*). 1. A Levite, son of Merari, Num. 3: 20; 1 Chr. 6: 19, 29; 23: 21; 24: 26; Ezr. 8: 18; called Mahali, Ex. 6: 19.

2. Another Levite, a grandson of Merari. 1 Chr. 6: 47; 23: 23.

**MAH'LITES**, a family of Levites descending from Mahli. Num. 3: 33; 26: 58.

**MAH'LOH** (*sickly*), one of the sons of Elimelech and Naomi, and the first husband of Ruth; died in the land of Moab. Ruth 1: 2, 5; 4: 9, 10.

**MA'HOL** (*dance*), father of four sons who next to Solomon had the greatest fame for wisdom. 1 Kgs. 4: 31.

**MAIL**. 1 Sam. 17: 5. See ARMS.

**MAIN'SAIL**. Acts 27: 40. See SHIP.

**MA'KAZ** (*end*), a place where one of Solomon's officers resided. 1 Kgs. 4: 9. Conder suggests that it is the modern *Mokkus*.

**MAKHE'LOTH** (*place of assemblies*), a station of the Hebrews in the desert. Num. 33: 25.

**MAK'KEDAH** (*place of shepherds*), a royal city of the Canaanites in the plains of Judah, where Joshua executed the five confederate kings. Josh. 10: 10; 12: 16; 15: 41. Warren would identify it with *el-Mūghâr*, 25 miles north-west from Jerusalem, and Conder describes it as on the north side of the valley Sorek, 25 miles from Gibeon, close to the main road from Gaza to Lydda. There is a promontory divided



into three tops, the last of which falls abruptly and supports a large mud village upon the steep eastern side and huddled around the caves. There are still two caves wherein five men might crowd, and the entrance could be easily blocked with the great stones which lie scattered near. One cave has, curiously enough, five loculi rudely scooped in its side, and an enthusiast might contend that this was the very place of sepulchre of the five kings who were hidden at Makkedah.

**MAK'TESH** (*mortar*), a place in Jerusalem denounced by Zephaniah. 1: 11. Ewald conjectures that it was the "Phœnician quarter" of the city, and the Targum identifies it with the Kedron. Jerome places it in the lower city, where were bazaars of merchants at the time of the siege by Titus.

**MAL'ACHI** (*messenger of Jehovah*), the last of the prophets, and called "the seal" because his prophecies form the closing book of the canon of the O. T. Of his personal life nothing is known but what can be gleaned from his book. He flourished after the Captivity, later than Haggai and Zechariah, at a time when the temple was completed, and was probably a contemporary of Nehemiah, B. C. 433. His prophecies are at once denunciatory of prevailing vices, and consolatory by the Messianic promise. Showing how vain were the murmurings of the people against the Lord, he reproves them for their neglect of his service, censures intermarriage with foreign wives, etc., and warns them that judgment will be established over them. He closes with a prophecy of the coming of Messiah, and foretells that Elijah will return as a forerunner of Messiah—a prediction which found its striking fulfilment by the mission of John the Baptist. Mal. 4: 6; Luke 1: 17; Matt. 11: 14; 17: 12.

**MAL'CHAM** (*their king*). 1. A Benjamite chief. 1 Chr. 8: 9.

2. As occurring in Zeph. 1: 5, it is understood by some as an idol in general, by others as signifying Moloch.

**MALCHI'AH** (*Jehovah's king*). 1. A Gershonite Levite, the ancestor of Asaph. 1 Chr. 6: 40.

2. Two who had married foreign wives. Ezer. 10: 25, 31, the latter probably the same as Malchijah. Neh. 3: 11.

3. Two who helped to repair the wall of Jerusalem. Neh. 3: 14.

4. A priest who stood beside Ezra when he read the Law to the people in the street before the Water-gate. Neh. 8: 4.

5. A priest, the father of Pashur, Neh. 11: 12; probably the same as Melchiah, Jer. 21: 1; Neh. 11: 12; 38: 1, and Malchijah.

6. An officer in whose cistern Jeremiah was thrown, Jer. 38: 6, the dry cistern being used in Palestine as a dungeon.

**MAL'CHIEL** (*God's king*), a grandson of Asher, and the ancestor of the Malchielites. Gen. 46: 17; Num. 26: 45; 1 Chr. 7: 31.

**MALCHI'JAH** (*Jehovah's king*). 1. The same as Malchiah, 5.

2. A priest, chief of the fifth course in the reign of David. 1 Chr. 24: 9.

3. One who had taken a foreign wife. Ezer. 10: 25.

4. One who assisted in repairing the walls of Jerusalem, Neh. 3: 11; the same as Malchiah in Ezer. 10: 31.

5. One who took part in the dedication of the walls of Jerusalem. Neh. 12: 42.

**MALCHI'RAM** (*king of altitude*), a son of Jehoiachin, king of Judah. 1 Chr. 3: 18.

**MAL'CHISHU'A** (*king of help*), 1. Chr. 8: 33; 9: 39; 10: 2, or **MEL-CHISUA**, 1 Sam. 14: 49; 31: 2, one of the sons of King Saul.

**MAL'CHUS** (*reigning*), the high priest's servant whose ear Peter cut off when Jesus was apprehended in the garden. Matt. 26: 51; Mark 14: 47; Luke 22: 50; John 18: 10.

**MALE'LEEL**. Luke 3: 37. See MAHALALEEL, 1.

**MAL'LOTHI** (*my fulness*), a Kohathite Levite, son of Heman, and chief of the nineteenth course of singers. 1 Chr. 25: 4, 26.

**MAL'LOWS**. Job 30: 4. Several species of mallows grow in Bible lands and are eaten as potherbs by the poor. But it is believed that the Hebrew here denotes a plant of saline taste, or one that grows in salt places. The shrubby sea-oracle (*Atriplex halimus*), closely connected with the saltwort of our coasts, has both these qualifications, and is most generally agreed upon as the mallows of Job, although other plants have their advocates.

**MAL'LUCH** (*reigning*). 1. A Merarite Levite, ancestor of Ethan. 1 Chr. 6: 44.

2. Two who had married foreign wives. Ezr. 10: 29, 32.

3. A priest who returned with Zerubabel, Neh. 12: 2, and signed the covenant with Nehemiah, Neh. 10: 4; probably the same as Melicu.

**MAM'MON**, a Chaldee or Syrian word denoting "wealth;" used twice by our Lord. Matt. 6: 24; Luke 16: 9-11.

**MAM'RE** (*fatness, strength*), an Amorite chief with whom Abraham made an alliance, Gen. 14: 13, and who gave his name to certain localities in his possessions.

**MAM'RE**, a place near Hebron, so called after the Amorite chief, Gen. 14: 13, 24; 23: 19; 35: 27, and it is also the name of a plain and a grove at Hebron by which Abraham dwelt and entertained three angels. Gen. 13: 18; 18: 1. It was near Machpelah. Gen. 23: 17, 19; 25: 9; 49: 30; 50: 13. The grove of terebinths is supposed to have been the place called by the Arabs *er-Rameh* or *Ramet-et-Khulil*, one hour from Hebron. The site of Mamre is shown, on the sheet-maps of the Palestine Exploration Fund, at *Ballatet Selta*, or "oak of rest," a fine old tree near the modern Russian hospice. The tree is called Abraham's Oak. Near the site is a spring. See **HEBRON**.

**MAN** is, in our English Bible, the rendering of four different Hebrew words.

1. *Adam*, Gen. 1: 26, from a root which signifies "to be red" or "ruddy," which among the Shemites means as much as "fair." This word is generally used as the generic name for the human race. Gen. 5: 2; 8: 21; Deut. 8: 3.

2. *Ish*, man as distinguished from woman, 1 Sam. 17: 33; then husband, Gen. 3: 16; Hos. 2: 16; superior, Prov. 8: 4; Ps. 141: 4; the male of animals. Gen. 7: 2, etc.

3. *Geber*, from a root signifying "to be strong," denotes man in contradistinction from woman, Deut. 22: 5, or from children, Ex. 12: 37, though it is also used collectively. Job 4: 17; 14: 10.

4. *Methim*, "mortal." Isa. 12: 14. See **ADAM** and **SON OF MAN**.

**MAN'AEN** (*consoler*), one of the teachers of the church of Antioch, and

foster-brother of Herod Antipas the tetrarch. Acts 13: 1.

**MAN'AHATH** (*rest*). 1. A descendant of Seir the Horite. Gen. 36: 23; 1 Chr. 1: 40.

2. A place in Benjamin. 1 Chr. 8: 6. Probably *Málhah*, 3 m. from Jerusalem.

**MANA'HTHITES, THE**, the descendants of Manahath or the inhabitants of the place of that name. 1 Chr. 2: 52.

**MANAS'SEH**. 1. The first-born of Joseph. When he and his brother Ephraim were boys, and Jacob, their grandfather, was about to die, Joseph took them into the patriarch's presence to receive his blessing. On this occasion he adopted them into his own family as his own children, and predicted the superiority of Ephraim over Manasseh. Gen. 48: 5-20. Nothing further is known of the personal history of Manasseh. His oldest, and as it would seem his only, son was Machir, whose children were embraced by Joseph. On their way to Canaan the Israelites conquered a large territory east of the Jordan, and some of them whose possessions were chiefly in cattle desired to have their portion assigned them among the rich pastures and fruitful hills of Bashan and the surrounding country. This request was granted, and half the tribe of Manasseh received the territory stretching from near to Casarea-Philippi along the Jordan down nearly to Mahanaim. The other half had its portion on the west of the Jordan, between Ephraim and Issachar, across the country from the Jordan to the Mediterranean.

Several great men, such as Gideon, and probably also Jephthah, issued from Manasseh. The eastern part of the tribe prospered much and spread to Mount Hermon, but they finally mixed with the Canaanites, adopted their idolatry, became scattered as Bedouins in the desert, and were the first to be carried away into captivity by the kings of Assyria. 1 Chr. 5: 25. The western Manasseh, of which only a few glimpses are visible in the later history of Israel, always showed itself on the right side; as, for instance, in the cases of Asa, 2 Chr. 15: 9, Hezekiah, 2 Chr. 30: 1, 11, 18, and Josiah. 2 Chr. 34: 6, 9.

2. Son and successor of Hezekiah, king of Judah, ascended the throne at

the age of twelve years, B. C. 696. The former part of his reign was distinguished for acts of impiety and cruelty, 2 Kgs. 21, and he succeeded in drawing his subjects away from the Lord to such an extent that the only kind of worship which was not allowed in Judah was that of Jehovah. 2 Kgs. 21 : 2-9. Having supported the Babylonian viceroy in his revolt against Assyria, he was at last taken captive by the Assyrian king and ignominiously transported to Babylon. Upon his repentance, however, he was liberated, and returned to his capital, where he died B. C. 641, after having done much to repair the evils of his former life. 2 Chr. 33 : 1-20.

**MANAS'SEH** (*forgetting*), the territory occupied by a tribe descended from Joseph, and divided into two portions, one east of the Jordan, and the other west of it.

1. *East of the Jordan*.—The country of Manasseh east of the Jordan included half of Gilead the Hauran, Bashan, and Argob. It extended from the middle of Gilead, on the south, to Mount Hermon and Damascus, on the north, 1 Chr. 5 : 18-23, and from the Jordan and the Sea of Galilee, on the west, to the Arabian desert, on the east. It is even now the granary of Syria. The extensive pastures of Gilead and Bashan gave the best scope for the half-nomad and herdsman's life led by this portion of the tribe. Jud. 5 : 15. The people were powerful and brave, taking a leading part in the wars of Gideon, of Jephthah, and of David. See also GILEAD and BASHAN.

2. *West of the Jordan*.—The portion of the half tribe of Manasseh on the west of the Jordan extended from the Mediterranean to the Jordan, and lay between Asher and Issachar on the north and Ephraim on the south. Josh. 17 : 7-10. They also gained some towns in Carmel within the bounds of Issachar, probably by capturing them from the ancient Canaanites. Josh. 17 : 11-18. The dominant position of Ephraim seems

to have obscured the power of Manasseh, and this portion of their country is frequently joined with Ephraim in the biblical allusions. For further notice see PALESTINE and SAMARIA.

**MANAS'SITES, THE**, descendants of Manasseh the patriarch. Deut. 4 : 43; Jud. 12 : 4; 2 Kgs. 10 : 33.

**MAN'DRAKES** (Heb. *love-plants*). Modern Bible scholars apply this name to a member of the potato family (*Man-*



Mandrake. (*Atropa Mandragora*. After Tristram.)

*dragora officinalis*). This is a stemless plant with a disk of leaves almost as long, but not nearly as broad, as those of the garden rhubarb, which it somewhat resembles, except in its blossoms. These are of a rich purple, and, appearing among the leaves very early, are followed about wheat-harvest by a round yellow pulpy fruit of the size of a large plum and of a sweet and agreeable flavor. The odor of the plant seems to be enjoyed by Orientals, Cant. 7 : 13, and by some Occidentals. Many strange superstitions are connected with this



plant, and the idea of Rachel's time still prevails that conception is ensured by eating the fruit of this plant. Gen. 30: 14-16.

**MA'NEH.** See MEASURES.

**MAN'NA** (Heb. *what is this?*), a substance miraculously furnished to the children of Israel on their journey through the wilderness, and designed as a substitute for bread, the material for which they could not raise during their wanderings. It was called the *bread from heaven*, and its character and history are most fully described in Ex. 16.

The most remarkable things about the manna of the Israelites were, 1. That double the quantity was supplied on the day preceding the Sabbath or seventh day; 2. That on the Sabbath or seventh day none was furnished; 3. That what they kept from the sixth day to the seventh was sweet and good, while what they kept from any other day to the next day bred worms and became offensive. These miracles were wrought in attestation of the sanctity of the Sabbath.

The manna of the Jews is described as "a small round thing," as small as "the hoarfrost on the ground," "like coriander seed" (in shape doubtless, perhaps in size and density), "of the color of bdellium," "and the taste of it like wafers made with honey." Wafers were small thin cakes of fine flour mingled with oil and used in various offerings. Lev. 2: 4; 7: 12. If to this mixture was added a portion of honey, there would be the nourishment of the flour, the flavor of fresh oil, and the sweetness of honey.

For forty years this miraculous supply of food was furnished daily to between 3,000,000 and 4,000,000 of people. Deut. 29: 5, 6. It ceased while they were encamped at Gilgal, immediately after they had celebrated the Passover for the first time in the Land of Promise. To commemorate this long-continued and wonderful miracle, Moses was instructed that a golden pot should be provided, Ex. 16: 33; Heb. 9: 4, and that an omer (or one man's portion) of the manna should be put up for preservation and placed in or near the ark, that succeeding generations might see with their own eyes the very substance on which their fathers were miraculously

fed in their long and perilous journeyings from Egypt to Canaan.

The manna which is now used in medicine as a mild laxative is the dried juice of the ash (*Ornus*), and is obtained from Southern Europe. It evidently has no connection with the food of the Israelites. Various natural exudations from Eastern shrubs and trees are called by this name, their sweet taste and the globular form under which they are ordinarily found occasioning a fancied resemblance to the manna of the Israelites. Especially notable is that which drops from the twigs of the tamarisk, or *tarfa*, in the deserts of Mount Sinai, and is gathered by the Arabs for food and sold to



Tamarisk or Manna Tree of the Sinaitic Peninsula.

travellers as a curiosity. Although the natives call this substance manna, the manna which the Israelites found in the same locality was entirely different in several particulars. The Arab manna falls only where the tamarisks grow and during early summer; it may be kept years without breeding worms; it cannot be ground or beaten into meal, Num. 11: 8, more than could thick honey; it comes on Sabbath and week-day in equal quantities. It is plain that the Israelites never saw their manna before or after the Exodus. Deut. 8: 3, 16; Ex. 16: 15, 32, 33.

An Eastern traveller gives the following account (in part verified by the writer) of the modern manna of Arabia: "This substance is called by the Bedouins *mann*, and accurately resembles the description of manna given in the Scriptures. In the month of June it drops from the thorns" (the fresh stems; the tamarisk has no thorns) "of the tamarisk upon the fallen twigs, leaves, and thorns which always cover the ground beneath that tree in the natural state; the manna is collected before sunrise, when it is coagulated; but it dissolves as soon as the sun shines upon it. The Arabs clean away the leaves, dirt, etc., which adhere to it, boil it, strain it through a coarse piece of cloth, and put it in leathern skins. In this way they preserve it till the following year, and use it as they do honey—to pour over unleavened bread or to dip their bread into. I could not learn that they ever made it into cakes or loaves. The manna is found only in years when copious rains have fallen; sometimes it is not produced at all. I saw none of it among the Arabs, but I obtained a small piece of the last year's produce in the convent (of Mount Sinai), where, having been kept in the cool shade and moderate temperature of that place, it had become quite solid and formed a small cake. It became soft when kept some time in the hand; if placed in the sun for five minutes, it dissolved; but when restored to a cool place, it became solid again in a quarter of an hour. In the season at which the Arabs gather it, it never acquires that state of hardness which will allow of its being pounded, as the Israelites are said to have done in Num. 11: 8. Its color is a dirty yellow, and the piece which I saw was still mixed with bits of tamarisk leaves; its taste is agreeable, somewhat aromatic, and as sweet as honey. If eaten in any considerable quantity, it is said to be slightly medicinal. The quantity of manna collected at present, even in seasons when the most copious rains fall, is trifling, perhaps not amounting to more than 500 or 600 pounds. It is entirely consumed among the Bedouins, who consider it the greatest dainty which their country affords. The harvest is usually in June, and lasts for about six weeks."

Some authors have also suggested a

lichen (*Lecanora esculenta*) as the manna of the Israelites. This small plant grows on the deserts and mountains of the East, in the neighborhood of the Caucasus especially. It forms small grayish lumps, sometimes as large as a hazel-nut, yielding the same nourishment to the tribes of the Asiatic steppes as does the larger lichen called *tripe de roche* to our Arctic explorers in their extremity. The natives consider that this food comes from heaven, and call it manna. In considerable quantity it is sometimes taken up by the wind and let fall at a distance. Parrot says that these "rains of manna" have been known to cover the ground in some parts of Persia to the depth of five or six inches.

The sugary exudation from the leaves and branches of the camel's thorn (*Al-hagi maurorum*) of the Sinai deserts has been called Persian manna, and been believed by a few to have supplied the Israelites.

"Wherever the manna is referred to in Scripture, it is invariably regarded as a miraculous food sent directly from God. The Lord Jesus, when he accepted the manna as a type of himself—the living Bread which came down from heaven—corrects the error of those who, in seeking a sign from him, insinuated that the bread from heaven given by Moses, by which he secured the confidence of their fathers, was a greater miracle than the feeding of the five thousand, and says that it was the gift of God, and not of Moses. We are led to the same conclusion by comparing its properties and amount and the manner of its occurrence with what is known of the natural mannas, and we must regret all attempts to identify the 'corn of heaven' with any of them. Yet we have no doubt that this wilderness-food so closely resembled in general appearance the Egyptian manna as to justify the name given to it by those who first saw it. In the same way, emigrants apply names of familiar home-plants to the strange trees and plants they meet with because of some observed resemblance, though they are widely removed from each other in scientific character. The adopting a manna-like appearance for the miraculous food is in accordance with the general plan of God's miracles

as recorded in his word. For example, the Lord Jesus did not bring bread from heaven to feed the hungry multitudes on the green slopes of the Sea of Galilee, but employed the loaves and fishes which were the common food of the country, and by miraculously increasing the small supply found in the possession of one in the company made it sufficient for all. So, when his people hungered for flesh in the desert, God sent them quails—migrating birds which occasionally passed in flocks over the wilderness; and when they wanted bread, in full keeping with the locality, God gave them ‘manna,’ as if he were only multiplying the natural product of the wilderness.”—*W. Carruthers*.

Manna is called the “corn of heaven” and “angels’ food,” Ps. 78 : 24, 25, perhaps in allusion to the mode by which it was supplied.

The phrase “hidden manna,” Rev. 2 : 17, figuratively describes the support which Christ furnishes to the true believer, of which the world does not and cannot partake. Comp. John 6 : 49, 51.

**MANO’AH** (*rest*), a native of the town of Zorah, in the tribe of Dan, and the father of Samson, whose birth is recorded in Jud. 13 : 1–23. Manoah is again mentioned, Jud. 14 : 2–4 at the occasion of Samson’s marriage, but seems to have died before the son, whose body was brought up from Gaza by his brethren, not, as Milton has it, by his father. Jud. 16 : 31.

**MAN’S LAYER**. When manslaughter occurred by a blow in a sudden quarrel, by a stone or other missile thrown at random, Num. 35 : 22, 23, by the blade of an axe flying from its handle, etc., the manslayer was allowed to escape by retiring into one of the cities of refuge, on the principle that in these and other such cases the person slain had been delivered into the hands of the manslayer by the Almighty himself.

**MAN’TLE** is the rendering of four different Hebrew words denoting—

1. A coarse fabric in the form of a plaid used by the Arabs for making beds in their tents. Jud. 4 : 18.

2. The garment which Samuel’s mother made in imitation of the official priestly robe for her young son in the holy tent at Shiloh. 1 Sam. 15 : 27.

3. A wrapper with sleeves used by ladies. Isa. 3 : 22.

4. The chief garment of the prophet Elijah. 1 Kgs. 19 : 13, 19; 2 Kgs. 2 : 8, 13, 14.

**MA’OCH** (*breast-band?*), the father of Achish, king of Gath, 1 Sam. 27 : 2; called Maachah in 1 Kgs. 2 : 39.

**MA’ON** (*habitation*), the founder of Beth-zur. 1 Chr. 2 : 45.

**MA’ON**, one of the cities of Judah, in the mountains, Josh. 15 : 55, and a district where David hid from Saul, and near which Nabal had possessions. 1 Sam. 23 : 24, 25. The name of Maon still exists in *Main*, a lofty conical hill 100 feet high, about 8 miles south from Hebron.

**MA’ONITES, THE**, mentioned in Jud. 10 : 12 among the enemies of Israel; probably the same as the Mehunim.

**MA’RA** (*bitter*). Ruth 1 : 20. See **NAOMI**.

**MA’RAH** (*bitterness*), a place in the wilderness of Shur or Etham, three days’ journey, Num. 33 : 8, 9, from the place at which the Israelites crossed the Red Sea. There was at Marah a spring of bitter water, sweetened subsequently by the casting in of a tree which “the Lord showed” to Moses. Ex. 15 : 23, 24; Num. 33 : 8, 9. At *Ain Hawarah*, distant 47 miles from *Ayun Mousa*, is a spring whose fountain rises from a large mound in the *Wady el-Amarah*, and is considered by the Arabs as the worst water in the district. The soil is impregnated with natron, which accounts for the bitterness. This spring has been identified with Marah. It is of course impossible to determine whether this is the precise spring of which the Israelites drank, but it is certain that it must have been in this neighborhood.

**MAR’-ALAH** (*trembling*), a boundary of Zebulun, Josh. 19 : 11; Porter identifies it with *M’alul*, 4 miles southwest of Nazareth, where are the ruins of a temple.

**MARANATH’A**, an Aramaic expression signifying “our Lord has come.” 1 Cor. 16 : 22.

**MAR’BLE**, limestone of a compact texture and capable of receiving a high polish. Rev. 18 : 12. The Bible word seems to be used, however, for almost any shining stone, and much of the material of Solomon’s architectural work may have been common limestone. Some



of it was doubtless true marble, as was certainly much of the stone used in Herod's temple. This substance was probably used in very early times for building material, 1 Kgs. 6:7, 36; 7:9-12; 1 Chr. 29:2, and for many kinds of vessels. The colors of marble are various and beautiful, and pieces of all sizes may be so wrought together as to resemble a beautiful painting. Such was probably the pavement and columns of the Persian palace described in Esth. 1:6.

**MAR'CUS.** Col. 4:10. See **MARK.**  
**MARE'SHAH** (*possession*), one of the settlers in Hebron, belonging to the family of Caleb. 1 Chr. 2:42.

**MARE'SHAH** (*top of a hill*), a city of Judah in the low country. Josh. 15:44. It was fortified and garrisoned by Rehoboam after the rupture with the northern kingdom. 2 Chr. 11:8. Near it the great battle between Zerah and Asa was fought. 2 Chr. 14:9-12. It is mentioned once or twice in the history of the Maccabæan struggles. 1 Macc. 5:2 Macc. 12:35. About B. C. 110 it was taken from the Idumæans by John Hyrcanus. It was in ruins in the fourth century, when Eusebius and Jerome describe it as in the second mile from Eleutheropolis. The ruin *el-Merash*, about a mile and a half south-south-west of *Beit Jebrin*, marks the site of ancient *Mar-eshah*. In the rocky banks of the valley south of the ruin there are numerous excavated caverns resembling subterranean towns. Conder suggested *el-Marah*, south of the valley of Elah, as *Mare'shah*, but lately has accepted *M'erash* as the site.

**MARK, OR JOHN MARK,** as he is also called, Acts 12:12, 25; 15:37, was a Jew, probably a native of Jerusalem, where his mother, Mary, resided. Acts 12:12. She was a person of some repute among the early Christians, as Peter, when released from prison, naturally went to her house. Mark was probably converted through that apostle, who calls him "his son." 1 Pet. 5:13, and the minute account of the young man who followed Jesus on the night of the betrayal, Mark 14:51, 52, together with the omission of the name, points to the evangelist as the person concerned. Going with Paul and Barnabas, who was his cousin, Col. 4:10, as their minister, Acts 12:25, on their first missionary

journey, he left them at Perga, Acts 13:13, and in consequence became the occasion of "sharp contention" between them. Acts 15:36-40. Afterward he appears as a companion of Paul in Rome. Col. 4:10; Phile. 24. He was with Peter when that apostle wrote his first Epistle, 1 Pet. 5:13, but was at Ephesus with Timothy at a date probably later. 2 Tim. 4:11. Respecting his after-life trustworthy details are wanting, but ancient writers agree in speaking of him as the "interpreter" of Peter, which may mean that he translated for the apostle, but more probably means that he wrote his Gospel in close conformity to Peter's preaching.

According to the unanimous testimony of antiquity, the second Gospel in our canon was written by Mark, and numerous details of the work indicate the close relation between its author and Peter. Many events are recorded as if from the lips of an eye-witness, and some have suggested that the Gospel is based upon a diary of Peter, sketching his fresh impressions of events as they occurred. The style shows the influence of that apostle. Peter's address to Cornelius, Acts 10, has been called the Gospel of Mark in a nutshell. A comparison of the accounts in Matt. 16:13-23 and Mark 8:27-33 indicates that Peter himself (or an enemy of his, which is impossible) occasioned the omission of the praise, and yet the insertion of the rebuke. Mark alone mentions the two cock-crowings, 14:72, thus increasing the guilt of Peter's denial.

Although written in Greek, the Gospel was designed for Roman readers, and is especially adapted to their minds, so easily impressed by exhibitions of energy and power. It exhibits Christ as the spiritual Conqueror and Wonder-worker, the Lion of the tribe of Judah, filling the people with amazement and fear. Mark introduces several Latin terms; he even substitutes Roman money for Greek, 12:42, which Luke does not, and notices that Simon of Cyrene was the father of Alexander and Rufus, 15:21, who probably were Christians in Rome. Rom. 16:13. It is therefore most likely that the Gospel was written in that city. The great similarity between the Gospel of Mark and that of Matthew has led some to consider the former a mere

abridgment of the latter, but without sufficient reason. It occupies an independent position as the connecting-link between Matthew and Luke, Peter and Paul, the Jewish and the Gentile Christianity. The last part of the closing chapter, 16:9-20, is not found in the two oldest and best manuscripts of the Bible, of which circumstance some have taken occasion to declare it a later addition. But it has been recognized as part of the Gospel and quoted by the Fathers of the second century—for instance, Irenæus, whose testimony is older than the oldest manuscript. Possibly it was a later postscript of Mark, added to a second copy; hence its omission in some manuscripts.

**MAR'KET, or MARKET-PLACE.** The market of an ancient Greek or Roman town occupied generally one side of an area, the other sides being occupied by public buildings, temples, courts, and offices of various kinds. Laws were promulgated here; judicial investigations were instituted; questions of philosophy and public interest were discussed; and all kinds of trade and business were carried on. It was frequented by business-men and by crowds of idlers and loungers. In a strictly Oriental city, such as Jerusalem, the market had not, like the forum, this character of being the centre of all public life. Still, it was always a lively place, generally situated just within the gate, and the principal scene of trade and traffic.

In the O. T. this word occurs only once, Eze. 27:3; in the N. T. oftener, Matt. 23:7; Mark 12:38; Luke 11:43; 20:46; Acts 16:19, etc., and we learn from Matt. 20:3 that not only were all kinds of produce offered for sale here, but hither resorted also the laborers to find employment.

**MA'ROTH** (*bitterness*), a place in the western plains of Judah. Mic. 1:12.

**MARRIAGE.** Its origin is recorded in Gen. 2:18-25, and its constitution is confirmed by our Lord. Matt. 19:5, 6; Mark 10:5-10. Marriage, in its primitive and normal state, is an inseparable union between one man and one woman for mutual comfort and happiness, and for the propagation of the race. It dates from Paradise before the fall. It is indissoluble except on account

of fornication. Polygamy first appeared among the Cainites, Gen. 4:19, and in spite both of the example of Noah and his sons, who were monogamists, Gen. 7:13, and of the general discouragement and special restrictions which the Mosaic law placed in its way, it still prevailed up to the time of the Captivity. It must be noticed, however, that among the Hebrews polygamy never assumed those degraded and degrading forms under which we meet it among pagan nations, or even among the Mohammedans. A distinction was always made between the chief wife and the secondary wives, between the legitimate wife and the concubines; and thus the principle of monogamy was always retained, though not always carried out. The Mosaic law enjoined the kings not to multiply their wives, Deut. 17:17; prohibited any one from marrying two sisters at the same time, Lev. 18:18; asserted the matrimonial rights of each wife within certain limits, Ex. 21:10, 11; and entailed considerable ritual observances on the man. Lev. 15:18. Nevertheless, instances of polygamy are of frequent occurrence, such as Gideon, Jud. 8:30; Elkanah, 1 Sam. 1:2; Saul, 2 Sam. 12:8; David, 2 Sam. 5:13; Solomon, 1 Kgs. 11:3; the sons of Issachar, 1 Chr. 7:4; Shahraraim, 1 Chr. 8:8, 9; Rehoboam, 2 Chr. 11:21; Abijah, 2 Chr. 13:21; Joash, 2 Chr. 24:3.

After the Captivity the O. T. has no instance of polygamy on record, but the books of Ezra and Nehemiah and the post-Exilian prophets warned the Jews against mixed marriages with heathen women. The monogamic spirit of the Mosaic law, in consonance with the general spirit of the O. T., had now so far worked itself out into the details of practical life that monogamy had become the rule. Yea, in the period before the advent of Christ, a view had arisen among the Jews according to which even the propriety of marriage was doubted. It was the sect of the Essenes which represented this view, some of them rejecting marriage altogether, while others accepted it only with many restrictions. Nevertheless, instances of polygamy still occurred, as may be seen from the earliest commentators on 1 Tim. 5:9. Herod the Great had at one time nine wives. Thus Christianity had to contend at once

against both extremes—the polygamists and the ascetics. With the former the contest was very short; polygamy soon disappeared from the Christian marriage. But in spite of Col. 2:16-23, 1 Tim. 4:3, and other passages of the N. T. in which the propriety of marriage is strongly inculcated, the unmarried state was still held to be more honorable and of greater holiness up to the very time of the Reformation.

In the pre-Mosaic period marriages between near relatives were not uncommon among the Hebrews. The great anxiety to keep the blood of the family pure, the strong feeling of exclusiveness toward foreigners, and the smallness of the tribe led naturally to such measures. By the Mosaic law, Lev. 18:6-18, the degrees of relationship which made marriage illegal were sharply defined—mother, stepmother, sister, half-sister, granddaughter, aunt, daughter-in-law, brother's wife, stepdaughter, wife's mother, step-granddaughter, or wife's sister during the lifetime of the wife. With respect to a brother's wife, an exception was made in the case of the brother having died childless. Deut. 25:5. In this case the brother married the widow, according to the so-called Levirate—from the Latin *levir*, "brother-in-law"—law, but the progeny which issued from this connection was in all legal respects to be reckoned as the progeny of the dead man. Marriages between Israelites and foreigners were comparatively rare; the marriages of Joseph with an Egyptian, Gen. 41:45, of Manasseh with a Syrian, 1 Chr. 7:14, of Moses with a Midianitish, Ex. 2:21, and afterward with a Cushite, woman, Num. 12:1, were exceptional cases. Absolute prohibition, however, did not exist except with respect to the Canaanites, Ex. 34:16; Deut. 7:3, 4, though the legal disabilities of the Ammonites and Moabites, Deut. 23:3, had nearly the same effect. On the whole, marriages between Israelite women and foreigners were much rarer than marriages between Israelites and foreign women. After the Captivity this latter form of intermarriage became so common as to endanger the national character of the people, and the prohibition against the Canaanites was then extended also to the Ammonites, Moabites, and Philistines. Neh. 13:23-25.

Among the more special regulations of the Mosaic marriage-law may be mentioned: the high priest was forbidden to marry any but a virgin out of his own people. Lev. 21:13, 14. Thus the Levirate law could never be applied to him. The priests were forbidden to marry prostitutes and divorced women. Lev. 21:7. An heiress was forbidden to marry out of her own tribe. Num. 36:5-9, etc. Among the Jews divorce was not an act of the civil judicature, based on proper evidence on the part of the injured party. The husband could from a mere caprice, from having "found in her the nakedness of a thing," put away his wife by simply writing for her a bill of divorce, and a woman thus divorced could afterward marry whom she liked. Deut. 24:1-4. In this Christianity made a great change, our Lord admitting only one sufficient reason for a divorce—adultery—and adding: "Whosoever marieth her that is put away doth commit adultery." Matt. 19:9. As the Mosaic law did not absolutely discountenance polygamy, its conception of adultery was limited to the unlawful intercourse with a married or betrothed woman, but the penalty was death to both the guilty parties, Lev. 20:10; Deut. 22:22-24, and the manner of execution seems to have been stoning. Eze. 16:38-40; John 8:5. It depended, however, on the husband to transform the death-penalty into a simple bill of divorce, and this seems to have been the prevailing custom in the time of the N. T. See Matt. 1:19.

Generally, the marriage was negotiated exclusively by the parents, no regard being paid to the wishes of the young folks. This is still the case in Eastern countries, especially among the Mohammedans. Often, however, we find that the bridegroom exercised some influence on the choice of his wife, but there is no instance on record in which the consent and pleasure of the bride were asked for: from this humiliating subjection Christianity alone has succeeded in elevating woman. After the selection of the bride followed the espousal or betrothal—a contract made under oath and accompanied by presents; a written contract was not in use, however, until after the Captivity. A marriage-dowry was given—not by the father to his daughter, but



by the bridegroom to the parents of the bride. The primitive idea of the Hebrew marriage was evidently that the bride was bought, and in many cases the bridegroom paid the dowry in actual service; as, for instance, Jacob, Gen. 29; Joseph, Gen. 41:45; Moses, Ex. 2:21; 3:1; Othniel, Jud. 1:12, etc. After the betrothal the bride was considered as a wife, and any unfaithfulness by her was punished as adultery. She remained, however, for some time in the parental house, and during this period all communications between her and the bridegroom were carried by the "friend of the bridegroom." When the marriage-feast was to be consummated, the bridegroom came to the house of the bride anointed, arrayed in festive garment, with the nuptial turban on his head, Ps. 45:8; Cant. 4:10, 11; Isa. 61:10; Cant. 3:11, and accompanied by a number of his friends—"the children of the bride-chamber." Matt. 9:15. The bride he found veiled, adorned with jewels and the bridal chaplet, and surrounded by her maidens. Ps. 45:13, 14; Isa. 49:18; 61:10; Rev. 19:8; 21:2. In a great procession, with torchlights and lamps, Matt. 22:1-10; 25:1-10; Luke 14:8; John 2:1-10; Rev. 19:9, he then carried her to his house, where the feast was prepared; and often this feast lasted for seven days.

Both in the O. T. and in the N. T. the betrothal, marriage-feast, and marriage have given rise to numerous allegorical and typical allusions, the relation between Jehovah and his chosen people being the point of comparison in the O. T., Isa. 54:5; Jer. 3:14; Hos. 2:19, etc., that of Christ and his Church in the N. T. Matt. 9:15; John 3:29; 2 Cor. 11:2; Rev. 19:7.

**MARS' HILL**, better known by the name of **AREOPAGUS**. This was a rocky height in Athens opposite the western end of the Acropolis. It rises gradually from the northern end and terminates abruptly on the south, over against the Acropolis, at which point it is about 50 or 60 feet above the valley. The court held here 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. Before the time of Solon the court tried only cases of wilful murder, wounding, poison, and arson, but he gave it extensive powers. The council continued to exist even under the Roman emperors. Its meetings were held on the south-eastern summit of the rock. On the eastern and western side is a raised block. From this spot Paul delivered his address to the men of Athens. Acts 17:22-31. He also "disputed" in the "market," or agora, "daily," 17:17, which was south of the Areopagus, in the valley lying between this hill and those of the Acropolis, the Pnyx, and the Museum. See **AREOPAGUS**.

**MAR'SENA** (*worthy*), one of the seven princes of Persia in the time of Ahasuerus, and, with Meres and others of the "wise men, . . . sat first in the kingdom." Esth. 1:13, 14 (R. V.).

**MAR'THA**, the feminine form of an Aramaic word signifying "lord," "master," was the sister of Lazarus and Mary, and seems to have been the eldest of the family, as she is always mentioned before Mary and generally represented as the mistress of the house. She was more active in practical life than the younger sister, but lacked her concentration on the one thing needful; but she was, nevertheless, sincere, devoted, and beloved by Christ, John 11:5, and her energy, somewhat enumbered by the distractions of actual life, became at last concentrated in her faith in the Saviour.

**MAR'TYR** occurs thrice in the N. T. Acts 22:20; Rev. 2:13; 17:6. In other places the Greek word of the text is rendered with "witness," Matt. 18:16; Luke 24:48, which is its original meaning. It was not until after the apostolic age that the word came to denote a witness who seals his testimony with his blood, but in the above passages we may observe it in a state of transition.

**MAR'Y**, corresponding to the "Miriam" of the O. T.

1. The virgin mother of our Lord (and hence "blessed among women"), was of the tribe of Judah, of the lineage of David, and by marriage connected with Elisabeth, the mother of John the Baptist, who was of the tribe of Levi, of the lineage of Aaron. After the incidents belonging to the infancy of Jesus—the visit of the shepherds, the circumcision, the adoration of the wise men, the presentation

in the temple, and the flight into Egypt—Mary is mentioned only four times in the records of sacred history: at the marriage of Cana of Galilee, John 2 : 3 ; the attempt to speak to Jesus while he was teaching, Matt. 12 : 46 ; Mark 3 : 21, 31 ; Luke 8 : 19 ; the crucifixion, John 19 : 26 ; and during the days succeeding the ascension. Acts 1 : 14. She was present at the marriage in Cana, which took place in the three months between the baptism of Christ and the Passover of the year 27, and at which Jesus wrought his first miracle, after she had called attention to the lack of wine at the feast. She also sought an interview with him, in company with others of the family, when he was preaching to a crowd in a country place. She was present at his crucifixion, and was there commended by the expiring Redeemer to the filial kindness and attention of the beloved John ; and she is mentioned as one among the praying company in the upper room at Jerusalem after the ascension of our Saviour. A great multitude of legends have clustered around her name, referring to her life before the birth of Christ and after his death, but most of them are extremely fabulous, and none of them seems to contain any historical kernel.

2. The wife of Cleophas, was present at the crucifixion and burial of our Lord, Matt. 27 : 56, 61, was among those who went to embalm him, Mark 16 : 1-10, was among the earliest to whom the news of his resurrection was announced, Luke 24 : 6, 10, and on her way to the disciples with the intelligence she met her risen Lord and worshipped him. Matt. 28 : 1, 9.

3. The mother of John Mark, Acts 12 : 12, and aunt to Barnabas, Col. 4 : 10, a godly woman residing at Jerusalem at whose house the disciples were convened the night Peter was miraculously delivered from prison.

4. The sister of Lazarus and Martha, and a devoted friend and disciple of our Saviour, from whom she received the testimony that she had chosen the good part which should not be taken from her. Luke 10 : 41, 42. Compared with her sister, she appears of a more contemplative turn of mind and more occupied with the "one thing" needful. John 11 : 1 ; 12 : 2.

5. Mary Magdalene, or Mary of Mag-

dala. Luke 8 : 2. The general impression that she was an unchaste woman is entirely without foundation. There is nothing to warrant the opinion that she was identical with the woman who was a sinner. On the contrary, she was a woman in good circumstances and of unblemished character. Having been relieved of a demoniacal possession by the divine power of our Saviour, she became his follower, Luke 8 : 2, 3, and evinced her attachment to him and his cause to the very last. She was at his crucifixion, John 19 : 25, and burial, Mark 15 : 47, and was among those who had prepared the materials to embalm him, Mark 16 : 1, and who first went to the sepulchre after the resurrection ; and what is particularly interesting in her history, she was the first to whom the risen Redeemer appeared, Mark 16 : 9, and his conversation with her is exceeded in interest and pathos by no passage of history, sacred or profane. John 20 : 11-18.

6. A Christian woman in Rome to whom Paul sends his salutation. Rom. 16 : 6.

**MAS'CHIL** is found in the title or inscription of thirteen Psalms—namely, 32, 42, 44, 45, 52-55, 74, 78, 88, 89, 142—and is by some explained as an æsthetic term meaning "didactic," by others as a musical term referring to the melody.

**MASH**, Gen. 10 : 23, or **ME'SHECH**, 1 Chr. 1 : 17, a son of Aram, and the ancestor of one branch of the Aramaic race, settled probably at the Mons Masius of classical writers, the present *Karja Baghlar*, situated on the northern frontier of Mesopotamia.

**MA'SHAL** (*entreaty*), a Levitical city in Asher, 1 Chr. 6 : 74 ; also called Misheal, Josh. 19 : 26, and Mishal. Josh. 21 : 30. It was near Mount Carmel.

**MA'SON**. The Hebrews no doubt learnt the art of masonry during their residence in Egypt, Ex. 1 : 11, 14, though at a later period we find Phœnician workmen employed by David and Solomon. 1 Kgs. 5 : 17, 18 ; 1 Chr. 14 : 1. By the erection of the temple great skill in the art of masonry was evinced, both in the great wall which supported the temple-platform, and which consisted of huge blocks held together by lead, and in the temple-wall itself, in which the

stones were so accurately cut that they could be laid without the application of tools. In common buildings plastering with mortar was used both without and within. Lev. 14 : 40-42; Matt. 23 : 27. There seems also to have been a kind of plastering with mere mud, called untempered. Eze. 13 : 10-15.

**MAS'ORA.** See BIBLE.

**MAS'REKA** (*vineyard of noble vines*), a place apparently in Idumæa, and seat of an early king of Edom. Gen. 36 : 36; 1 Chr. 1 : 47.

**MAS'SA** (*gift, tribute*), a son of Ishmael, Gen. 25 : 14; 1 Chr. 1 : 30, and probably the ancestor of the Masani, settled in the north-eastern part of Arabia, near the Babylonian frontier.

**MAS'SAH** (*temptation*), a name given to the place, also called Meribah, where the Israelites tempted Jehovah. Ex. 17 : 7; Ps. 95 : 8, 9; Heb. 3 : 8.

**MAS'TER** is in our translation often the rendering of a Greek word meaning "teacher," Luke 6 : 40; John 3 : 10; hence its frequent application to our Lord. Matt. 22 : 16, 24, 36, etc.

**MATHU'SALA**, the Greek form of Methuselah. Luke 3 : 37.

**MAT'TRED** (*propelling*), a daughter of Mezahab, and mother of Mehetabel, who was the wife of Hadar, king of Edom. Gen. 36 : 39; 1 Chr. 1 : 50.

**MAT'TRI** (*rain of Jehovah*), a Benjamite family to which Saul the king belonged. 1 Sam. 10 : 21.

**MAT'TAN** (*a gift*). 1. One of Baal's priests, who was slain before his idolatrous altar at the deposition of Athaliah. 2 Kgs. 11 : 18; 2 Chr. 23 : 17.

2. The father of Shephatiah, who wished to put Jeremiah to death. Jer. 38 : 1.

**MAT'TANAH** (*gift, present*), a station of the Hebrews between the desert and the borders of Moab. Num. 21 : 18, 19. *Maschana*, on the Arnon, 12 miles from Dibon, has been suggested as marking Mattanah.

**MATTANI'AH** (*gift of Jehovah*). 1. The original name of the son of Josiah who was made king by Nebuchadnezzar, 2 Kgs. 24 : 17, and whose name was changed to ZEDEKIAH, which see.

2. A Levite singer of the sons of Asaph, 1 Chr. 9 : 15, who, after the

restoration of the temple, was the leader of the choir in the time of Nehemiah. Neh. 11 : 17; 12 : 8, 25, 35.

3. A Levite, son of Heman, and chief of the ninth division of singers. 1 Chr. 25 : 4, 16.

4. A Levite, a descendant of Asaph, and ancestor of Jahaziel. 2 Chr. 20 : 14.

5. A Levite who assisted in the purification of the temple in the reign of Hezekiah. 2 Chr. 29 : 13.

6. A Levite, father of Zaccur, and ancestor of Hanan. Neh. 13 : 13.

7. Four persons who had married foreign wives in the time of Ezra. Ezr. 10 : 26, 27, 30, 37.

**MAT'TATHA** (*gift of Jehovah*), a son of Nathan, and grandson of David in the genealogy of Jesus. Luke 3 : 31.

**MAT'TATHAH**, one who had married a foreign woman in the time of Ezra. Ezr. 10 : 33.

**MATTATHI'AS**. 1. Two persons in the genealogy of Jesus. Luke 3 : 25, 26.

2. The head of the Maccabæan family. See MACCABEES.

**MATTENA'I** (*gift of Jehovah*). 1. Two persons who had married foreign women in the time of Ezra. Ezr. 10 : 33, 37.

2. A priest in the time of Joiakim. Neh. 12 : 19.

**MAT'THAN**, a person in the genealogy of Christ. Matt. 1 : 15.

**MAT'THAT** (*gift of God*), two persons in the genealogy of Jesus. Luke 3 : 24, 29.

**MAT'THEW**, derived from the same word as **MATTHI'AS**, Acts 1 : 23, 26 (*gift of God*), apostle, and author of the first canonical Gospel. His original name was Levi, Mark 2 : 14; Luke 5 : 27, 29, which, like that of Simon and of Saul, was changed on his being called to the apostleship. He was a publican or tax-gatherer near the Sea of Galilee, on the route between Damascus and the Phœnician seaports, and was called by our Lord immediately from the toll-booth. This avocation was regarded by the Jews with contempt, but it doubtless gave him an extensive knowledge of human nature, and accurate business habits, which tended to fit him for his great work as an evan-



gelist. The N. T. is silent in regard to his special labors, but he was among those who met in the upper room at Jerusalem after the ascension of our Lord. Acts 1:13. The tradition of his martyrdom in Ethiopia is legendary.

THE GOSPEL ACCORDING TO MATTHEW was probably written in Palestine, and certainly for Jewish Christians. It presents Christ as the last and greatest Lawgiver and Prophet, as the Fulfiller of the O. T., as the Messiah and King of the true people of Israel. Its arrangement is not strictly chronological, but topical, grouping together the works and sayings of Christ according to their similarity. Though a simple narrative in its form, and not proposing any definite design on the part of the author, it is in fact an historical proof that Jesus of Nazareth is the Messiah. The frequent references to the fulfilment of O. T. prophecy suggest this purpose. While it is not certain that it was the first in time, it deserves the first place in the N. T., forming, as it does, the best link between the O. and the N. T., between the Law and the Gospel. It occupies the same position in the canon of the N. T. as the Pentateuch in that of the O. T., giving us, in the Sermon on the Mount, a counterpart of the legislation from Mount Sinai, the fundamental law of the Christian Church. The genealogy, the revelation to Joseph, the visit of the Magi, peculiar to this Gospel, all combine to make the impression, as one begins to read, that here is the fulfilment, not the abolition, of the old dispensation; and this impression is deepened by the Sermon on the Mount, the parables of the kingdom of heaven, the discourse against the Pharisees, and the repeated citations from the O. T. prophecies which are declared to be fulfilled in Christ.

With respect to the language in which this Gospel first was written, two different views have been set forth: 1. That it was originally composed in Hebrew—*i.e.*, Syro-Chaldaic, or Western Aramaic, the dialect spoken in Palestine by the Jewish Christians; 2. That it was written in Greek, as we now possess it. The testimony of the early Church unanimously favors the first view. Those Fathers who assert that Matthew wrote

in Hebrew also assert that his work was translated into Greek, and unhesitatingly employ the present Greek Gospel as a faithful representative of the apostolic production. If we accept a Hebrew original, then we must also conclude that when the necessity for a Greek version became obvious, Matthew himself made, or caused to be made, the present Greek Gospel. Of this there is no positive and direct proof, but it accords with the testimony of the Fathers and accounts for the double assignment of dates which we find, and also for the universal acceptance of our Gospel. On the other side, it has been urged in favor of a Greek original or of the original character of our Gospel, not only that the testimony of the Fathers is insufficient, unsatisfactory, and at times confused, but that the evidence from the Gospel itself is abundantly conclusive on this point. The theory of a version by Matthew himself will account for the early citation of the present Greek text, but not so readily for certain facts in the Gospel itself. It agrees most exactly with the other two synoptists, Mark and Luke, in the discourses, especially those of our Lord, and differs from them most in the narrative portions. And further, where citations from the O. T. occur in the discourses, they are usually from the Septuagint, while those in the narrative appear to be independent translations from the Hebrew. It is argued that a mere translator could not have done this, but an independent writer, using the Greek tongue and wishing to conform his narrative to the oral teaching of the apostles, might have used for the quotations the well-known Greek O. T. used by his colleagues. The whole question is an open one, and it is to be hoped that some future archaeological discoveries will settle it. The drift of scholarly opinion, however, is toward the acceptance of a Greek original. In any case, there is no reason for doubting the genuineness of the canonical Gospel.

With regard to the time when it was written there is great uncertainty. Evidently, Jerusalem had not been destroyed, but its destruction is foretold, ch. 24, in a manner that is only explicable on the assumption of its being still a future event to the writer. On the other hand, it is evident that some time had elapsed

since the events it records had occurred. 27: 7, 8; 28: 15. Some of the ancients give the eighth year after the Ascension as the date, others the fifteenth. If there was an original Hebrew Gospel, the earlier date belongs to it; but we would place our present Gospel between 60 and 66—a period during which both Mark and Luke probably wrote their Gospels.

**MATTHIAS** (*gift of Jehovah*), a disciple of Christ, and a constant attendant on his travels and ministry from their commencement until his ascension, was appointed by lot to supply the vacancy in the company of the twelve apostles occasioned by the apostasy of Judas. Acts 1: 21 *et seq.* Of his after-life and ministry nothing is known with certainty. According to one tradition, he preached in Ethiopia and suffered martyrdom there; according to another, he labored in Judaea and was stoned by the Jews.

**MATTITHI'AH** (*gift of Jehovah*).

1. A Korahite Levite presiding over the offerings made in the pans. 1 Chr. 9: 31.

2. A Levite appointed by David to play the harp. 1 Chr. 15: 18, 21; 16: 5; comp. 25: 3, 21.

3. One who had married a foreign wife in the time of Ezra. Ezr. 10: 43.

4. A priest who stood at the right hand of Ezra when he read the Law to the people. Neh. 8: 4.

**MAT'TOCK**, an agricultural implement for loosening the ground; a pick-axe; a hoe. Isa. 7: 25. See AGRICULTURE.

**MAUL**, a mace, club, or hammer, much used in Oriental warfare, and used with frightful effect. Prov. 25: 18.

**MAUZ'ZIM**

(*fortresses*), in the margin of Dan. 11: 38, where the text has "god of fores." Its signification is uncertain, but it probably refers to the dedication by Antiochus Epiphanes of a temple in Antioch to Jupiter Capitolinus.

**MAZ'ZAROTH**, Job 38: 32, or **MAZZALOTH**, 2 Kgs. 23: 5 (*planets*), the name of the twelve signs of the zodiac.

**MEAD'OW** is in Gen. 41: 2 the rendering of an Egyptian word denoting rushes or water-plants in general. In Jud. 20: 33 the Hebrew words rendered with "meadow" would, by a slight change in the punctuation, read "eave," which seems more appropriate.

**ME'AH** (*a hundred*), a tower in Jerusalem, standing between the Sheep-gate and the tower of Hananeel. Neh. 3: 1. See JERUSALEM.

**MEALS**. See EATING and FEAST.

**MEARAH** (*a cave, cavern*). In Josh. 13: 4 this word occurs as the name of a cave not far from Sidon: the margin reads, "the eave." Robinson, in his journey from Tyre to Sidon, observed many sepulchral grottoes hewn out of the hard limestone rock. This may be the spot spoken of by William of Tyre as the Tyrian eave in the territory of Sidon: Keil makes Mearah "the cave of Jezzin," east of Sidon, in Lebanon, a hiding place of the Druses now; Ritter refers it to a district of deep eaves like the ravines near Sidon and Dan.

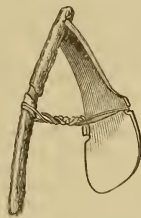
**MEAS'URES AND WEIGHTS**.

The Jewish law contains two precepts respecting weights and measures. The first, Lev. 19: 35, 36, refers to the standards kept in the sanctuary, and the second, Deut. 25: 13-15, to copies of them kept by every family for its own use. The models or standards of the weights and measures preserved in the temple were destroyed with the sacred edifice, and afterward the measures and weights of the people among whom the Jews dwelt were adopted: which, of course, adds to the perplexities of the subject.

I. MEASURES OF LENGTH.—The Hebrews, like all other ancient nations, took the standard of their measures of length from the human body. They made use, however, only of the finger, the hand, and the arm, not of the foot or the pace. The *handbreadth* or *palm*, 1 Kgs. 7: 26, was four digits, or the breadth of the four fingers—from three to three and a half inches.

A *span*, Lam. 2: 20, which expresses the distance across the hand from the extremity of the thumb to the extremity of the little finger, when they are stretched as far apart as possible, say nine to ten inches.

A *cubit*, the distance from the elbow to the extremity of the middle finger, or



Mattock or Egyptian Hoe. (After Wilkinson.)

about eighteen inches. The different expressions used in the O. T. about this measure—such as “after the cubit of a man,” Deut. 3 : 11; “after the first measure,” 2 Chr. 3 : 3; “a great cubit,” Eze. 41 : 8—show that it varied.

A *fathom*, Acts 27 : 28, was from six to six and a half feet.

The *measuring-reed*, Eze. 42 : 16, comprised six cubits, or from ten to eleven feet, and the *measuring-line*, Zech. 2 : 1, a hundred and forty-six feet.

The *furlong*, Luke 24 : 13, was a Greek measure, and nearly the same as at present—viz., one-eighth of a mile, or forty rods.

The *mile*, mentioned only once, Matt. 5 : 41, belonged to the Roman system of measurement, as *stadium* to the Greek. The Roman mile was one thousand six hundred and twelve yards. The Jewish mile was longer or shorter, in accordance with the longer or shorter pace in use in the various parts of the country.

The *Sabbath day's journey*, Acts 1 : 12, was about seven-eighths of a mile, and the term denoted the distance which Jewish tradition said one might travel without a violation of the law. Ex. 16 : 29. It is supposed that this distance extended first from the tabernacle to the remotest section of the camp, and afterward from the temple to the remotest parts of the holy city.

The term *a day's journey*. Num. 11 : 31; Luke 2 : 44, probably indicated no certain distance, but was taken to be the ordinary distance which a person in the East travels on foot, or on horseback or camel, in the prosecution of a journey—about twenty miles.

II. MEASURES OF CAPACITY.—(1.) *Dry*. A *cab*, or *kab* (*hollow*), 2 Kgs. 6 : 25, one-third of an omer, or two pints.

An *omer* (*heap, sheaf*), Ex. 16 : 36, one-tenth of an ephah, or six pints.

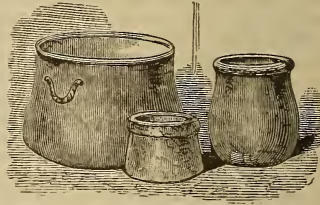
The *seah* (*measure*), Gen. 18 : 6; Matt. 13 : 33; Luke 13 : 21, one-third of an ephah, or twenty pints, was the ordinary measure for household purposes.

The *ephah*—a word of Egyptian origin, but often occurring in the O. T., Ex. 16 : 36; Lev. 5 : 11; Num. 5 : 15; Jud. 6 : 19, etc.—ten omers, or three seahs, or sixty pints.

The *homer* (*heap*), Isa. 5 : 10, when used for dry measure, one hundred omers, or six hundred pints.

The Greek word translated “bushel,” Matt. 5 : 15, is supposed by some to answer to the Hebrew word *seah*. The Roman bushel was very nearly the same with the English peck.

(2.) *Liquid*.—The *log* (*basin*), Lev.



Measures of Capacity.

14 : 10, six egg-shells full, one-tenth of a hin, or nearly one pint.

The *hin*—a word of Egyptian origin, but often used in the O. T., Ex. 29 : 40; 30 : 24; Num. 15 : 4, etc.—one-sixth of a bath or ten pints.

The *bath* (*measured*), the largest of the liquid measures, contained one-tenth of a homer, seven and a half gallons, or sixty pints. 1 Kgs. 7 : 26; 2 Chr. 2 : 10; Isa. 5 : 10.

The *firkin*, John 2 : 6, was a Greek measure, containing seven and a half gallons.

III. WEIGHTS.—In the time of Moses the common weight was a *shekel*, which signifies a “weight.” There were also the parts of a shekel, as the fourth, third, and half. The shekel, the maneh, and the talent were all originally names of weights. When the phrase “shekel of the sanctuary” is used, Ex. 30 : 13, it means, not that this was different from the common shekel, but that it was a true standard weight, according to the authorized standard preserved in the sanctuary, or, as we should say, a sealed weight or measure, to denote that its accuracy is certified by authority. To weigh substances the Jews had—

The *shekel*, Am. 8 : 5, half an ounce avoirdupois.

The *mineh* or *mina*, Eze. 45 : 12, one hundred shekels, or fifty ounces, equal to three pounds two ounces avoirdupois.

The *talent*, 2 Sam. 12 : 30, three thousand shekels, thirty maneh, fifteen hundred ounces, equal to ninety-three pounds twelve ounces avoirdupois.



**MEAT, MEATS.** The import of this word seems to have undergone a considerable change since our version was made, for in this it means food in general, or, when confined to one species of food, always meal, flour or grain, but never flesh, which is now its usual acceptation. A "meat-offering" in the Scriptures is always a vegetable and never an animal offering, a cake made of flour and oil. Lev. 2; 6: 14-23.

**MEAT-OFFERING.** At the first settling of the church there were many disputes concerning the use of meats offered to idols. Some newly-converted Christians, convinced that an idol was nothing, and that the distinction of clean and unclean creatures was abolished by our Saviour, ate indifferently of whatever was served up to them, even among pagans, without inquiring whether the meat had been offered to idols. They took the same liberty in buying meat sold in the market, not regarding whether it were pure or impure according to the Jews, or whether it had been offered to idols or not. But other Christians, weaker or less instructed, were offended at this liberty, and thought that eating of meat which had been offered to idols was a kind of partaking in that wicked and sacrilegious act.

This diversity of opinion produced some scandal until Paul stepped forward and gave his decision that all things were clean to such as were clean, Tit. 1: 15, and that an idol was nothing at all; that a man might safely eat of whatever was sold in the market, and need not scrupulously inquire from whence it came; and that if an unbeliever should invite a believer to eat with him, the believer might eat of whatever was set before him, etc. 1 Cor. 10: 25, etc. But at the same time he enjoins that the laws of charity and prudence should be observed, that believers should be cautious of scandalizing or offending weak minds; for though all things might be lawful, yet all things were not always expedient.

**MEBUN'NAI** (*building of Jehovah*), one of David's warriors, 2 Sam. 23: 27; called Sibbechai in 2 Sam. 21: 18; 1 Chr. 20: 4, and Sibbecai in 1 Chr. 11: 29; 27: 11.

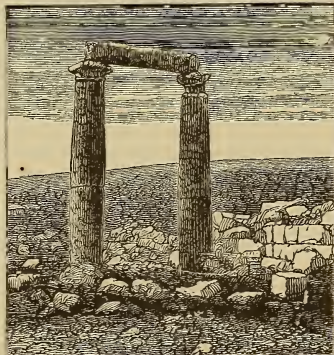
**MECH'ERATHITE, THE**, the designation of one of David's warriors,

1 Chr. 11: 36; elsewhere called the Maachathite, probably with reference to some locality.

**ME'DAD** (*love*), one who, together with El'ad, prophesied in the Israelite camp in the wilderness. Num. 11: 26, 27.

**ME'DAN** (*contention*), one of the sons of Abraham by Keturah. Gen. 25: 2; 1 Chr. 1: 32.

**MED'EBA** (*waters of quiet*), one of the most ancient cities of Moab, first mentioned with Heshbon and Dibon in the antique poem quoted in Num. 21: 30. It was afterward taken by the Israelites and allotted to the tribe of Reuben. Josh. 13: 16. The Ammonites were in possession of it during the reign of David, and there Joab gained his great victory over the combined hordes with their 32,000 chariots from Mesopotamia, Syria, Maacah, Zobah, and the whole region between the Jordan and the Euphrates. 1 Chr. 19: 7-15. In the time of Isaiah it had again reverted to Moab. Isa. 15: 2. After the return from the Captivity it was alternately in the possession of the Jews and of the Gentiles. John Maccabæus was slain there, and his death was bloodily avenged by his brothers. The city afterward surrendered to Hyrcanus after a six months' siege. During the Christian period it was the seat of a bishopric.



Ruined Columns at Medeba. (After Tristram.)

*Situation and Present Appearance.*—The site of Medeba is 8 miles south-south-west of Heshbon, and 14 miles east of the Dead Sea, on the top of a hill, around

which the old city extended a considerable distance into the plain. On the southern side of the town lies a large pool 360 feet square. On the eastern and northern sides are other smaller pools. All three are now dry. These tanks may explain the name Medeba, "waters of quiet." The ruins of a large temple exist, of which two columns are standing. The access to the city on the east was by a paved road leading through a massive gateway. Within is a large square 280 paces long and 240 paces wide. The eastern extent of the city is over 1000 yards. Around the city, ruined villages lie thick in all directions, but most of them are very small.

**MEDIA.** *Name.*—The name is the same as Madai, "middle land," one of Japheth's sons. Gen. 10:2. The Hebrew word thus translated "Madai" is also rendered "Medes," 2 Kgs. 17:6, etc., and "Media," Esth. 1:3, etc., and also "Mede." Dan. 11:1. In the period of which Herodotus writes the people of Media were called Aryans.

*Situation and Extent.*—The general boundaries seem to have been the river Araxes and the Caspian Sea on the north and north-east; Parthia and Hyrcania and the great salt desert of Iran on the east; Persia and Susiana on the south; Assyria and Armenia on the west. Its greatest length from north to south was 550 miles, its average breadth 250 to 300 miles, and its area 150,000 square miles, or about one-fifth more than the area of Great Britain. See map, "Lands of the Jewish Captivities."

*Physical Features and Political Divisions.*—Media was divided originally into six provinces, which in Greek and Roman times were reduced to two, Media Atropatene and Media Magna.

1. *Media Atropatene*, the northern division, embraced the tract between the Caspian and the mountains, north of the Zagros. This is a tract lying on an average 3000 feet above the sea-level and diversified by mountains and valleys. The soil is tolerably fertile, and produces a great variety of vegetables and fruits.

2. *Media Magna*, lying to the south and east of Atropatene. This tract is mountainous toward the west, but well wooded and fertile; while toward the east and south-east it is bare, rocky, and sandy, shading away into the great salt

desert of Iram. Each of these provinces seems to have had Ecbatana for its capital.

Media was also divided into smaller divisions, concerning which there is little information. George Smith discovered on an octagonal cylinder of Sargon a list of twenty-four Median chiefs. This list belongs to B. C. 713, and is curious as showing the divided state of Media at that time (*Assyr. Discoveries*, p. 288). Media is now included in the dominions of the Shah of Persia.

*History.*—The early history of the Medes is very obscure. Their origin is given in Gen. 10:2. Assyrian records show that about B. C. 880 an Assyrian monarch invaded their territory. Their first appearance in Scripture history is in connection with the captivity of Israel. 2 Kgs. 17:6; 18:11. Isaiah, in his prophecy against Babylon, reveals the agency and character of the Medes. Isa. 13:17, 18; 21:2. But Media was not incorporated with Assyria, although Sargon, and afterward Sennacherib, subdued its people and exacted tribute. In B. C. 633 an independent kingdom was set up by Cyaxares, who in B. C. 625 took a leading part in the destruction of Nineveh. Media then became a great and powerful monarchy, comprising, besides Media proper, Persia, Assyria, Armenia, and other adjoining countries. It extended from the river Halys on the north-west to the Caspian Gates, and included the territory between the Black and Caspian Seas on the one side, and the Euphrates and Persian Gulf on the other. The empire was 1500 miles long, 450 miles wide, and had an area of 600,000 square miles. Under Cyrus the two kingdoms were united, B. C. 558. There are references in Scripture to this kingdom under the title of the "Medes and Persians." Dan. 5:28; 6:8, 12, 15; comp. Esth. 1:19. The only city in Media alluded to in the canonical Scriptures is Achmetha, or Ecbatana. Ezr. 6:2. The Medes revolted unsuccessfully in the reign of Darius, son of Hystaspes, B. C. 500, and in that of Darius Nothus, B. C. 420. This region was absorbed in the Macedonian empire of Alexander the Great. Later an independent Median kingdom held sway until the Christian era, after which it became a part of the Parthian empire. Medes are mentioned in con-

nection with Parthians, etc., in the N. T. Acts 2:9.

**MEDIATOR**, one who interposes between two parties at variance with the view of effecting a reconciliation between them. Gal. 3:19. The title belongs pre-eminently to the divine Redeemer, in and by whom God is reconciling the world unto himself. 1 Tim. 2:5; Heb. 8:6; 12:24. He is the *only* mediator between God and men.

**MEDICINE**. The scrupulous attention paid in Egypt to the dead was favorable to the development of the science of medicine; thus the more elaborate methods of embalming involved processes of anatomy and led to the study of this branch of medical science. Herodotus says that in Egypt every part of the human body was studied by distinct practitioners, and the teeth of the mummies often exhibit a dentistry which is not inferior in execution to the best workmanship of our days; also, the reputation of Egyptian physicians and surgeons was so great that members of their profession were invited to Persia by both Cyrus and Darius. That Moses, who was initiated in all the wisdom of Egypt, was possessed also of its medical knowledge may be inferred from the direct bearing which the Mosaic legislation has on sanitary relations. Its numerous hygienic and dietetic prescriptions had not only a ceremonial purpose, but were no doubt intended for the preservation and development of the race. They stood in the most perfect harmony with the climate and soil which the Hebrews inhabited, and it is a remarkable fact that during the whole-course of their history the Hebrews were singularly exempted from those plagues and epidemics which devastated their neighbors. On the other side, however, this same law, which proved so beneficial in preventing diseases, did not encourage or favor the study of medicine. The science of medicine depends to a great extent on anatomy, but the great horror of uncleanness, more especially uncleanness from contact with a corpse, prevented the Hebrews from making a thorough study of anatomy and embarrassed the development of medical science among them. Solomon enjoyed a great fame as a physician. His works show that he was

possessed of considerable knowledge of remedial treatment, Prov. 3:8; 6:15; 12:18; 17:22; 20:30; 29:1; Eccl. 3:3, and the Talmudists ascribe to him a "volume of cures." But Josephus speaks of his repute in magic and of the spells which he used, and Jewish tradition ascribes similar proceedings to various of the prophets. In the times of the N. T. the whole view taken of diseases and their cure was Greek, almost without a trace of any specifically Hebrew element, and the language of St. Luke, the "beloved physician," who practised in Antioch before he was called to labor in the Church, shows that he was a pupil of Hippocrates.

Among the diseases mentioned in the O. T. are ophthalmia, Gen. 29:17, which seems to be more common in Syria and Egypt than anywhere else in the world, and which sometimes resulted in partial, or even total, blindness, 2 Kgs. 6:18; barrenness of women, which the mandrake was believed to cure, Gen. 20:18; burning boils, Lev. 13:23, whose effect resembled that of fire, identical with our carbuncle; scab and scurvy, Lev. 21:20; 22:22; Deut. 28:27—a skin-disease not necessarily incurable, and therefore not considered a curse, but only a blemish; a disease attacking the knees and legs and consisting in a "sore blotch that cannot be healed," Deut. 28:35; the disease of King Antiochus, consisting in boils breeding worms; the disease of Herod the Great, consisting in ulcers breeding lice, etc. Other diseases, such as fever, leprosy, epilepsy, palsy, etc., are spoken of in separate articles. Medicaments were given in the form of liniments, plasters, decoctions, syrups, etc., and, besides water, wine, vinegar, honey, milk, and oil, also mustard, pepper, salt, wax, gall of fish, poppy, laurel, saliva, and other stuffs were used. But one of the most common remedies was the bath. In many cases it was ceremonially enjoined, but its great value, both as a luxury and as a cure, was fully appreciated. It was enjoyed both in running water and in closed bath-rooms. Lev. 15:13; 2 Kgs. 5:10; 2 Sam. 11:2. Public baths, however, as well as vapor-baths, were not introduced until after the Jews' contact with the Greeks and Romans. See BATH.

**MEGIDDO** (*place of troops?*), a



city of Manasseh, situated within the borders of Issachar, and formerly a royal city of the Canaanites, whose king and its neighboring towns were conquered by Joshua. Josh. 12: 21; 17: 11; Jud. 1: 27; 1 Kgs. 4: 12; 9: 15; 1 Chr. 7: 29. It has generally been identified with the place afterward called by the Romans *Legio*, now *Lejjun*, where are ancient foundations and prostrate columns. The neighboring stream, probably the "waters of Megiddo," is the largest perennial tributary of the Kishon, and feeds three or four mills. Jud. 5: 19. The valley or plain of Megiddo, also called "Megiddon" was part of the plain of Esdraelon. 2 Kgs. 9: 27; 23: 29, 30; 2 Chr. 35: 22; Zech. 12: 11. Here Barak and Deborah gained a great victory over the Canaanites under Sisera, Jud. 4: 6-17, and it has been the great battle-field of Palestine. Ahaziah, mortally wounded, died there; Josiah was defeated by Pharaoh-necho, and mortally wounded, 2 Kgs. 33: 29; 2 Chr. 35: 20-24; and the place, in Hebrew, is called Armageddon, "city of Megiddo." Rev. 16: 16. The modern *Lejjun*, which has generally been regarded as representing Megiddo, is on the south-western edge of the great plain of Esdraelon, 6 miles from Mount Carmel, 11 from Nazareth, and 14 from Tabor. It commands the important pass to the plain of Philistia. A stream flows near it, and there is a large spring which some regard as the "waters of Megiddo." A few ruins remain, and from them a wide view is gained of the famous battleground. Conder declines to accept the above identification, and suggests *Mujedd'a*, a large ruin near Beisan, and 10 miles from Jenin, as Megiddo. There are four springs of clear water, and a considerable stream flowing to the northwest into the *Nahr Jubul*. This would place the valley of Megiddo in the broad valley leading from Jezreel to Bethshean.

**MEHET'ABEEL** (*whom God does good to*), the ancestor of Shemaiah. Neh. 6: 10.

**MEHET'ABEL**, daughter of Matred, and wife of Hadad, king of Edom. Gen. 36: 39; 1 Chr. 1: 50.

**MEHU'DA** (*famous, noble*), whose descendants returned from Babylon with Zerubbabel. Eze. 2: 52; Neh. 7: 54.

**ME'HIR** (*price*), a descendant of Judah. 1 Chr. 4: 11.

**MEHOL'ATHITE, THE**, a designation of Adriel, son of Barzillai, 1 Sam. 18: 19, signifying that he came from a place called Mehola.

**MEHU'JAEL** (*smitten of God*), a son of Irad, and descendant of Cain. Gen. 4: 18.

**MEHU'MAN** (*true, faithful*), one of the seven eunuchs of Ahasuerus. Esth. 1: 10.

**MEHU'NIM** (*habitations*), a family among the non-Israelites who returned from Babylon with Zerubbabel, Eze. 2: 50; probably the same as the Mehunims, 2 Chr. 26: 7, against whom King Uzziah waged a successful war, and who are also mentioned in 1 Chr. 4: 41 as a Hamitic tribe settled from of old in Palestine, and oppressing the Israelites. See **MAONITES**.

**MEJAR'KON** (*waters of yellowness*), a town of Dan; named after a spring, Josh. 19: 46; probably the *el 'Aijeh*.

**MEK'ONAH** (*base, or standing-place*), a place in the South of Palestine near Ziklag, Neh. 11: 28. Reland locates it 8 miles from Eleutheropolis, on the way to Jerusalem, and Conder suggests *Mekenna*, north of *Beit Jibrin*, as its site.

**MELATI'AH** (*delivered by Jehovah*), a Gibeonite who assisted in repairing the walls of Jerusalem. Neh. 3: 7.

**MEL'CHI** (*Jehovah's king*), two persons in the genealogy of Jesus. Luke 3: 24, 28.

**MELCHI'AH**. See **MALCHIAH**.

**MELCHISHU'A**. See **MALCHISHUA**.

**MELCHIZ'EDEK, OR MELCHIS'EDEC**, the Greek form under which the name occurs in the N. T. (*king of righteousness*), is mentioned in Gen. 14: 18-20 as king of Salem and priest of the Most High God, meeting Abram in the valley of Shaveh, bringing out bread and wine to him, blessing him, and receiving tithes from him; in Ps. 110: 4, where Messiah is described as a priest "after the order of Melchizedek;" and finally, in Heb. 5: 6, 7, where the typical relations between Melchizedek and Christ are elaborately defined, both being priests without belonging to the Levitical tribe, superior to Abram, of unknown beginning and end, and kings of righteousness and peace. The short

but impressive apparition of Melchizedek in Genesis, and the striking though mystical applications made of this apparition in the Psalms and the Epistle to the Hebrews, have given rise to various interpretations. One Jewish tradition considers him to be a survivor of the Deluge, the patriarch Shem, and thus entitled by his very age to bless the father of the faithful, and by his position as ruler of Canaan to confer his rights to Abram. Another tradition, equally old, but not so widely accepted, considers him to be an angel, the Son of God in human form, the Messiah. Modern scholars, arguing back from the expositions given in the Epistle to the Hebrews, consider him to be a descendant of Ham, living among and ruling his own kin; but, as Balaam was a prophet, so Melchizedek was a priest, among the heathens, constituted by God himself, and given a title above that of the ordinary patriarchal priesthood, even above that of Abram.

**ME'LEA** (*full, fulness?*), an ancestor of Joseph in the genealogy of Jesus. Luke 3:31.

**ME'LECH** (*king*), son of Micah, grandson of Mephibosheth, and therefore a descendant of Saul. 1 Chr. 9:41.

**MEL'ICU**. Neh. 12:14. See MAL-LUCH.

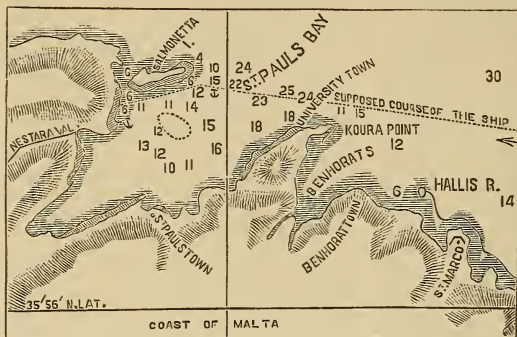
**MEL'ITA** (*honey, or sweetness*), an island in the Mediterranean upon which Paul was shipwrecked during his voyage to Rome. Acts 28:1-14. Two islands formerly bore the name Melita: (1) Melita, in the Adriatic Sea, and (2) Malta, in the Mediterranean. The location of the first would not answer the requirements of the scriptural narrative. Malta, the ancient Melita, is about 60 miles in circumference, and was successively subject to the Phœnicians, Greeks, Carthaginians, Romans, Vandals, Goths, Saracens, Normans, and French, until Charles V. surrendered it to the Knights of St. John, at Jerusalem, who in 1798 were dispossessed by Napoleon Bonaparte. In 1800 the French garrison surrendered to an English force, and the island has been ever since a dependency of the British crown. The island is 62 miles south-west of Sicily, is 17 miles long and 8 or 9 miles wide, and is now reckoned 960 miles from Gibraltar, 840 miles from Alexandria, and 1200 miles from

Jerusalem. It is of an irregular oval shape, the coast indented with numerous bays. The soil, naturally barren, has been made productive; frost and snow are unknown.

According to Acts 27:1-44, it was about the time of the autumnal equinox, when sailing was dangerous, that Paul and his companions embarked at Cæsarea for Italy. Mr. Smith of Jordan Hill, a nautical man, in his work *On the Voyage and Shipwreck of St. Paul*, has shown, from a personal examination of the localities of the shipwreck, compared with the incidents in the narrative of Luke, that the ship could not have been wrecked anywhere but at Malta. The following is a summary of his statements. Paul's company on the second day touched at Sidon, 78 miles from Cæsarea. Loosing thence, they were forced by strong westerly winds to leave Cyprus on the left hand. Thence, favored by the land-breeze and currents, they arrived at Myra, in Lycia. At this port they were then transferred to a ship from Alexandria bound for Italy. Their progress, on account of unfavorable winds, was extremely slow, for it was "many days" before they came over against Cnidus, not more than 150 miles from Myra. Sailing in the direction of Salmone, the eastern promontory of Crete, they coasted along, with north-west winds, as far as Cape Matala, the south side of the island. Here, however, the land bends suddenly to the north, and they made for the Fair Havens, a roadstead near the port of Lasea, as being the nearest to Cape Matala. As the season of safe navigation had passed, Paul urged the officers to winter at Fair Havens, but his advice was overruled; and, improving a gentle north wind that blew, they set sail for Phenice, a harbor on the coast about 40 miles farther west. The harbor seems to have been the one now called *Lutro*, which opens in the *same direction* in which the wind *Libs* blows—*i. e.*, toward the north-east—and is situated exactly opposite to the island of Claudia. But soon the weather changed; the ship was caught in a *typhoon*, and the wind *ewroçlydon* (east north-east), which blew with such violence, forced them to run under the south shore of Claudia, now *Clazzo*, about 20 miles south-west by west from Fair Havens. Here they availed

themselves of the smooth water to secure the boat and undergird the ship by frapping it round the middle with a cable, to prepare it to resist the fury of the storm. But, fearing they should be driven to-

distance of 476 miles. In 1810 the British frigate *Lively* went to pieces on those very breakers, at the point of Koura, at the entrance of the bay. The crew, like Paul's shipmen, at the distance of a quarter



Map of Place of Shipwreck, St. Paul's Bay. The figures denote fathoms.

of a mile, could not see the land, but they saw the surf on the shore. So, also, Mr. Smith has shown that every ship approaching the land must here pass over 20 fathoms, and not only must this depth be close to the spot where they had the indications of land, but it must bear east by south from the 15 fathom depth. The 15 fathom depth is, as nearly as possible, a quarter of a mile from the shore, which is here

ward the Syrtis—*i. e.*, the quicksands of the coast of Africa—they lowered the gear; and the ship thus borne along was not only made snug, but had storm-sails set and was on the starboard tack—*i. e.*, with her right side to the wind—which was the only course by which she could avoid falling into the Syrtis. On the next day they threw overboard the main-yard, an immense spar probably as long as the ship. The storm continued with unabated fury for eleven days more, and all hope was taken away. At length, on the fourteenth night, the seamen suspected the approach of land, probably from the noise of the breakers, sounded, and found the depth 20 fathoms, and then 15 fathoms. Fearing lest they should fall upon rocks, they cast four anchors out of the stern, and lightened the ship by throwing the wheat into the sea. When the day broke they succeeded in running the ship aground in a creek, where she went to pieces, but the whole ship's company escaped safe to land. The place proved to be a bay on the north-east side of Malta, now known as *St. Paul's Bay*, an inlet, with a creek, about 2 miles deep and a mile broad. Mr. Smith has shown by calculation that a ship starting late in the evening from Clauda, would, by midnight on the fourteenth day, be less than 3 miles from the entrance of *St. Paul's Bay*—*i. e.*, a

girt with mural precipices, and on which the sea must have been breaking violently. At the bottom of the Bay of *St. Paul's* there is a communication with the sea outside by a channel not more than a hundred yards in breadth, formed by the separation of *Salmone Island*, a long rocky ridge, from the main land. Near this channel, where "two seas meet," are two creeks, into one of which they ran the ship ashore; the forepart stuck fast in the mud and clay, while the stern was dashed to pieces by the force of the waves.

It has been asserted that no vipers exist in Malta, but *Lewin* saw a serpent there which he regarded as a viper; but even if not found on the thickly-populated island now, this would not prove that they did not exist in *Paul's* day and have since been exterminated.

**MEL'ONS.** Num. 11 : 5. Melons of all kinds have ever been largely cultivated in Egypt, and during the heat of summer often form the chief food and drink of the lower classes. The muskmelon was grown there at the time of the *Exodus*, and perhaps the watermelon, which came from Persia. "A traveller in the East who recollects the intense gratitude which a gift of a slice of melon inspired while journeying over the hot and dry plains will readily comprehend the regret with which the Hebrews in the



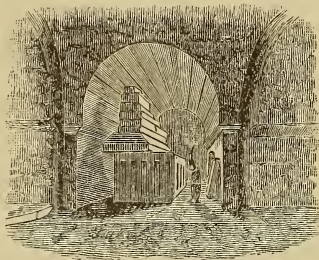
Arabian desert looked back upon the melons of Egypt."—*Kitto*.

**MEL'ZAR** (probably of Persian origin, and signifying *head cup-bearer*), not a proper name, but the title of an officer, corresponding at once to our "steward" and "tutor." Dan. 1: 11, 16.

**MEM'PHIS** (in Hebrew *Noph*), a city of ancient Egypt, Hos. 9: 6, situated on the western bank of the Nile. It is mentioned by Isaiah, 19: 13, Jeremiah, 2: 16; 46: 14, 19, and Ezekiel, 30: 13-16, as Noph. The monuments of Memphis are believed to be of higher antiquity than those of Thebes. Memphis has three distinct names on the monuments: (1) *Seb-t-h'et*, "the city of white walls;" (2) *Men-nept*, "the good abode;" (3) *Te-paneh*, "the world of life." The sacred name was *Ha-ptah*, or *Pa-ptah*, "the house of Ptah." Its site is about 10 miles south of Cairo and 5 miles from the Great Pyramids and the Sphinx. From the ancient maps of Ptolemy, it appears that the sea extended about 40 miles farther south than at present. The deposits of mud carried down annually by the Nile, forming the Delta, have caused the sea to be filled in, so that in the times of the ancient Pharaohs the sea may have extended nearly to Memphis, making that city a seaport, instead of, as now, an inland site. Some infer that its name, *Men-Nofer*, implies that it was a coast-town, 3000 or 4000 years before Christ.

*History*.—Herodotus dates its foundation from Menes, the first king of Egypt. The city is said to have had a circumference of about 19 miles. The temple of Apis was one of its most noted structures. This temple stood opposite the southern portico of the temple of Ptah, and Psammetichus, who built that gateway, also erected in front of the sanctuary of Apis a magnificent colonnade supported by colossal statues or Osiride pillars such as may still be seen at the temple of Medeenet Haboo at Thebes. Through this colonnade the Apis was led with great pomp upon state occasions. At Memphis were the reputed burial-place of Isis and a temple. Memphis had also its Serapeum, which probably stood in the western quarter of the city. The Necropolis, near Memphis, was on a scale of grandeur corresponding with the city itself. At this place as capital for

several centuries a Memphite dynasty ruled over all Egypt, and Lepsius, Bunsen, and Brugsch agree in regarding the third, fourth, sixth, seventh, and eighth dynasties of the old empire as Memphite, reaching through a period of about 1000



Sarcophagus in the Serapeum at Memphis, containing a Mummy of the Sacred Bull.

years. The city's overthrow was predicted Isa. 19: 13; Jer. 46: 19. The latest of these predictions was uttered nearly 600 years before Christ, and half a century before the invasion of Egypt by Cambyses, B. C. 525. The city never recovered from the blow inflicted by Cambyses. The rise of Alexandria hastened its decline. The caliph conquerors founded 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, and specimens of its relics are now in museums in Europe and America. A little village stands upon a portion of the site of ancient Memphis.

**MEMU'CAN**, a Persian prince at the court of Ahasuerus. Esth. 1: 14.

**MEN'AHM** (*consoler*) was the son of Gadi, and, having slain Shallum, king of Samaria, reigned in his stead. His reign, which lasted ten years, B. C. 771-760, was distinguished for cruelty and oppression. 2 Kgs. 15: 14-20.

**ME'NAN**, an ancestor of Joseph in the genealogy of Jesus. Luke 3: 31.

**ME'NE, ME'NE, TE'KEL, UPHAR'SIN**. This sentence, which appeared on the wall of Belshazzar's banqueting-hall to warn him of the im-

pending destruction of Babylon, is in the pure Chaldee language, and reads, when translated literally, *Mene*, "he is numbered;" *Meue*, "he is numbered;" *Tekel*, "he is weighed;" *Upharsin*, "they are divided." "Peres," in the original language, is the same word with "Upharsin," but in a different case or number. It means, "he was divided." Dan. 5:25.

**ME'NI** (*fate, fortune*), the marginal reading to Isa. 65:11, a proper name designating some idol worshipped by the Jews in Babylon, but not yet identified with any known heathen god.

**MEN'UCHA**. See **SERAIAH**.

**MENU'CHAH** (*rest, ease*), the marginal reading to Jud. 20:43, rendered in the text by "with ease," but considered by some to be the name of a place; identical with Manahath.

**MENU'CHITES**, one of the marginal readings to 1 Chr. 2:52; the same as Manahathites.

**MEON'ENIM, THE PLAIN OF** (*oak of soothsayers*), an oak or terebinth, Jud. 9:37; comp. Deut. 18:10, 14; Mic. 5:12, "soothsayers." The meaning of the name seems to connect it with some old diviners, probably of the pagan inhabitants. Conder suggests its identity with the plain of *Mukhnah*.

**MEON'OTHAI** (*my dwelling*), a descendant of Judah. 1 Chr. 4:14.

**MEPH'AATH** (*splendor, or lofty place*), a Levitical city in Reuben, afterward belonging to Moab. Josh. 13:18; 21:37; 1 Chr. 6:79; Jer. 48:21. Jerome speaks of it as a military post, and it must have been one of the most easterly localities.

**MEPHIB'OSHETH** (*extermination of idols*). 1. A son of Saul, who, with his brother and five others of the family, suffered a violent death at the hands of the Gibeonites. 2 Sam. 21:8.

2. Or Meribbaal, 1 Chr. 8:34, was a son of Jonathan, and grandson of Saul, who at the age of five years fell from his nurse's arms and was ever after a cripple. When David was in quiet possession of his kingdom he sought out this branch of the family of Jonathan his friend, and not only gave him an honorable place in his palace, but restored to him the estates of his father. During Absalom's rebellion, however, Mephibosheth showed some signs of disaffection, and on David's return he lost one-half of his

estates. 2 Sam. 4:4; 9:6; 16:1-4; 19:24-30; 21:7. He is called Merib-baal in 1 Chr. 8:34; 9:40.

**ME'RAB**, the eldest daughter of Saul, who promised her to David in marriage; but she married Adriel of Meholath, by whom she had five sons, and David took her sister Michal. 1 Sam. 14:49. The five sons of Merab suffered a violent death at the hands of the Gibeonites. 2 Sam. 21:8.

**MERAI'AH** (*rebellion*) a priest in the days of Joiakin. Neh. 12:12.

**MERAI'OTH** (*rebellious*). 1. Two priests in the line of Eleazar, respectively mentioned in 1 Chr. 6:6, 7, 52; Ezr. 7:3, and 1 Chr. 9:11; Neh. 11:11.

2. A priest who went to Jerusalem with Zerubbabel, Neh. 12:15; called Meremoth in Neh. 12:3.

**MER'ARI** (*bitter*). 1. The third son of Levi, and head of the family of the Merarites. Gen. 43:11; Ex. 6:16, 19; 1 Chr. 6:1, 16.

2. The father of Judith. Jud. 8:1; 16:7.

**MER'ARITES, THE**, one of the three great families of the tribe of Levi, numbering, when the census was taken in the wilderness, 6200 males above one month old, of whom 3200 were between thirty and fifty years of age, Num. 3:34; 4:44, and divided into two branches, the Mahlites and the Mushites. Num. 3:33. They marched between Judah and Reuben, pitched to the north of the tabernacle, and had charge of all the pillars, bars, boards, etc., belonging to the tabernacle and the surrounding court. Num. 3:33-37; 4:29-33; 7:8. When Canaan was conquered, twelve cities in the tribes of Reuben, Gad, and Zebulun were allotted to them. Josh. 21:7, 34-39; 1 Chr. 6:63, 77-81.

**MERATHA'IM** (*double rebellion*), a symbolical name for Babylon. Jer. 50:21.

**MER'CHANTS**. The earliest mode of commerce was by caravans. The commerce with India was carried on in this way by the merchants of Arabia and Egypt, and it was to the merchants of an Egyptian caravan that Joseph was sold. There was, however, considerable intercourse between many countries by water. The Phoenicians held the first rank in this respect, and their fleet passed through the Strait of Gibraltar

into the Atlantic. It must be noticed, however, that in those times a merchant always travelled himself from place to place, buying and selling his goods, and the Hebrew word for "merchant" means "traveller," "voyager." Gen. 23 : 16; 37 : 28; Eze. 27 : 21, 36; 1 Kgs. 10 : 28; 2 Chr. 1 : 16; Prov. 31 : 14; Isa. 23 : 2.

**MERCURIUS**, a character of the Latin mythology, identical with the Greek Hermes, the god of eloquence and lying, of commerce and cheating. An old myth told a story of Jupiter and Mercurius once wandering about unrecognized in Phrygia, and this myth, which probably belonged to the folk-lore of Asia Minor, led the simple people of Lystra to mistake Barnabas and Paul for the two pagan deities. Acts 14 : 11-13.

**MERCY-SEAT** was the name of the lid or cover of the ark of the covenant. It was made of gold, two and a half cubits long and one and a half cubits broad, and two cherubs, also of gold, were placed one at each end, stretching their wings toward each other, and forming a kind of throne, upon which God was believed to be present in a peculiar manner to hear and answer prayer, and to make known his holy will. Ex. 25 : 17-22; 30 : 6; 31 : 7; 37 : 6-9; 1 Chr. 28 : 11; 2 Chr. 5 : 7, 8; Ps. 80 : 1; 99 : 1. Before and upon the mercy-seat the high priest sprinkled the blood of the sin-offerings on the day of atonement as a propitiation, Lev. 16 : 11-16, which, under the new dispensation, received its typical signification. Heb. 9 : 5; Rom. 3 : 25. See **ARK**.

**MERED** (*rebellion*), mentioned in the genealogy, 1 Chr. 4 : 17, as a son of Ezra, a descendant of Judah, and husband of Bithiah, a daughter of Pharaoh.

**MEREMOTH** (*heights*). 1. A priest who was appointed to weigh and register the gold and silver vessels belonging to the temple in the time of Ezra, Ezr. 8 : 24-33, and who took active part in the rebuilding of the walls of Jerusalem. Neh. 3 : 4.

2. One who married a foreign wife and put her away. Ezr. 10 : 36.

3. A priest who sealed the covenant. Neh. 10 : 5.

**MER'IBAH** (*quarrel, strife*). 1. The fountain near Rephidim which issued from the rock in Horeb which Moses

smote by the divine command; also called "Massah" ("temptation, trial"). Ex. 17 : 1-7; Deut. 6 : 16; 9 : 22. Wilson and Warren would place this fountain in *Wady Feiran*, near Mount Serbal; Holland puts it in the pass *al-Watiyeh*, at the eastern end of *Wady es-Sheikh*.

2. Another fountain, produced in the same manner and under similar circumstances as the preceding, near Kadesh, in the desert of Zin; also called waters of Meribah and Meribah Kadesh. Deut. 33 : 8; Ps. 95 : 8; 106 : 32. This miracle occurred near the close of the wanderings of the Hebrews in the desert. Num. 20 : 1-24; 27 : 14; Deut. 32 : 51; Ps. 81 : 7; Eze. 47 : 19. Some erroneously regard the two as identical, but this view is inconsistent with the scriptural narrative. See **KADESH**.

**MER'IB-BAL'AL**. 1 Chr. 8 : 34. See **MEPHIBOSHETH**.

**MERO'DACH** (*death, slaughter*), the name of an idol-god of the Babylonians; Belus, and represented by the planet Jupiter, and often applied as a surname to the Babylonish monarchs. Isa. 39 : 1; Jer. 50 : 2.

**MERODACH-BAL'ADAN** (*Merodach, worshipper of Baal*), a king of Babylon, b. c. 721, who sent ambassadors to Hezekiah. 2 Chr. 32 : 31; Isa. 39 : 1. In 2 Kgs. 20 : 12 he is called Berodach-baladan.

**MER'OM, WATERS OF** (*waters of the high place*), the name of a lake in the northern part of Palestine, where Joshua crushed the confederacy of the northern tribes under Jabin. Josh. 11 : 5, 7. It is usually identified with "Lake Samachonitis" of Josephus and the modern *el-Huleh* of the Arabs, though Grove, Keil, and some others question this identification. Lake Huleh is 11 miles north of the Sea of Galilee. It is triangular in shape, about 6 miles long, 3½ miles wide, 11 feet deep, and 270 feet below the Mediterranean, and is covered in parts by several acres of papyrus. The marsh around it is about 10 miles long, and is covered with reeds and rushes, but on the west there is a beautiful and fertile plain. The lake abounds in wild duck, pelican, and other fowl. On the north is an impenetrable jungle, the wallowing-place of buffaloes. The miasma from the marshes renders the district very unhealthy. (See cut, p. 564.)





Lake Huleh, or Waters of Merom, from the South-west.

**MERON'OTHITE**, a designation applied to Jehdeiah, 1 Chr. 27 : 30, and Jadon, Neh. 3 : 7, and probably referring to some place not known.

**MEROZ** (*refuge*), a place in the northern part of Palestine, the inhabitants of which were accursed for not having taken the field with Barak against Sisera. Jud. 5 : 23. Wylie supposes the ruins *el-Mazraah*, near the river Kishon, to mark the site of Meroz; Wilson prefers *Kefr Musa*, south of Tabor; and Thomson *Meiron*, 6 miles west of Safed, as the representative of Meroz.

**ME'SECH**, Ps. 120 : 5, or **ME'SHECH**, Eze. 32 : 26, a son of Japheth, whose descendants are supposed to have settled in Armenia. They had considerable commerce with Tyre. Eze. 27 : 13. Some suppose the Muscovites were of this race.

**ME'SHA** (*deliverance*). 1. A king of Moab who refused to pay to Jehoram, king of Israel, the annual tribute which he had been accustomed to pay to his father Ahab. For this offence Jehoram determined to punish him; and calling to his aid Jehoshaphat, king of Judah, and the king of the Edomites, he invaded

the territory of Moab, signally defeated him, desolated the country, and at last the king and his army were closely besieged in a walled town. In this extremity Mesha attempted to cut his way through the enemy's ranks; but, failing in this, he made the horrible sacrifice of his eldest son to some idol-god, and it was done openly upon the wall, in sight of the camp of Israel, who, fearing to have incurred the anger of God by having given occasion to a human sacrifice, retreated to their own country. 2 Kgs. 3 : 4-27. A most wonderful corroboration of the Scripture history is found in the famous Moabite Stone. See **DIBON**.

2. A son of Caleb, and brother of Mareshah. 1 Chr. 2 : 42.

3. A Benjamite, son of Shaharaim. 1 Chr. 8 : 9.

**ME'SHA** (*retreat*), a place on the eastern border of the possessions of the Joktanites. Gen. 10 : 30. Some regard it as *Mesene* or *Meisan*, at the mouth of the Pasitigris, where it empties into the Persian Gulf; others locate it in the *Zomes* range or *Nef'd* mountains of Arabia; and some place it in north-western *Yunca*,

at *Moosa*, a port on the Red Sea. The first is the more probable location of Mesha.

**ME'SHACH.** Dan. 1 : 7. See **ABEDNEGO.**

**MES'SHECH.** Eze. 27 : 13. See **MESECH.**

**MESHELEMI'AH** (*whom Jehovah repays*), a Levite, gatekeeper at the temple in the time of David, 1 Chr. 9 : 21; 26 : 1, 2, 9; he is called Shelemiah in 1 Chr. 26 : 14.

**MESHEZ'ABEEL** (*delivered by God*). 1. The grandfather of Meshullam, who assisted in rebuilding the wall. Neh. 3 : 4.

2. One who sealed the covenant. Neh. 10 : 21.

3. A descendant of Zerab, the son of Judah. Neh. 11 : 24.

**MESHIL'LRMITH** (*retribution, requital*), a priest of the course of Immer, 1 Chr. 9 : 12; called Meshillemoth in Neh. 11 : 13.

**MESHIL'LEMOTH.** 1. An Ephraimite in the reign of Pekah. 2 Chr. 28 : 12.

2. Neh. 11 : 13. See **MESHILLEMITH.**

**MESHUL'LAM** (*friend*). 1. The grandfather of Shaphan the scribe in the reign of Josiah. 2 Kgs. 22 : 3.

2. A son of Zerubbabel. 1 Chr. 3 : 19.

3. A descendant of Gad in the reign of King Jotham of Judah. 1 Chr. 5 : 13.

4. Three Benjamites mentioned respectively in 1 Chr. 8 : 17; 9 : 7, 8.

5. High priest in the reign of Ammon, 1 Chr. 9 : 11; Neh. 11 : 11; called Shalum in 1 Chr. 6 : 12; Ezr. 7 : 2.

6. A priest of the course of Immer. 1 Chr. 9 : 12.

7. A Kohathite Levite in the reign of Josiah. 2 Chr. 34 : 12.

8. One who was sent by Ezra to induce the Levites to rejoin the caravan returning to Palestine. Ezr. 8 : 16.

9. One who assisted Ezra in abolishing marriages with foreign wives. Ezr. 10 : 15.

10. One who had married a foreign wife. Ezr. 10 : 29.

11. Two who assisted in repairing the wall. Neh. 3 : 4, 6, 30; 6 : 18.

12. A priest and a chief of the people who sealed the covenant. Neh. 10 : 7, 20.

13. Two priests in the days of Joiakim. Neh. 12 : 13, 16.

14. A Levite porter, Neh. 12 : 25; also called Meshemiah, 1 Chr. 26 : 1, Shelemiah, 1 Chr. 26 : 14, or Shullam. Neh. 7 : 45.

15. One who partook in the dedication of the walls of Jerusalem. Neh. 12 : 33.

**MESHUL'LEMETH** (*friend*), wife of Manasseh and mother of Ammon, kings of Judah. 2 Kgs. 21 : 19.

**MESOB'ITE**, a designation applied to Jasiel, one of David's warriors, 1 Chr. 11 : 47; it is not known what it refers to.

**MESOPOTA'MIA** (*the region between the rivers*), the name given by the Greeks and Romans to that tract of fertile country lying between the rivers Euphrates and Tigris. Acts 2 : 9; 7 : 2. It was called by the Hebrews *Aram-naharaim*, or "Aram or Syria of the two rivers;" Gen. 24 : 10; Deut. 23 : 4; Jud. 3 : 8, 10; 1 Chr. 19 : 6; and *Padan-aram* or "*Plain of Syria*," Gen. 25 : 20; 28 : 2-7; 46 : 15; also *Aram* or "Syria." Num. 23 : 7; Gen. 31 : 20, 24. On the Egyptian monuments, the upper part is called *Naharina*, and on the Assyrian, *Nahiri*. This region is now called by the Arabs *el-Jezirah*, or "the Peninsula" or "Island." Strabo and Pliny describe Mesopotamia as bounded on the east by the Tigris; on the south by the Euphrates and the Persian Gulf; on the west by the Euphrates; and on the north by Mount Taurus, the length being 800 miles, and the breadth, which is very irregular, 360 miles. The great plains of Mesopotamia possess a nearly uniform, level, good soil, but barren from want of irrigation. The exceptions are where the plains are intersected by hills or ranges of hills. The climate of these plains is characterized by great dryness, combined with very great variations in the temperature of the air. According to Mr. Layard, in March the pastures abound in rich and luxuriant herbage and the meadows are enamelled with flowers of every hue. See map, "Lands of Jewish Captivities."

We first hear of Mesopotamia in Scripture as the country of Nahor. Gen. 24 : 10. Here lived Bethuel and Laban, and hither Abraham sent his servant to fetch Isaac a wife. v. 38. A century later Jacob came on the same errand, and hence he

returned with his two wives after an absence of twenty-one years. No mention of Mesopotamia again occurs till the close of the wanderings in the wilderness. Deut. 23 : 4. Though Drs. Beke and Merrill object to the view that Balaam came from the Mesopotamia beyond the Euphrates, and Dr. Beke proposed to place "Syria between the two rivers," near Damascus, his view has not been accepted. About half a century later, Mesopotamia appears as the seat of a powerful monarchy. Jud. 3. 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-maachab, and out of Zobah." 1 Chr. 19 : 6. Assyrian inscriptions and the Scripture record show that 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 each other, Jud. 3 : 8-10; 2 Kgs. 19 : 12, 13; Isa. 37 : 12, until subjugated by the kings of Assyria. Even after Mesopotamia became an Assyrian province it formed part of the great monarchies which successively arose in Upper Asia, the Babylonian, Persian, and Macedonian. The conquests of Cyrus brought it wholly under the Persian yoke, and thus it continued to the time of Alexander. The whole region is studded with mounds and ruins of Assyrian and Babylonian greatness. See ASSYRIA.

**MESSENGER.** The laws and edicts of the Jewish kings were proclaimed near the royal residence by public criers; but they were made known to more distant towns and provinces by *messengers* sent for that purpose. 1 Sam. 11 : 7; 2 Chr. 36 : 22; Am. 4 : 5. The messengers stood in the gate, where the largest mass of people might be found, and proclaimed the law or message, as in Jer. 11 : 6; 17 : 19, 20. At Jerusalem these messages were proclaimed in the temple, where a concourse of people was always found.

**MESSIAH** is a Hebrew word signifying "anointed," and corresponding exactly to the Greek *Christos*. As in ancient times not only the king, but also the priest and the prophet, was consecrated to his calling by being

anointed, the word "Messiah" often occurs in the O. T. in its literal sense, signifying one who has been anointed, 1 Sam. 24 : 6; Lam. 4 : 20; Eze. 28 : 14; Ps. 105 : 15; but generally it has a more specific application, signifying the One who was anointed, the supreme Deliverer who was promised from the beginning, Gen. 3 : 15, and about whom a long series of prophecies runs through the whole history of Israel from Abram, Gen. 12 : 3; 22 : 18; Jacob, Gen. 49 : 10; Balaam, Num. 24 : 17; Moses, Deut. 18 : 15, 18, and Nathan, 2 Sam. 7 : 16; through the Psalmists and prophets, Ps. 2; 16; 22; 40; 45; 110; Isa. 7 : 10-16; 9 : 1-7; 11; 13; 53; 61; Jer. 23 : 5, 6; Mic. 5 : 2; Mal. 3 : 1-4, to his immediate precursor, John the Baptist. The character of these prophecies is very definite. The lineage from which Messiah should descend was foretold, Gen. 49 : 10; Isa. 11 : 1, the place in which he should be born, Mic. 5 : 2, the time of his appearance, Dan. 9 : 20, 25; Hag. 2 : 7; Mal. 3 : 1, etc. Nevertheless, in the vanity of their hearts, the Jews mistook the true meaning of these prophecies. They expected a mere physical deliverer who would take revenge on their enemies and oppressors, and give into their hands the empire, the glory, and the wealth of the world. Thus many of them were unable to recognize the Messiah in Jesus of Nazareth; and when he and his disciples demonstrated the spiritual meaning of the prophecies and their glorious fulfilment, Matt. 26 : 54; Mark 9 : 12; Luke 18 : 31; 22 : 37; John 5 : 39; Acts 2 : 16-31; 26 : 22, 23; Eph. 4 : 8; 1 Pet. 1 : 11, the Jews felt scandalized. They expected a triumphant being, according to Ps. 2; Jer. 23 : 5, 6; Zech. 9 : 9, and that his triumph was to be accomplished by sufferings and death they did not understand.

**MESSIAS**, the Greek form of Messiah. John 1 : 41 : 4 : 25.

**METALS.** The Hebrews were from ancient times acquainted with all the principal metals—gold, silver, copper, iron, tin, and lead. They produced them from their own soil or procured them by commerce with foreign nations. Palestine and Syria are rich in copper and iron, and mining operations, as well as the various processes in the manufacture of metals, such as smelting, calcining, re-



fining, etc., are often alluded to. Job 28: 1-11; Ex. 20: 5; 32: 2-4, 20; Isa. 1: 25; 40: 19, 20; 44: 12; Mal. 3: 3. Whether they knew steel is uncertain. The Hebrew word thus translated in 2 Sam. 22: 35; Job 20: 24; Ps. 18: 34; Jer. 15: 12 is translated "brass" in all other places, and means probably bronze. The "northern iron" of Jer. 15: 12 seems to correspond more closely to what we call steel. As zinc is not mentioned in the O. T., it is probable that composition of zinc and copper called brass was not known at all to the Hebrews. Where our translation has "brass," probably bronze, a composition of copper and tin, is meant.

Gold was not found in Palestine, but was brought thither from Ophir, 1 Kgs. 9: 27, 28, Parvaim, 2 Chr. 3: 6, Raamah, Eze. 27: 22, Sheba, 1 Kgs. 10: 2, 10; Ps. 72: 15; Isa. 60: 6, and Uphaz. Jer. 10: 9. It was plentiful. Abraham was very rich in cattle, in silver, and in gold. Gen. 13: 2. The army of Gideon took 1700 shekels of gold in nose-jewelry from the slaughtered Midianites. Jud. 8: 26. David gathered 100,000 talents of gold and the shields of gold from Hadad-ezer. 1 Chr. 22: 14; 2 Sam. 8: 7. The throne of Solomon was overlaid with gold, and his drinking-cups were of pure and solid gold. 1 Kgs. 10: 18, 21. The Hebrews used gold, not as money, but only for ornaments—bracelets, Gen. 24: 22; chains, Gen. 41: 42; signets, Ex. 35: 22; necklaces, Ex. 35: 22—for embroidery, Ex. 39: 3; 2 Sam. 1: 24, and for decoration, especially in the temple. 1 Kgs. 6: 21, 22.

Silver was obtained from Lydia, Thrace, and Tarshish, 1 Kgs. 10: 22; 2 Chr. 9: 21; Jer. 10: 9; Eze. 27: 12, and in the days of Solomon it was as common in Jerusalem "as stones." 1 Kgs. 10: 21, 27. It was lavishly used in the temple for the sockets of the boards, Ex. 26: 19; 36: 24, the hooks, fillets, and capitals of the pillars, Ex. 38: 10, 17, the bowls and chargers, Num. 7: 13, the trumpets, Num. 10: 2, the candlesticks and tables. 1 Chr. 28: 15, 16, etc. Its principal use, however, was as money; though it was not coined until the middle of the eighth century B. C. In all the commercial transactions spoken of in the O. T. up to the taking of Samaria, in B. C. 721, silver, not gold, is used as

payment—by Abram at the purchase of Ephron's field, Gen. 23: 16; by Abimelech in compensation to Abram, Gen. 20: 16; by the Ishmaelite merchants when they bought Joseph. Gen. 37: 28, etc.

Copper and iron were found in Palestine—"a land whose stones are iron and out of whose hills thou mayest dig brass." Deut. 8: 9; Job 28: 2. The former, however, was much more used than the latter; arms, 2 Sam. 21: 16; Job 20: 24; Ps. 18: 34, and armor, 1 Sam. 17: 5, 6, 38, were made of it. Tin is first mentioned among the spoils of the Midianites, Num. 31: 22; like lead, it came from Tarshish, Eze. 27: 12, and it was principally used in the production of bronze. Lead found manifold applications in practical life—for inscriptions, being poured into the hollow letters carved in the stone, Job 19: 24, for weights, etc.

**ME'THEG-AM'MAH** (*curb of the metropolis*). This word, in 2 Sam. 8: 1, is translated in the margin "the bridle of Ammah," and it may be rendered "the bridle or bit of the metropolis," meaning that David subdued the metropolis of the Philistines, probably Gath. Thus expressed, the passage corresponds closely with the parallel passage, 1 Chr. 18: 1: "Gath and her towns."

**METHU'SAEL** (*man of God*), father of Lamech, and the fourth in descent from Cain. Gen. 4: 18.

**METHU'SELAH** (*man of dart, or he dies and is sent*)—namely, the Flood), the son of Enoch, and, according to Hebrew chronology, 969 years old when he died, in the first year of the Flood. The longest-lived man was the son of the saintliest of his time. Gen. 5: 27; 1 Chr. 1: 3.

**MEUNIM**. Neh. 7: 52. The same as Mehunim. Ex. 2: 50.

**MEU'ZAL**, in the margin of Eze. 27: 19, means perhaps "from Uzal," the later Sanaa, the metropolis of Yemen.

**MEZ'AHAB** (*waters of gold*), the grandfather of Mehetabel, wife of Haddar, the last king of Edom. Gen. 36: 39; 1 Chr. 1: 50.

**MI'AMIN** (*from the right hand*). 1. One who had married a foreign wife. Eze. 10: 25.

2. A priest who had returned with Zerubbabel, Neh. 12: 5; called Mijamin, 10: 70, and Miniamin, 12: 17.

**MIB'HAR** (*choice*), one of David's warriors. 1 Chr. 11: 38.

**MIB'SAM** (*sweet odor*). 1. A son of Ishmael. Gen. 25: 13; 1 Chr. 1: 29.

2. A son of Simeon. 1 Chr. 4: 25.

**MIB'ZAR** (*a fortress*), one of the chiefs or dukes of Edom. Gen. 36: 42; 1 Chr. 1: 53.

**MICAH** (*who is like Jehovah?*). 1. An idolater in Mount Ephraim who persuaded a Levite to officiate as his priest, but had his idols stolen from him by a troop of Danites. Jud. 17: 18.

2. The sixth of the minor prophets, is called the Morashite, from his birthplace Moresheh, a village in the neighborhood of Eleutheropolis, in the territory of Gath, westward from Jerusalem. He prophesied during the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah, B. C. 750-698, and was a contemporary of Isaiah, whom he often resembles in style and expressions. Compare, for instance, Isa. 2: 2 with Mic. 4: 1, or Isa. 41: 15 with Mic. 4: 13.

THE BOOK OF MICAH contains prophecies concerning Samaria and Jerusalem. Samaria is threatened with complete devastation, and Jerusalem with destruction and the captivity of its inhabitants. He admonishes them to repent, but he predicts also the return of the divine mercy and blessing, with a pardon of their sins. Then shall the mount of the temple be glorious and foreign nations will acknowledge Jehovah as their Lord, and henceforth there shall be no more war. In his prophecies concerning Messiah he is very precise. The prediction that Christ should be born in Bethlehem belongs to him. 5: 2. His style is poetic throughout, pure, rich in images and plays upon words, bold and lofty, but sometimes abrupt and obscure.

3. A Reubenite, the ancestor of Beerah. 1 Chr. 5: 5.

4. The son of Mephibosheth, and grandson of Jonathan, 1 Chr. 8: 34, 35; 9: 40, 41; called Micha in 2 Sam. 9: 12.

5. A Levite of the family of Asaph, 1 Chr. 9: 15; called Micha in Neh. 11: 17, 22, and Michaiah in Neh. 12: 35.

6. A Kohathite Levite, the son of Uzziel, 1 Chr. 23: 20; called Michah in 1 Chr. 24: 24, 25.

7. The father of Abdon, a high official in the reign of Josiah, 2 Chr. 34: 20; called Michaiah in 2 Kgs. 22: 12.

**MICA'IAH**, the son of Imlah the prophet, who predicted the defeat and death of Ahab if he went to war against Ramoth-gilead. 1 Kgs. 22: 8-28; 2 Chr. 18: 7, 27.

**MICHA**, a Levite who sealed the covenant. Neh. 10: 11. See MICAH, 3 and 5.

**MICHAEL** (*who like God?*), a name of frequent occurrence in the sacred writings.

1. Father of Sethur, the spy selected from the tribe of Asher. Num. 13: 13.

2. A Gadite who settled in the land of Bashan, 1 Chr. 5: 13, and one of his ancestors. 1 Chr. 5: 14.

3. A Gershonite Levite. 1 Chr. 6: 40.

4. A chief of the tribe of Issachar in the time of David. 1 Chr. 7: 3.

5. A Benjamite. 1 Chr. 8: 16.

6. A Manassite chief who joined David at Ziklag. 1 Chr. 12: 20.

7. The father of Omri. 1 Chr. 27: 18.

8. A son of Jehoshaphat, murdered by his brother Jehoram. 2 Chr. 21: 2, 4.

9. The ancestor of Zebadiah, who returned with Ezra. Ezr. 8: 8.

10. The prince among the angels, the archangel, Jude 9, described in Dan. 10: 13, 21; 12: 1, as standing in a special relation to the Jewish nation, and in Rev. 12: 7-9 as leading the hosts of the angels.

**MIC'HAH**. See MICAH, 6.

**MICHA'IAH**. 1. See MICAH, 7.

2. See MAACHAH, 3.

3. An officer of Jehoshaphat. 2 Chr. 17: 7.

4. See MICAH, 4.

5. A priest who assisted at the dedication of the walls of Jerusalem. Neh. 12: 41.

6. An officer of Jehoiakim. Jer. 36: 11, 13.

**MICHAL**, the second daughter of Saul, 1 Sam. 14: 49, and the wife of David, who paid in dowry two hundred slaughtered Philistines. She was passionately devoted to her young husband, and once saved him from the fury of her father. During David's exile she was married to another man, Phalti, 1 Sam. 25: 44; 2 Sam. 3: 15, with whom she lived for ten years. After the accession of David to the throne she was restored to him, 2 Sam. 3: 13, 14, but an estrangement soon took place between them, and on the occasion of the greatest triumph

of David's life—the bringing up of the ark to Jerusalem—it came to an open rupture between them, after which her name does not again occur. 2 Sam. 6: 23.

**MICH'MAS**, or **MICH'MASH** (*something hidden*), a town of Benjamin noted in the Philistine war of Saul and Jonathan. 1 Sam. 13: 11. Isaiah refers to it in connection with the invasion of Sennacherib in the reign of Hezekiah. 10: 28. After the Captivity it was re-peopled. Ezr. 2: 27; Neh. 7: 31. Later it became the residence of Jonathan Maccabæus and the seat of his government. 1 Macc. 9: 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 Ælia (Jerusalem), 9 miles therefrom." Michmash is identified with the modern village of *Mukmas*, about 5 miles north of Jerusalem, where are considerable ruins of columns, cisterns, etc. 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, two of which, before the torrents of 3000 winters had reduced and rounded their forms, may have been the "teeth of cliff"—the Bozez and Seneh of Jonathan's adventure. 1 Sam. 14: 4. In plain view about a mile away is the ancient Geba or Gibeah, where Saul was encamped. 1 Sam. 13: 16.

**MICH'METHAH** (*rocky?*), a town facing Shechem, on the borders of Ephraim and Manasseh. Josh. 16: 6; 17: 7. The Pal. Memoirs suggest *Mukhnah*, in the plain of *Mukhnah*, east of Shechem, as its site.

**MICH'RI** (*prize of Jehovah*), a Benjamite, the ancestor of Elah. 1 Chr. 9: 8.

**MICH'TAM** occurs in the inscriptions of six Psalms—namely, 16 and 56-60—but its true meaning is doubtful. Some derive it from a root denoting gold, and our translation gives it in the margin as "the golden Psalm." More probably, however, it is a musical expression whose signification has been lost.

**MID'DIN** (*measures*), one of the six cities mentioned with En-gedi, Josh. 15: 61, and in the desert west of the Dead Sea.

**MID'IAN** (*strife*). The territory of

Midian extended, according to some scholars, from the Elanitic Gulf to Moab and Mount Sinai, or, according to others, from the Sinaitic peninsula to the desert and the banks of the Euphrates. The people traded with Palestine, Lebanon, and Egypt. Gen. 37: 28. Joseph was probably bought by them, perhaps in company with Ishmaelites. See Gen. 37: 25, 27, 28, 36, and Gen. 25: 2, 4, 12, 16. Moses dwelt in Midian. Ex. 2: 15-21; Num. 10: 29. Midian joined Moab against Israel and enticed that nation into sin, for which it was destroyed. Num. 22, 24, 25. Later, Midian recovered, became a powerful nation, and oppressed the Hebrews, but were miraculously defeated by Gideon. Jud. 6: 1-40; 7: 1-25; 8: 1-28; Ps. 83: 9, 11; Isa. 9: 4; Hab. 3: 7. The Midianites henceforward became gradually incorporated with the neighboring Moabites and Arabians.

In the region east of Edom and Moab are many ancient ruins, and portions of the territory are of great fertility, producing bountiful crops for the modern Arabs—the tribe of *Beni Sakk'r*, which bears considerable resemblance in race, character, and habits to what is known of the ancient Midianites.

"Curtains of Midian," Hab. 3: 7, is a figurative expression denoting the borders or inhabitants of Midian.

**MID'WIFE**. The two midwives mentioned in Ex. 1: 15 are probably representatives or superintendents of a whole class, as such a number seems to stand in a decided disproportion to the needs of the Jewish nation at that time. The expression "upon the stools," in the following verse, refers to a kind of chair in which the patient sat during the birth, and which is still in use in modern Egypt.

**MIG'DAL-EL** (*tower of God*), a fortified city of Naphtali. Josh. 19: 38. Robinson thinks it may be the modern *Mejdel*, or *Mujeidil*, ancient ruins being found on the seashore, 3 miles north of Tiberias.

**MIG'DAL-GAD** (*tower of God*), a town of Judah, near Lachish, Josh. 15: 37-39; now *Mejdel*, a prosperous village of 1500 inhabitants, 2 miles east of Ascalon. It is surrounded by olive trees and cultivated fields. Its houses are well built, its streets dirty. Broken



columns, hewn stones, and other ancient ruins are found there.

**MIG'DOL** (*tower*), the name of two places in Egypt.

1. A place near the head of the Red Sea, Ex. 14: 2; Num. 33: 7, 8; probably identical with *Bir Makhdal*, 10 miles west of Suez.

2. A city and fortified place situated in the northern limits of Egypt toward Palestine. Jer. 44: 1; 46: 14. This name is rendered "tower" in the phrase "from the tower of Syene," Eze. 29: 10; 30: 6; but the margin correctly has "from Migdol to Syene"—*i. e.*, Syene the most southern border of Egypt, and Migdol the most northern. The phrase is used to signify the whole of Egypt. In Egyptian the name is written Meshtol, "four hills," and in the Septuagint Magdolum.

**MIG'RON** (*precipice*), a town or place in the neighborhood of Gibeah. 1 Sam. 14: 2. Migron is also mentioned in Sennacherib's approach to Jerusalem. Isa. 10: 28. It was near Michmash, and Baedeker places its site on the western slope of the *Wady Suweinit*, at ruins called *Makrum*.

**MIJ'AMIN** (*on the right hand*). 1. The head of the sixth course of priests in the time of David. 1 Chr. 24: 9.

2. See MIAMIN, 2.

**MIK'LOTH** (*staves*). 1. A Benjamite, the son of Jehiel. 1 Chr. 8: 32; 9: 37, 38.

2. One of the leaders of David's army. 1 Chr. 27: 4.

**MIKNE'IAH** (*possession of Jehovah*), a Levite porter in the time of David. 1 Chr. 15: 18, 21.

**MILALA'I** (*eloquent*), a priest who assisted at the dedication of the walls of Jerusalem. Neh. 12: 36.

**MIL'CAH** (*queen, or counsel*). 1. A daughter of Haran, and wife of Nahor, Abraham's brother. Gen. 11: 29; 22: 20, 23; 24: 15, 24, 47.

2. The fourth daughter of Zelophehad. Num. 26: 33; 27: 1; 36: 11; Josh. 17: 3.

**MIL'COM**. See MOLOCH.

**MILE**. See MEASURES.

**MILE'TUM**. 2 Tim. 4: 20. The same as Miletus.

**MILE'TUS** (*crimson?*), a city and seaport of Ionia, in Asia Minor.

*Situation*.—Miletus was 36 miles south

of Ephesus, and stood on the southwestern side of the Latmaian Gulf, directly opposite the mouth of the river Meander. The sediment from the river had gradually filled up the gulf, and the city was a considerable distance from the sea. But in Paul's time it had four docks and a large commerce. The site is now some 10 miles inland.

*History*.—Miletus was originally a Carian city; then the capital of Ionia; the mother of no less than 80 cities on various coasts, more particularly in the Euxine and the strait leading to it. Its period of greatest prosperity was 500 years before Christ. The Persians captured it B. C. 494, and Alexander the Great B. C. 334, after which the city never regained its former celebrity. It was the native place of many men renowned in history, among the most distinguished of whom were Thales and Democritus. Luxury and wickedness were characteristic of the inhabitants.

*Scripture References*.—Paul stopped here on his voyage from Greece to Jerusalem returning from his third missionary-tour, and met the elders from Ephesus. Acts 20: 15-38. From 2 Tim. 4: 20 it appears that Paul left Trophimus there sick, but it would appear that this must have been on another occasion, since, at the conclusion of this voyage, Trophimus was with the apostle at Jerusalem. Acts 21: 29. This is supposed by many to indicate a later visit, after Paul's first imprisonment at Rome. One of the Epistles was sent to the Ephesians.

*Present Appearance*.—Near the site of the ancient city is a small Turkish village called Melas. The most noteworthy ruins of former grandeur are the theatre, with its many tiers of seats in good preservation, and the temple of Apollo, of which a few columns are yet standing. The wandering channels of the Meander are near by, although the mouth of the river is 10 miles away.

**MILK**, not only of cows, but also of camels, sheep, and goats, was used in Palestine, and is often spoken of in the O. T. Gen. 32: 15; Deut. 32: 14; Prov. 27: 27; Isa. 7: 21, 22. The simplest spiritual food or the plain and easy truths of the gospel, wherewith the newborn soul is nourished and sustained, is compared to milk. Heb. 5: 12; 1 Pet. 2: 2. A land flowing with milk and

honey," Josh. 5:6, means a country of extraordinary fertility. The phrase "wine and milk," Isa. 55:1, denotes all spiritual blessings and privileges.

**MILL.** The simplest mill for bruising grains was nothing more than two stones, between which they were broken. If one of the stones be hollowed out, so as to contain the corn to be pounded by another stone or by a piece of wood or metal, it is not a mill, but a mortar. When manna was given in the desert, "the people went about, and gathered it, and ground it in mills, or beat it in a



Women grinding at the Mill in the East.

mortar." Num. 11:8. From these mills and mortars there must have been obtained at first only a kind of peeled grain which may be compared to our hominy. Yet we read that Sarah set before the three angels who visited Mamre cakes of fine meal, Gen. 18:6, which presupposes a more elaborate implement. This consisted of two round stones, each about 2 feet in diameter and 6 inches high. The under one, or "nether millstone," Job 41:24, was immovable and somewhat lower around the edge than in the centre—that is, it was slightly convex on the top. The upper one was just the reverse, being concave on the bottom, or thicker at the circumference, so as to fit pretty closely to the other. In the centre there was a hole, and above this a funnel or hopper, into which the grain was poured, and thus it ran in between the stones and was broken by them into meal, which fell over the edge upon a board. On the top of the

other stone there was an upright peg, by means of which it was turned around.

Frequent allusions are made in Scripture to these utensils. Of leviathan it is said that his heart is "as hard as a piece of the nether millstone." Job 41:24. At the siege of Thebez "a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull." Jud. 9:53.

In the Law it was ordained: "No man shall take the nether or the upper millstone to pledge; for he taketh a man's life to pledge." Deut. 24:6. Each family had its own mill; and as fresh bread was made every day, no more corn was ground at a time than was necessary for one baking. Hence the noise of the grinding-mills and the voices of the women working them were the first sounds heard in the streets on a morning. The sound was pleasing, because it was naturally associated with industry and the supports and enjoyments of life. The noise of the millstones in the morning, and the lighting up of candles in the evening, are circumstances belonging to inhabited places where men live together in social order; hence the striking power of the prediction, Jer. 25:10, Gloomy shall be the silence of the morning, melancholy the shadows of the evening—no cheerful noise to animate the one, no enlivening ray to soften the gloom of the other. Desolation shall everywhere reign.

**MIL'LET**, the grain of the cultivated panic-grass (*Panicum miliaceum*) or of du-rah (variously spelled, but thus pronounced). Eze. 4:9. Both these large grasses are often sown in the Levant, and perhaps both may be included under the term millet. Durah or Egyptian corn (*Sorghum vulgare*) resembles maize in size and general appearance, and is largely cultivated upon the Nile. Both the above are grown in Palestine and used for bread. (See cut, p. 572.)

**MIL'LO** (*a mound, rampart*). "Millo" is used for a part of the citadel of Jerusalem, probably the rampart, or entrenchment. 2 Sam. 5:9; 1 Kgs. 9:15, 24; 11:27; 1 Chr. 11:8. The same, or part of it, was probably the "house of Millo;" margin "Beth Millo." 2 Kgs. 12:20; 2 Chr. 32:5. Some think it means the "stronghold of Zion." Lewin suggests that it refers to the whole of the

temple enclosure, while Conder curiously suggests that, from its root, it may mean a pool. The first seems the more probable view.



Millet. (*Sorghum Vulgare*.)

**MIL'LO, HOUSE OF.** 1. The place where Joash was murdered in Jerusalem. 2 Kgs. 12 : 20. See MILLO, above.

2. Those who dwell in the fortress of Shechem, Jud. 9 : 6, 20; probably the same as "the tower" of Shechem. Jud. 9 : 46, 49.

**MI'NA.** See MONEY.

**MINES, MIN'ING.** Remains still exist of ancient Egyptian mines both on the border of the Ethiopian desert and in the Sinaitic peninsula, and, as Moses praises the Promised Land for its mineral wealth, Deut. 8 : 9, it is probable that at the time of the Exodus the Jews understood how to extract metals from the earth. How well acquainted with all mining processes they were at another period appears from Job 28 : 1-11. See METALS.

**MINI'AMIN** (*from the right hand*), a Levite in the reign of Hezekiah who had charge of the freewill-offerings of the people in the cities of the priests. 2 Chr. 31 : 15.

**MIN'ISTER,** as distinguished from servant, denotes one in voluntary attendance on another. Thus Joshua is called

the minister of Moses, Ex. 24 : 13; 33 : 11, and Elisha the minister of Elijah. 1 Kgs. 19 : 21; 2 Kgs. 3 : 11. With various modifications of this, its general sense, it is applied in Scripture:

1. To Christ, as the "minister of the sanctuary," Heb. 8 : 2—that is, as our High Priest; 2. To those persons who are appointed to preach the gospel and administer its ordinances, 1 Cor. 4 : 1; 2 Cor. 3 : 6; Eph. 3 : 7; 1 Thess. 3 : 2; 1 Tim. 4 : 6; 3. To magistrates, Rom. 13 : 16, as God's ministers to punish the evil and protect the good; and 4. To the angels, who stand ready to do the will of God. Ps. 103 : 21; Dan. 7 : 10; Heb. 1 : 14.

**MIN'NI,** a portion of Armenia. Jer. 51 : 27. See ARMENIA.

**MIN'NITH** (*divisions*), an Ammonitish place to which Jephthah's victory extended, and from whence wheat was brought to Tyre. Jud. 11 : 33; Eze. 27 : 17; perhaps Minieh, south of Heshbân.

**MIN'STREL,** a musician or singer. As seen from the case of Jairus, it was customary in the time of our Saviour to employ minstrels at funerals—that is, players on stringed instruments, flute-players, and people hired to perform the official lamentation. Thus, when Christ came into the house to raise the daughter, "he saw the minstrels and the people making a noise." Matt. 9 : 23.

**MINT**, well-known herbs akin to garden sage, several species of which are wild or cultivated in Palestine. Mint was commonly used by the ancients in medicine and as a condiment. It is said to have been one of the bitter herbs eaten with the paschal lamb. Deut. 14 : 22 required that the Jews should pay tithes of all produce of the ground, but they were more careful about trifles than about the weightier matters. Matt. 23 : 23.



Mint. (*Mentha Sylvestris*.)



**MIPH'KAD** (*appointed place*), the name of a gate of Jerusalem, Neh. 3 : 31, either on the Zion side or a little south of the Sheep-gate.

**MIRACLE**, an action or event produced by a supernatural or divine agency for the purpose of authenticating the divine mission of the person who performs the act or is the subject of the event. A true miracle is above nature, but not against nature; it is a temporary suspension of the operation of the laws of nature, but not a violation of the laws themselves; it is the manifestation of a higher order which the lower order obeys. We have an analogy in the power of our will over the body, as by raising our hand we suspend the operation of the law of gravity. God controls and directs, extends and contracts, the forces of nature which are his agents. God alone can work miracles or enable men to perform them. If we believe in an almighty personal God, we shall have no difficulty in believing the possibility of miracles. The first miracle was the creation of the universe out of nothing by his will. In the case of Christ his *person* is the great moral miracle, and his miracles are the natural manifestations of his divine-human person, or simply his "works," as John calls them. If we believe in Christ as the sinless Son of man and Son of God, we shall find no difficulty in believing his miracles. The devil (who is called God's ape) can perform only pseudo-miracles—"lying wonders," juggleries, and sorceries. Deut. 13 : 1; Matt. 24 : 24; 2 Thess. 2 : 9; Rev. 13 : 13, 14; 16 : 14; 19 : 20.

The N. T. (in Greek) uses three terms for miracles: (1) *Sign*, by which a divine power is made known and a divine messenger attested. Matt. 12 : 38, 39; 16 : 1, 6; Mark 8 : 11; Luke 11 : 16; 23 : 8; John 2 : 11, 18, 23, etc.; Acts 6 : 8; 1 Cor. 1 : 22; (2) *Wonder* or *portent*, with regard to their astounding character. John 4 : 48; Acts 2 : 22, 43; 7 : 36; Rom. 15 : 19; usually in connection with "signs;" (3) *Power* or *powers*, *mighty deeds*, with reference to their effect. Matt. 7 : 22; 11 : 20, 21, 23; Luke 10 : 13; Rom. 15 : 19.

Miracles were necessary for the founding of religion as divine seals of revelation. Bishop Butler says: "Revelation itself is miraculous, and miracles are the

proof of it." The miracles of Christ are appealed to as evidence of his divinity and Messiahship. Matt. 9 : 6; 11 : 4, 5; John 10 : 47; 20 : 29, 31. They were wrought from the purest motives, for the glory of God and the benefit of the souls and bodies of men; they were wrought in open daylight, before great multitudes, in the face of his enemies, who did not deny them, but traced them to Beelzebub. Matt. 12 : 24. Tested by external evidence and intrinsic propriety and conformity to his divine mission, they commend themselves to every honest and reasonable inquirer. The only alternative is truth or wilful fabrication, and the latter is a moral monstrosity in the case of Christ and the apostles.

The power of miracles continued in the apostolic age, but with the establishment and triumph of Christianity their necessity ceased, as the primitive creation gave way to preservation. Our faith must now chiefly rely on the moral miracles and internal evidences which continue throughout Christendom. But God may at any time renew the miraculous gifts of the apostolic age.

For a discussion of this subject see Mozley's *Bampton Lectures on Miracles* (delivered at Oxford, 1865), and Archbishop Trench's *Notes on the Miracles of our Lord*.

The chief miracles recorded in the O. T. are the Creation, the Flood, the destruction of Sodom and Gomorrah, the birth of Isaac, the burning bush, the miracles of Moses in Egypt, the crossing of the Red Sea, the pillar of cloud and fire, the quails and manna, the water from the rock, Aaron's rod budding, healing by looking up to the brazen serpent (symbol of faith in the crucified Redeemer, see John 3 : 14), Balaam's ass speaking, the crossing of the Jordan divided, the taking of Jericho, the standing still of the sun (which, however, is taken by many only as a poetic hyperbole), Elijah fed by ravens, restores a dead child to life, brings rain from heaven by prayer, is taken up to heaven in a chariot of fire, miracles of Elisha, Jonah preserved by a whale or shark (a type of the resurrection, see Matt. 12 : 40). No miracles are reported of John the Baptist, which is an indirect proof of the miracles of Christ and his apostles.

## MIRACLES IN THE LIFE OF CHRIST.

MIRACLES.	PLACE.	RECORD.
The conception by the Holy Ghost.....	Nazareth.	Luke 1 : 35.
Water turned into wine.....	Cana.	John 2 : 1-11.
The Capernaum nobleman's son cured.....	Cana.	John 4 : 46-54.
Draught of fishes.....	Sea of Galilee.	Luke 5 : 1-11.
Demoniac cured.....	Capernaum.	Mark 1 : 23-26.
Peter's mother-in-law healed.....	Capernaum.	Mark 1 : 30, 31.
Leper healed.....	Capernaum.	Mark 1 : 40-45.
Centurion's servant healed.....	Capernaum.	Matt. 8 : 5-13.
Widow's son raised from the dead.....	Nain.	Luke 7 : 11-17.
Tempest calmed.....	Sea of Galilee.	Matt. 8 : 23-27.
Demoniacs of Gadara cured.....	Gadara.	Matt. 8 : 28-34.
Man sick of the palsy cured.....	Capernaum.	Matt. 9 : 1-8.
Jairus's daughter raised to life.....	Capernaum.	Matt. 9 : 18-26.
Woman diseased with issue of blood healed.....	Capernaum.	Luke 8 : 43-48.
Sight restored to two blind men.....	Capernaum.	Matt. 9 : 27-31.
Dumb demoniac cured.....	Capernaum.	Matt. 9 : 32, 33.
Diseased cripple at Bethesda cured.....	Jerusalem.	John 5 : 1-9.
A withered hand cured.....	Judæa.	Matt. 12 : 10-13.
Demoniac cured.....	Capernaum.	Matt. 12 : 22, 23.
Five thousand fed.....	Decapolis.	Matt. 14 : 15-21.
Canaanite woman's daughter cured.....	Near Tyre.	Matt. 15 : 22-28.
Man deaf and dumb cured.....	Decapolis.	Mark 7 : 31-37.
Four thousand fed.....	Decapolis.	Matt. 15 : 32-39.
Christ's transfiguration.....	Mt. Tabor or Hermon.	Matt. 17 : 1-8.
Blind man restored to sight.....	Bethsaida.	Mark 8 : 22-26.
Boy possessed of a devil cured.....	Mt. Tabor or Hermon.	Matt. 17 : 14-21.
Man born blind restored to sight.....	Jerusalem.	John 9.
Woman cured of eighteen years' infirmity.....	Galilee.	Luke 13 : 11-17.
Dropsical man cured.....	Galilee.	Luke 14 : 1-4.
Ten lepers cleansed.....	Samaria.	Luke 17 : 11-19.
Two blind men restored to sight.....	Jericho.	Matt. 20 : 30-34.
Lazarus raised from the grave to life.....	Bethany.	John 11.
Fig tree blasted.....	Mt. Olivet.	Matt. 21 : 18-21.
The ear of Malchus healed.....	Gethsemane.	Luke 22 : 50, 51.
The resurrection.....	Jerusalem.	John 20 : 1.
Draught of fishes.....	Sea of Galilee.	John 21 : 1-14.
The ascension to heaven.....	Mt. Olivet.	Luke 2 : 42-51.

## MIRACLES IN THE APOSTOLIC AGE.

MIRACLES.	PLACE.	RECORD.
The outpouring of the Spirit on the day of Pentecost.....	Jerusalem.	Acts 2 : 1-11.
Miracles by the apostles.....	Jerusalem.	Acts 2 : 43; 5 : 12, 15, 16.
Lame man cured.....	Jerusalem.	Acts 3 : 7.
Death of Ananias and Sapphira.....	Jerusalem.	Acts 5 : 5, 10.
Apostles delivered from prison.....	Jerusalem.	Acts 5 : 19.
Miracles by Stephen.....	Jerusalem.	Acts 6 : 8.
Miracles by Philip.....	Samaria.	Acts 8 : 6, 7, 13.
Æneas made whole.....	Lydda.	Acts 9 : 34.
Dorcas restored to life.....	Joppa.	Acts 9 : 40.
Peter delivered from prison.....	Jerusalem.	Acts 12 : 6-10.
Elymas struck blind.....	Paphos.	Acts 13 : 11.
Miracles by Paul and Barnabas.....	Iconium.	Acts 14 : 3.
Lame man cured.....	Lystra.	Acts 14 : 10.
Paul restored.....	Lystra.	Acts 14 : 20.
Unclean spirits cast out.....	Philippi.	Acts 16 : 18.
Paul and Silas delivered from prison.....	Philippi.	Acts 16 : 25, 26.
Special miracles.....	Ephesus.	Acts 19 : 11, 12.
Eutychus restored to life.....	Troas.	Acts 20 : 10-12.
Paul unhurt by a viper.....	Melita.	Acts 28 : 5.
Father of Publius and many others healed.....	Melita.	Acts 28 : 8, 9.

**MIR'IAM** (*rebellion*). 1. The daughter of Amram, and the sister of Moses and Aaron, 1 Chr. 6 : 3, is supposed to have been ten or twelve years older than Moses; and, being appointed to watch the ark of bulrushes in which her infant brother was laid among the flags of the river, she was there when Pharaoh's daughter came down and discovered it, and proposed to go for a nurse, concealing her relation to the child. She immediately called her mother as the nurse, and the infant was placed under her care. Ex. 2 : 4-10. After the passage of the Red Sea, she led the choir of the women of Israel in the sublime song of deliverance, Ex. 15 : 20, but afterward, having joined Aaron in murmuring against Moses, she was smitten with leprosy, and restored only in answer to the prayers of Moses. Num. 12 : 1-15. She died and was buried at Kadesh. Num. 20 : 1.

2. A descendant of Judah. 1 Chr. 4 : 17.

**MIR'MA** (*fraud*), a Benjamite born in the land of Moab. 1 Chr. 8 : 10.

**MIR'RORS**. See LOOKING-GLASS.

**MIS'GAB** (*high place*), a place in Moab. Jer. 48 : 1. It appears to be mentioned also in Isa. 25 : 12, in Hebrew, rendered "high fort." It seems to refer to some special fortress, probably Kir-hareseth.

**MISH'AEI** (*who is what God is?*).

1. A son of Uzziel, the uncle of Moses and Aaron. Ex. 6 : 22; Lev. 10 : 4.

2. One who stood at Ezra's left hand when he read the Law to the people. Neh. 8 : 4.

3. One of Daniel's companions, who received the Babylonian name of Meshach. Dan. 1 : 6, 7, 11, 19; 2 : 17. See MESHACH and ABED-NEGO.

**MI'SHAL, AND MI'SHEAL** (*entreaty*), a town in the territory of Asher. Josh. 19 : 26; 21 : 30.

**MI'SHAM** (*purification, or swift-going*), a Benjamite. 1 Chr. 8 : 12.

**MISH'MA** (*a hearing, report*). 1. A son of Ishmael, Gen. 25 : 14; 1 Chr. 1 : 30, whose descendants may be represented by the present Arabian tribe of the Bene-Misma.

2. A son of Simeon. 1 Chr. 4 : 25.

**MISHMAN'NAH** (*fatness*), a Gadite who joined David at Ziklag. 1 Chr. 12 : 10.

**MISH'RAITES, THE**, one of

the four families which proceeded from Kijath-jearim and founded towns, 1 Chr. 2 : 53; not further mentioned.

**MIS'PERETH**. See MIZPAR.

**MIS'REPHOTH-MAIM** (*burnings of water*), a place in Northern Palestine. Josh. 11 : 8; 13 : 6. Thomson treats Misrephoth-maim as identical with a collection of springs called *Ain-Mu-sheirifeh*, on the seashore, close under the *Ras en-Nakhura*; but this is far from Sidon. Conder suggests that it is identical with the present village *Sarafend*, near Sidon.

**MITE**, the lowest denomination of Jewish money—two mites making a farthing—and probably of the value of two mills of our currency. Mark 12 : 41-44; Luke 21 : 1-4.

**MITH'CAH** (*sweetness*), a station of the Hebrews in the desert. Num. 33 : 28, 29.

**MITH'NITE, THE**, the designation of Joshaphat, one of David's warriors, 1 Chr. 11 : 43, referring probably to some place of the name of Methen.

**MITH'REDATH** (*given by Mithra, the sun-god*). 1. The treasurer of Cyrus, to whom he gave the vessels of the temple. Ezr. 1 : 8.

2. A Persian officer stationed in Samaria. Ezr. 4 : 7.

**MIT'RE**, the head-dress of the Jewish priest, was of fine flax or linen, made with many folds, making in length eight yards, finished with elegance and taste, and wreathed round the head in the shape of an Eastern turban. It bore upon its front a gold plate, on which was inscribed "HOLINESS TO THE LORD." Ex. 28 : 4, 37, 39; 29 : 6; 39 : 28, 30; Lev. 8 : 9; 16 : 4.

**MITYLE'NE** (*hornless*), the chief town and capital of the isle of Lesbos. Situated on the east coast, Mitylene is the intermediate place where Paul stopped for the night between Assos and Chios. Acts 20 : 14, 15. The town itself was celebrated in Roman times for the beauty of its buildings. In Paul's days it had the privileges of a free city. The island has been subject to Turkey, but the people are chiefly Greek.

**MIXED MUL'TITUDE**, an expression occurring Ex. 12 : 38; Num. 11 : 4, and Neh. 13 : 3, and denoting people who congregated with the Israelites without being of pure Israelite blood.



By some it is explained as referring to the offspring of mixed marriages between Israelites and those nations among which they lived; by others as referring simply to those hangers-on who are always found hovering on the outskirts of a great camp.

**MI'ZAR** (*smallness*), a hill named in Ps. 42: 6; possibly a summit or peak on the eastern ridge of Lebanon.

**MIZ'PAH, AND MIZ'PEH** (*watch-tower*), the name of several places in Palestine.

1. On Mount Gilead, also called Mizpeh of Gilead, Jud. 11: 29, and elsewhere probably Ramoth-mizpeh, Josh. 13: 26, and Ramoth-gilead, 1 Kgs. 4: 13 and elsewhere, the place where Laban and Jacob set up a heap of stones as a witness and landmark between them. Gen. 31: 23, 25, 48, 52. Here also the Israelites assembled to fight against the Ammonites, Jud. 10: 17; and here Jephthah was met by his daughter. Jud. 11: 29. Some suppose that this was the place also where the tribes assembled to avenge the great sin committed in Benjamin, Jud. 20: 1, 3; 21: 1, 5, 8, but this is more usually applied to the Mizpah in Benjamin. See No. 6. This Mizpah has been identified with a high peak east of the Jordan, 3 miles north-west of Ramoth-gilead, called *Jebel Osh'a*, or "the Mount of Hosea." Conder suggests *Rempheh*, 25 miles west of Bozrah, but Merrill, with greater probability, locates it at *Kulat er Rubad* on the Wady 'Ajlân, about 10 miles east of the Jordan. This summit commands a wide view, and is in harmony with the name *Mizpeh*, or "watch-tower."

2. Mizpeh of Moab, where the king of that nation was living when David committed his parents to his care, 1 Sam. 22: 3; possibly now *Kerak*.

3. The land of Mizpeh, in the North of Palestine, the residence of the Hivites, Josh. 11: 3; possibly identical with—

4. The valley of Mizpeh, Josh. 11: 3, 8, whither the confederate hosts were pursued by Joshua; perhaps the modern *Buka'a*, the great country of Cœle-Syria, between Lebanon and Anti-Lebanon.

5. A city in Judah, Josh. 15: 38; possibly identical with the modern *Tell es-Sâfiyeh*, or, as Conder has suggested, at *Kirhbet el-Musheirifeh*, near Gaza. The position fits and the name is the Arabic equivalent of the Hebrew. This is the

place others have identified with *Mis-rephothmaim*, which see.

6. A city in Benjamin, Josh. 18: 26, where Israel assembled. 1 Sam. 7: 5-7, 11, 12, 16. Here Saul was elected king. 1 Sam. 10: 17-21. Asa fortified Mizpah, 1 Kgs. 15: 22; 2 Chr. 16: 6; it was where Gedaliah was assassinated, 2 Kgs. 25: 23, 25; Jer. 40: 6-15; 41: 1-16; the men of Mizpah joined in rebuilding a part of the wall of Jerusalem. Neh. 3: 7, 15, 19. Messepha of 1 Macc. 3: 46, which is probably identical with this place, and about 3½ miles west of north from Jerusalem, is the modern village of *Neby Samwil*, standing on a peak which rises about 600 feet above the plain of Gibeon. This village is claimed as the most probable site for Mizpah by Robinson, Porter, Baedeker, and others. It is 3006 feet above the sea-level, and the highest mountain near Jerusalem. From its summit the most extensive view in Southern Palestine is obtained, embracing the Mediterranean, Jerusalem, the Mount of Olives and the mountains of Moab. Upon its summit is a mosque, once a Christian church, built by the Crusaders on the spot where pilgrims first saw Jerusalem. Grove, Stanley, Bonar, Major Wilson, and others would identify Mizpah with Mount Scopus, one of the summits just north of Jerusalem in the continuation of the Olivet range. From this place the traveller gets a very complete view of the Holy City, and from there the emperor Titus looked down upon it. Not far away is the modern village of *Shafat*. Conder notes that a part of the ridge is called *Arkâb es-Sâffa*, or "the ridge of the view." Eusebius and Jerome located Mizpah near Kirjath-jearim, and Conder notes a *Shâfa* immediately south of *Kuryet el-Anab* (Kirjath-jearim), a name having exactly the same meaning with Mizpah—viz., "place of view." Conder also says that there is a place called *Umni Sâffa*, equivalent to the Hebrew Mizpah, existing on the road from Samaria to Jerusalem, which would be a suitable position for the Mizpah of Jeremiah, 40, 41, which is not necessarily the Mizpah of Samuel. (*Quarterly*, 1876, p. 171.) But his final conclusion is that Mizpah and Nob are identical. Whether the Mizpah of Hosea, 5: 1, was in Benjamin or in Gilead is uncertain.

**MIZ'PAR** (*number*), one who returned with Zerubbabel, *Ezr.* 2 : 2; called Mispereth in *Neh.* 7 : 7.

**MIZ'RAIM** (*limits, borders*), the name by which the Hebrews generally designated Egypt, apparently from Mizraim, the son of Ham. *Gen.* 10 : 6, 13. This name is in the dual form, and denoted either *lower* and *upper* Egypt or two divisions of that land. *Gen.* 45 : 20; 46 : 34; 47 : 6, 13. Sometimes it seems to be employed to designate *lower* Egypt, to the exclusion of Pathros or *upper* Egypt. *Isa.* 11 : 11; *Jer.* 44 : 15. See *EGYPT*.

**MIZ'ZAH** (*fear*), a grandson of Esau, and one of the chiefs of Edom. *Gen.* 36 : 13, 17; 1 *Chr.* 1 : 37.

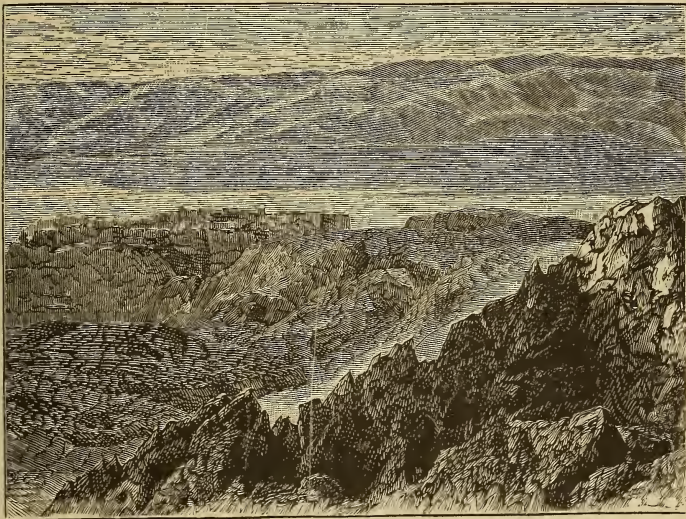
**MNA'SON** (*remembering*), a native of Cyprus, but a resident of Jerusalem, was an early convert to Christianity, and is mentioned, *Acts* 21 : 16, as the host of the apostle Paul.

**MO'AB** (*of the father*), a name used for the Moabites, and also for their ter-

ritory. *Num.* 22 : 3-14; *Jud.* 3 : 30; 2 *Sam.* 8 : 2; 2 *Kgs.* 1 : 1; *Jer.* 48 : 4. The territory of the Moabites, originally inhabited by the Emims, *Deut.* 2 : 10, lay on the east of the Dead Sea and the Jordan, strictly on the south of the torrent Arnon, *Num.* 21 : 13; *Ruth* 1 : 1, 2; 2 : 6; but in a wider sense it included also the region anciently occupied by the Amorites. *Num.* 21 : 32, 33; 22 : 1; 26 : 3; 33 : 48; *Deut.* 34 : 1. The territory was 50 miles long and 20 wide. It was divided into three portions, each bearing a distinct name :

(1) Land of Moab, *Deut.* 1 : 5, lying between the Arnon and the Jabbok; (2) The field of Moab, a tract south of the Arnon, *Ruth* 1 : 2; (3) The plains of Moab, the tract in the Jordan valley opposite Jericho, *Num.* 22 : 1.

*Physical Features.*—Except the narrow strip in the valley of the Jordan, Moab is nearly all table-land, consisting of an uneven or rolling plateau, elevated above



Mountains of Moab.

the Mediterranean about 3200 feet. At the north this plateau slopes gently into a plain, and on the east into the Syrian desert. The principal streams are the

Arnon and the Jabbok and the Jordan. It is admirably suited for pasture, as shown by Mesha, who paid a tribute of 100,000 lambs and 100,000 rams. 2 *Kgs.* 3 : 4.

*History.*—The race of Moab, having its origin about the time of the destruction of the cities of the plain, and cradled in the mountains above Zoar, gradually extended over the region east of the Dead Sea, expelling the ancient original inhabitants, the Emim. Deut. 2 : 11. Five hundred years later, when the Israelites were approaching the Promised Land, the Moabites had become a great nation. But they had been driven south of the Arnon by the warlike Amorites. Num. 21 : 13 ; Jud. 11 : 18. Balak and Midian called Balaam to curse the chosen people. Num. 22 : 4, 5. The Israelites mastered the region from north of the Arnon, but Moab was allowed to hold the cities of the tract taken by the Israelites from the Amorite king, while the tribe of Reuben, to whom the district was assigned, dwelt in tents and tended their flocks on the fine pasture-ground. The district south of the Arnon remained in the possession of Moab. The idolatries of Moab, and especially the worship of its god Chemosh, exercised an irresistible charm for the Israelites, and the Reubenites were greatly corrupted. The relations between the Moabites and Israelites were at times amicable, but more frequently hostile. During the period of the Judges the Moabites compelled the Israelites to pay tribute until King Eglon was killed by Ehud. Jud. 3. Ruth, the great-grandmother of David, was a Moabitess, and David entrusted the care of his father and mother to the king of Moab. 1 Sam. 22 : 4. Saul conducted a successful campaign against Moab, and David inflicted a terrible punishment upon them. 2 Sam. 8 : 2. After Solomon's death Moab fell to the northern kingdom, and after Ahab's death the Moabites refused to pay tribute. The Moabites invaded Judæa in the reign of Jehoshaphat, and were discomfited. Later, their own country was overrun by Jehoram and Jehoshaphat, the towns destroyed, the wells stopped, etc., and Mesha, shut up in his capital, sacrificed his own son. 2 Kgs. 3 : 6-27. At a later period Moab was sometimes dependent and sometimes independent. It was allied with the Chaldeans against Judah in the reign of Jehoakim, 2 Kgs. 24 : 2, and the destruction of God's chosen people was received with a delight for which God threatened punishment. Eze.

25 : 8-11 ; Zeph. 2 : 8-10. The fulfilment of these prophecies is noted at the end of this article.

*Modern Discoveries and Present Condition.*—Among the travellers who have visited Moab are Burckhardt, Seetzen, Buckingham, Irby and Mangles, De Sauley, Porter, Tristram, Palmer, Drake, Paine, and Merrill. A large number of ruins have been discovered. Palmer counted eight fortified towns in view from a single eminence. The principal ruins are those of Rabbath-moab, Kerak, Dibon, Medeba, Main, and Umm Rasás. At Kerak (Kir-hareseth) are very interesting and remarkable ruins. Dibon is noted as the place at which the famous Moabite Stone was discovered. This stone corroborates the Bible history of King Mesha. Hopes were entertained that other tablets of that character might be found, but Palmer, who investigated every written stone reported by the Arabs, came to the conclusion that there does not remain above ground a single inscribed stone of any importance. Everything in Moab speaks of its former wealth and cultivation. The soil is badly tended by the few Arab tribes who inhabit it, but there are extensive fields of grain. The Arabs are an essentially pastoral people, having great herds of cattle. Sour or fresh milk often takes the place of water, and the modern traveller finds the customs the same as in the time of Siserá. Jud. 4 : 18, 19.

*Prophecies Fulfilled.*—Jeremiah describes Moab as very prosperous, but the prophetic threats of its doom are most terrific, as set off against the restoration of Israel. Jer. 48. Porter indicates how completely those various prophecies have been fulfilled, but some of his statements require confirmation. From Salech he saw upward of thirty deserted towns. Jer. 48 : 15-24. The neglected and wild vineyards and fig trees are rifled by the Bedouin every year in their periodical raids. vs. 32, 33. The inhabitants hide themselves in the mountain-fastnesses, oppressed by the robbers of the desert on the one hand and the robbers of the government on the other. vs. 28, 44. Cyril Graham, who explored this region, found cities with buildings in a good state of preservation, yet everywhere uninhabited. "In the whole of these vast plains, north and



south, east and west, Desolation reigns supreme." The long-predicted doom of Moab is now fulfilled, and the forty-eighth chapter of Jeremiah is verified on the spot by the traveller. There are twenty-seven references to Moab in this chapter, and one hundred and twenty-one in the Scriptures. See AR, DIBON, KIR-HARESETH. MOABITE STONE. See p. 232.

**MOADI'AH.** See MAADIAH.

**MOL'ADAH** (*birth*), a city in the South of Judah, Josh. 15: 21-26; given to Simeon, and occupied by Shimei, Josh. 19: 2; 1 Chr. 4: 28; settled after the Captivity, Neh. 11: 26. Probably *el-Milh*, 10 miles east of Beersheba, marks the site of ancient Moladah. There are ruins of a fortified town, two wells, one with water at the depth of 40 feet; and the wells are surrounded with marble troughs. Arab tradition says that Abraham dug these wells and watered his flocks here.

**MOLE.** In Lev. 11: 30 the Hebrew word is believed to denote the chameleon, already described. The most recent criticism would have this vexed verse read thus: "And the gecko and the monitor and the true lizard and the sand lizard and the chameleon." Another word rendered "mole," in Isa. 2: 20, means "the burrower." As no true moles have been found in Palestine, this term may comprehend the various rats and weasels that burrow about ruins. The interesting mole-rat (*Spalax typhlus*), a quadruped about 10 inches long, and whose habits are indicated by its name, is doubtless one of these burrowers, if not the only one intended.

**MO'LECH** (*the ruler*), Lev. 18: 21, or **MIL'COM**, 1 Kgs. 11: 5, or **MO'LOCH**, Acts 7: 43, the name of an idol-god worshipped by the Ammonites with human sacrifices, especially children. The Rabbins tell us that it was made of brass and placed on a brazen throne, and that the head was that of a calf with a crown upon it. The throne and image were made hollow, and a furious fire was kindled within it. The flames penetrated into the body and limbs of the idol: and when the arms were red-hot, the victim was thrown into them, and was almost immediately burned to death, while its cries were drowned by drums. Though warned against this idolatry, common to all the Canaanite

tribes, though probably not of Canaanite origin, the Jews were repeatedly allured to adopt it. 2 Kgs. 23: 10; Eze. 20: 26. In the Valley of Hinnom they set up a tabernacle to Molech, and there they sacrificed their children to the idol.

**MO'LID** (*begetter*), a descendant of Judah. 1 Chr. 2: 29.

**MONEY.** Commerce, in its most primitive state, is a mere bartering, one kind of goods being exchanged for another. The next stage in commercial development is the invention of a common means of exchange, the establishment of the precious metals—gold and silver—as standards of value, the employment of money. This money, however, was not coined. It was simply the metal itself, kept in ingots, rings, etc., and used according to its weight, and when, in the period before the Captivity, the O. T. speaks of money—pieces of gold and silver, shekels, mina, talent, etc.—a certain weight of precious metal is meant thereby, and nothing more. Coined money does not occur among the Jews until after the Captivity, but then we meet successively with Persian, Greek, Syrian, Roman, and national



Shekel. Ascribed to Simon Maccabæus.

Jewish coins. The first Jewish coins were struck by Simon Maccabæus, who, about B. C. 139, obtained permission to coin money from the Syrian king Antiochus VII. Shekels, half-shekels, etc., of gold, silver, and copper, were struck, showing on one side a vase, perhaps representing a pot of manna, and on the other side an almond branch with three flowers, perhaps representing Aaron's staff. After this time coins were struck by the Asmonæan princes, the Idumæan kings, during the first revolt under Eleazar, and during the second under Barcochebas; and besides these national Jewish coins, foreign coins of Persian, Greek, and Roman make circulated in

great multitude in Palestine. Of these latter the following are mentioned in the Bible.



Golden Daric.

The *daric*, *dram*, or *drachm*, Ezr. 2 : 69, is a Persian gold coin equal to about five dollars and fifty cents.

The *stater* or *piece of money*, Matt. 17 : 27, a Greek or Roman silver coin (a shekel in weight), in value over fifty cents. The *stater*, or *coined shekel*, of the Jews is often found in the cabinets of antiquaries at the present day.



Roman Penny, or Denarius.

The *penny*, Matt. 22 : 19, or *denarius*, a Roman silver coin equal to an Attic drachma, or about sixteen American cents. "Shilling" would be a more correct translation.



Assarion (farthing). Actual size. (From specimens in British Museum.)

The *farthing*, Matt. 10 : 29, a Roman silver coin equal to one cent and a quarter.

Another piece of money equal to one-fourth of a farthing is called by the same name, Matt. 5 : 26; and the *mite*, Mark 12 : 42, was half of this last farthing, or about two mills of our currency.

**MON'Y-CHAN'GERS.** Every Israelite who had reached the age of twenty was required by the Law, Ex. 30 : 13-15, to pay one half-shekel, as

an offering to Jehovah, into the sacred treasury whenever the nation was numbered. As this offering should be paid in exact Hebrew coins, dealers in such coins established their booths in the temple and exacted high premiums from the Jews, who from all parts of the world came to Jerusalem during the great festival. But they were expelled by our Lord. Matt. 21 : 12; Mark 11 : 15.

**MONTH.** The ancient Hebrews called the months by their numbers—first month, second month, third month, etc.—though at the same time they also applied a special name to each month. This double nomenclature had nothing to do, however, with the double course of months which the Jews employed after leaving Egypt, one making the civil and the other the sacred year. The former commenced from the first new moon in October—and this was used in civil and agricultural concerns only—and the latter from the first new moon in April, because they left Egypt on the fifteenth of that month, and it was used in regulating the time of their feasts, etc. The prophets use this reckoning. "From the time of the institution of the Mosaic Law downward, the month appears to have been a lunar one. The cycle of religious feasts, commencing with the Passover, depended not simply on the month, but on the moon; and the new moons themselves were the occasions of regular festivals." Num. 10 : 10; 28 : 11-14.

The length of the month was regulated by the changes of the moon, but, twelve lunar months making only 354 days and 6 hours, the Jewish year was short of the true solar year by eleven days. To compensate for this, the Jews, about every three—or seven times in every nineteen—years, intercalated a thirteenth month, called *Ve-adar*, and thus their lunar year became equal to the solar. The changes of the moon were carefully watched, and a formal announcement made of the appearance of the new moon by sound of trumpets and beacons. Num. 10 : 10; Ps. 81 : 3. These observations were continued throughout Jewish history, though it is evident that the Jews were in possession of calculations by which the course of the moon could be predicted. 1 Sam. 20 : 5, 24, 27.

The names of the Hebrew months are as follows :

Civil.	Sacred.	Beginning with the New Moon.
VII.....	I. Nisan, or Abib.	March, or April. Neh. 2: 1.
VIII.....	II. Zif, or Ziv.	April, or May. 1 Kgs. 6: 1.
IX.....	III. Sivan.	May, or June. Esth. 8: 9.
X.....	IV. Tammuz.	June, or July.
XI.....	V. Ab.	July, or August.
XII.....	VI. Elul.	August, or September. Neh. 6: 15.
I.....	VII. Tishri, or Ethanim.	September, or October. 1 Kgs. 8: 2.
II.....	VIII. Bul.	October, or November. 1 Kgs. 6: 38.
III.....	IX. Kislev, or Chisleu.	November, or December. Neh. 1: 1.
IV.....	X. Tebeth.	December, or January. Esth. 2: 16.
V.....	XI. Shebat.	January, or February. Zech. 1: 7.
VI.....	XII. Adar.	February, or March. Esth. 3: 7.

**MOON**, Deut. 33: 14, or **LES'SER LIGHT**. Gen. 1: 16. The Hebrew year was a lunar year, and the new moon regulated many of the feasts and sacred services of the Jews. It was always the beginning of the month, and this day they called *Neomenia*, new-moon day or new month, and celebrated it with special sacrifices. Num. 28: 11-15.

The heathens have generally worshipped the moon, under the names of "Queen of Heaven," "Venus," "Urania," "Succoth-benoth," "Ashtaroth," "Diana," "Hecate," or perhaps "Meni," etc. Deut. 4: 19; 17: 3; Job 31: 26, 27. The Jews were warned against this kind of idolatry, Deut. 4: 19; 17: 3, but they nevertheless burnt incense to the moon, 2 Kgs. 23: 5; Jer. 8: 2, and their women worshipped her as the queen of heaven and offered cakes of honey to her. 7: 18; 44: 17-19, 25.

**MO'RASTHITE**, the designation of the prophet Micah, as a native of Morsheth-gath. Jer. 26: 18; Mic. 1: 1.

**MOR'DECAI** (*little man*, or *shipper of Mars*), a captive Jew of the family of Saul, resident at the court of Ahasuerus. An uncle of his died, leaving an orphan daughter named Hadasah, whom Mordecai adopted, and who afterward became the queen of Persia. Mordecai fell under the displeasure of Haman, one of the king's principal officers of state, and to be revenged on the despised Jew he laid a plan for the extermination of the whole body of Jews in the empire. His purpose was, however, defeated by the interposition of the queen. Haman lost his life and Mordecai was elevated to wealth and power.

**MOREH**. 1. The Plain, Plains, or Oaks of Moreh. It is twice noticed in Scripture; first as the halting-place of

Abram after his entrance into the land of Canaan. Gen. 12: 6. It was near Shechem, 12: 6, and the mountains Ebal and Gerizim. Deut. 11: 30.

2. The Hill of Moreh, where the Midianites and Amalekites were encamped before Gideon's attack upon them. Jud. 7: 1. It lay in the valley of Jezreel, on the north side. It is identified with *Jebel ed-Duhy*, the "Little Hermon," and *Ain Jalood*, the spring of Harod, and Gideon's position was on the north-east slope of *Jebel Fukûa* (Mount Gilboa), between the village of *Nuris* and the spring. Little Hermon is 1815 feet above the Mediterranean. On the south is Gilboa, and on the north Tabor.

**MOR'ESHETH-GATH** (*possession of wine-press*), a town near Eleutheropolis, the birthplace of Micah, Mic. 1: 14; hence he is called the "Morasthite." Mic. 1: 1; Jer. 26: 18.

**MORI'AH** (*chosen of Jehovah?*). 1. The land where Abraham was directed to go and offer Isaac as a sacrifice. Gen. 22: 2.

2. A mount on which Solomon built the temple in Jerusalem. 2 Chr. 3: 1. It was in the eastern part of the city, overlooking the valley of the Kedron, and where was the threshing-floor of Araunah. 2 Sam. 24: 24; 1 Chr. 21: 24. It lay north-east of Zion, from which it was separated by the Tyropœon valley. Solomon erected the temple upon the levelled summit of the rock, and then immense walls were erected from its base on the four sides, and the interval between them and the sides filled in with earth or built up with vaults, so as to form on the top a large area on a level with the temple. Most authorities agree in regarding this as the place whither Abraham went to offer Isaac, and therefore identical with



No. 1, above. Samaritan tradition, however, claims that the place of Abraham's altar was on Mount Gerizim, and Stanley and Grove are inclined to accept the Samaritan claim; but the arguments in favor of this view are far from satisfactory. For a description of Moriah of Jerusalem, upon which now stands the Mohammedan mosque of Omar, see IV. TOPOGRAPHY, under JERUSALEM.

**MORNING.** See DAY, WATCH.

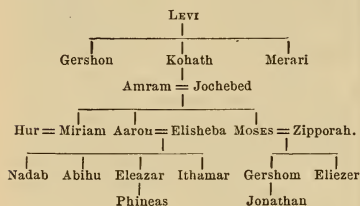
**MORNING WATCH.** See WATCH.

**MORNING STAR.** See STARS.

**MOR'TAR.** See LIME.

**MOSE'RA, AND MOSE'ROTH** (*bond, bonds*), a station in the journey of the Israelites through the wilderness, and near Mount Hor. Deut. 10: 6; Num. 33: 30, 31.

**MOS'ES** (Heb. Mosheh, *drawn out—i. e. of the water*; Coptic Mo-use, *water-saved*), the leader and creator of the Jewish nation. This table shows the pedigree of Moses:



His life falls naturally into three divisions, of forty years each, according to the account preserved in Stephen's speech. Acts 7: 23, 30, 36.

1. Moses was born in the dark hour of Hebrew story when a son was an object of the murderous search of the Egyptian spies. His father was Amram, his mother Jochebed, his tribe was Levi, and this fact may have determined the choice of Levi for the priesthood. Moses was the youngest child of the family; Miriam was the oldest, and Aaron came between. For three months his parents hid the babe, but at last it was no longer possible, and Jochebed, with a trembling heart, but it may be with a dim consciousness that God had great things in store for him, laid him in the little basket of papyrus she had deftly woven, pitched with bitumen within and without, and, carrying it down to the brink

of one of the canals of the Nile, she hid it among the flags. The child was tenderly watched "afar off" by Miriam, who, less open to suspicion than the mother would be, stood to see what would be done to him. The daughter of the Pharaoh, the oppressor, came to the sacred river to bathe, attended by her maidens, who, surprised to find the basket, which had providentially floated down to the princess' bathing-place—or had Jochebed purposely put it there?—call the attention of their mistress to the discovery. The basket is fetched by one of them, and when opened a little babe, evidently one of the Hebrews' children, but exceedingly fair, is revealed to view. The woman-heart of the princess, who was a childless wife according to tradition, yearned over the little one. Her yearning was of God. Then Miriam drew near, gathered from the conversation that the child's life was to be spared, proposed to get a nurse for him among the Hebrew women, and thus it came to pass that Jochebed again had her child at her breast, but this time as his hired nurse. The biblical history of this period closes with the child Moses in the palace under tutors and governors, and increasing in wisdom and in stature, and in the favor of God and of man. There is a break in this history, as in that of the greater than Moses, between the infancy and the manhood.

2. The second division of Moses' life was totally different in its character from the first. Moses, at the age of forty, is learned in all the wisdom of the Egyptians. The adopted grandson of the Pharaoh, initiated in the secrets of the priests, to whose order he belonged, he had a brilliant and useful worldly career before him. Had he remained in his advantageous surroundings, he would have been one of the great Egyptian sages—probably the greatest of them all. But God intended him to occupy a much more exalted position. There was needed by him a period of meditation. He must be cut off from books, and by direct contact with Nature in all her moods learn what books cannot give. The providential occasion of this violent change was Moses' slaying of an Egyptian taskmaster who had ill-treated a Hebrew. This was no secret, as he hoped it would be. The news, indeed, had been carried to

Pharaoh, and so Moses was compelled to flee. It is probable that the murder was intended to impress upon the Hebrews his desire to help them—that he, the king's son, would be their deliverer; for it seems impossible to resist the conclusion that the pious teachings of his mother had not been forgotten, and that many prayers had been put up by him as he determined to be his brethren's saviour. But we see now that it was no wonder that this attempt at an insurrection proved abortive, and likewise that Moses had much to learn before he could properly lead the great Exodus. Moses fled from the prominence, the refinement, and the luxury of the court to the obscurity, the roughness, and the poverty of the wilderness. He became the shepherd of Jethro and the husband of his daughter Zipporah. Ex. 2. This second period lasted forty years, and again a wondrous transformation took place. The transition was made at Horeb when one day he saw a "bush"—probably an acacia tree—which was said to be on fire and yet was unconsumed. He drew near to examine the wondrous sight, and the Angel of the Lord appeared to him and gave him his prophetic call. But now the would-be leader of forty years ago was full of excuses, deprecated his abilities, and disparaged his appearance. Accordingly, God appointed Aaron as his spokesman and brought about their meeting, Ex. 3; 4. Thus informed of the divine name, Ex. 3:14, promised divine aid, and strengthened by miracles, Ex. 4:1-7, Moses, at the age of eighty, now both a scholar and a practical man of affairs, starts out upon the deliverance of his people. On his way to Egypt his son Gershom was smitten by a mysterious illness, Zipporah thought because circumcision had not been performed. Accordingly, although loath to do it, she herself circumcised Gershom. Ex. 4:24-26. The child recovered.

3. Arrived at Goshen, Moses and Aaron at once began the discharge of their commission. But their primary efforts only increased the subject people's burdens, and the two brothers were wellnigh in despair. Then began the series of miraculous visitations recounted in Ex. 7-12. The last of the plagues so stunned the Egyptians that they precipitately

drove the Israelites out. See PLAGUES, EXODUS. The Israelites were prepared and went ready for the journey, which, instead of being one of three days into the desert, Ex. 5:3, was one of forty years. Through all this time the Israelites were miraculously protected, fed, and led. Moses went in and out before them to the divine satisfaction, although his conduct by no means pleased every one. Nor had Moses always the proper control over himself. He flung down the God-engraven tables of the Law, enraged at the idolatry of the frivolous people while he was for forty days in the Mount with God. Ex. 32:19. But the most damaging act of this nature was at Kadesh-meribah. The people murmured for water. Moses was commanded to speak to the rock; instead, he *struck* the rock *twice* with his rod. It was because on this occasion God was not honored that Moses and Aaron were forbidden to enter the Promised Land. Num. 20:11, 12.

But to counterbalance this evil trait there were many good ones. He makes mention of one of these—viz., his meekness. Num. 12:3. Besides, he was characterized by disinterestedness, impartiality, faithfulness, and courage. When he had risen superior to the fears which daunted him when he received the divine call, he was unwavering. The people might murmur or break out into rebellion, he was ready to plead with God for them; yea, when they had so grievously sinned that God declared he would destroy them, Moses asked that his name might be blotted out of the book of God rather than behold their destruction. Ex. 32:32.

In addition must be mentioned his eminent services as lawgiver. It is indeed a vexed question how much credit should be given to him as the publisher of a code marked throughout by "Thus saith the Lord." We are safe in saying that the Law, as we have it recorded in the Scriptures, was divinely inspired, and that Moses made the record as directed of the Lord. The Decalogue is a moral miracle in ancient legislation, and retains its power to this day in all Christian lands. See LAW. As an historian Moses also is to be honored. The five books commonly called the Pentateuch,

which he wrote, contain the only reliable history of the creation of man and the beginning of the human as well as of the Jewish race. See PENTATEUCH. But there are also other compositions attributed to him—namely, Ps. 90 and the book of Job. In regard to these there is no certainty, but the ninetyeth Psalm seems to fit in well with the circumstances of the Wandering, and the book of Job is perhaps his in its first draft; the Talmud makes him the author, and several commentators have adopted this view. See Job. We know Moses to have had the poetic gift, for in the Pentateuch there are several exhibitions of it:

1. "The song which Moses and the children of Israel sung" (after the passage of the Red Sea, Ex. 15: 1-19).

2. A fragment of a war-song against Amalek, Ex. 17: 16:

"As the hand is on the throne of Jehovah,  
So will Jehovah war with Amalek  
From generation to generation."

3. A fragment of a lyrical burst of indignation, Ex. 32: 18:

"Not the voice of them that shout for mastery,  
Nor the voice of them that cry for being overcome,  
But the noise of them that sing do I hear."

4. The song of Moses, composed on the east side of Jordan. Deut. 32: 1-43.

5. The prophetic blessing of Moses upon the tribes. Deut. 33: 1-29.

As a leader and as a prophet Moses comes before us. As the former "his life," says Dean Stanley in Smith's *Dictionary of the Bible*, "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 specially 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 first three of these inci-

dents, 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 Sihon 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."

But as a prophet Moses is evidently the revealer of the will of God, and eminent because with him the divine revelations were made "mouth to mouth, even apparently, and not in dark speeches," and he beheld "the similitude of Jehovah." Num. 12: 8. He saw the flame in the bush; for two periods of forty days each he was in the thick darkness with God, Ex. 24: 18; 34: 28; and above all was he favored with the vision of the trailing garments of the Almighty, and he heard a voice which "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. Ex. 34: 6, 7. But perhaps the most remarkable fact is yet to be mentioned. Moses frequently met God in the tent of the congregation, which he removed outside the camp. Ex. 33: 9. No wonder that the subject of so many and so familiar interviews with God should be regarded with peculiar veneration by the Hebrews, the Mohammedans, and the Christians.

When Moses was one hundred and twenty years old his eye was not dim nor his natural force abated. Deut. 34: 7. He was able, on the day of his death, to stand on Nebo, a height of the Pisgah



range, and thence look across the Jordan and up and down the Promised Land. Bitter was his disappointment at not being allowed to enter, but meekly he submitted to the will of God. He had been so much with God that to die was simply to be always with Him whose voice he had heard and whose glory he had seen. But since his death would make a great change to his people, he prepared the way for it. He addressed the people and warned them against apostasy. He then gave a public charge to Joshua, his successor. He then uttered the song, Deut. 32, and blessed the people. Deut. 33. Quietly, it would appear, unattended, perhaps secretly, the aged yet strong man climbed the Pisgah range, stood on the height of Nebo, and viewed the extensive prospect. "As he gazed upon it the words fell upon his ears, 'This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes;' and then, not in sternness or in anger, but in utmost love, like a mother lifting her boy into her arms, the Lord added, 'But thou shalt not go over thither,' and in a moment, in the twinkling of an eye, the soul of Moses had passed within the veil and was at home with God."—Rev. W. M. Taylor, D. D., *Moses the Lawgiver*, N. Y., 1879, p. 439. "And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day." Deut. 34: 6. In the words of the Rabbins, "Jehovah kissed him to death" (or rather into life eternal). His remains were removed from all reach of idolatry—the sin of sins, forbidden in the first commandment. As Thomas Fuller quaintly says, "God buried also his grave." Vainly have men sought to find it. The familiar lines of Mrs. C. F. Alexander's ode, "The Death of Moses," may be appropriately quoted here:

"And had he not high honor?

The hillside for his pall,  
To lie in state while angels wait,  
With stars for tapers tall:

And the dark rock-pines, like tossing plumes,  
Over his bier to wave;  
And God's own hand, in that lonely land,  
To lay him in his grave."

Centuries passed on. The land had witnessed many changes; the promised

One stood upon the Promised Land when once more Moses is seen by mortal sight. Upon the slopes of Hermon he appeared in company with Elijah to talk with Jesus of the decease Jesus should accomplish at Jerusalem. Luke 9: 31. Thus was the type brought face to face with the Pattern. And this resurrection leads to the conclusion which some hold—that Moses, like Christ, was raised from the dead after a brief sleep in the grave.

Moses was of God's special preparation, the resultant of many forces. Wrought upon by inspiration, he was able to be legislator, statesman, leader, poet, saint, because he was so variedly trained. An exceptional man in original gifts, he was equally exceptional in his opportunities. To be of Hebrew extraction, and therefore by descent to share in the glorious hopes of his race, was to have a grand start Godward. To be the adopted child of Pharaoh's daughter, to breathe "the atmosphere of courts," to be acquainted as an equal with the nobility of the land, was to gain an intimate knowledge of statecraft from the best exponents of it. To be trained for the priesthood, initiated into the holy mysteries, learned in all the learning of the Egyptians, was to be thoroughly furnished unto religious service. To be exiled and compelled through many years to eat "the bread of carefulness," to be a keeper of sheep and a dweller in tents amid the sublimity of Sinaitic scenery, was to have time for reflection and for communion with God. Thus, when at eighty he returned to Egypt, he was able to debate with scholars and to sympathize with slaves. He towered above all his brethren. He was alone in the loneliness of genius. He was accessible in his feeling for the oppressed. But Moses was unique in other ways. He alone has held friendly converse with Jehovah. What though he was slow of speech? He was lofty of thought. What though he was timid? He had the promise of divine strength. And the good qualities he showed during the Wandering are such as come from fellowship with the Highest, while his bad qualities—his occasional infirmity, of temper, for example—are mere spots upon the sun or temporary obscurations of the light, the times he forgot God. But when he fell all observed it, just as

all notice the fallen monarch of the forest; when he stood firm few marked it, as few remark the upright tree.

The above article is a mere sketch. To write fully the life of Moses would be to write the history of Israel during the Exodus. The reader will refer to the separate articles incidentally mentioned. We close by a brief study of the character of Moses, following the Rev. Dr. W. M. Taylor in his book above quoted.

Three qualities give him immortal interest and prominence. 1st. *Faith*. By faith he esteemed "the reproach of Christ greater riches than the treasures in Egypt." Heb. 11:26. "Never more alluring prospects opened up before any man than those which the world held out to him. The throne of the greatest monarchy of his age was within his reach. All that wealth could procure, or pleasure bestow, or the greatest earthly power command, was easily at his call. But the glory of these things paled in his view before the more excellent character of those invisible honors which God set before him. This faith sustained him in the solitudes of Midian and animated him amidst all the conflicts attendant on the Exodus and all the difficulties that confronted him in the wilderness. This faith gave him courage in the hour of danger and calmness in the time of trial." (pp. 459, 460.)

2d. *Prayerfulness*. "In every time of emergency his immediate resort was to Jehovah. He was not speaking to a stranger, but was like a son making application to his father; and so he never pleaded in vain." (p. 461.) His was the prayer of faith.

3d. *Humility*. "He coveted no distinction and sought no prominence; his greatness came to him, he did not go after it. And his humility was allied with or flowed naturally out into two other qualities, disinterestedness and meekness. (See Num. 11:29 and 12:3 for striking illustrations.) He gave up his own ease and comfort to secure the emancipation of his people; and while laboring night and day for them, he had no thought whatever of his own interests. His office brought him no emolument." In this he was like Nehemiah. He was free from all charge of nepotism. His meekness was shown in silently listening

to complaints against himself. He appealed unto God. (pp. 462-3.)

The only blot upon this beautiful character is a lack of patience or self-control, but this was more evident in the earlier portion of his life, nor was it prominent enough to belie his eulogy.

Moses was a type of Christ. The parallel is readily traced. "As Moses, in the early part of his career, refused the Egyptian monarchy because it could be gained to him only by disloyalty to God, so Jesus turned away from the kingdoms of the world because they were offered on condition that he would worship Satan; as Moses became the emancipator of his people, so was Jesus; as Moses, penetrating to the soul of the symbolism of idolatry, introduced a new dispensation wherein symbolism was allied to spirituality of worship, so Jesus, seizing the spirituality of the Mosaic system, freed it from its national restrictions, and ushered in the day when the true worshipper would worship the Father anywhere; as Moses was pre-eminently a lawgiver, so Jesus, in his Sermon on the Mount, laid down a code which not only expounds but fulfils the Decalogue; as Moses was a prophet, so Jesus is the great Prophet of his Church; as Moses was a mediator, so Jesus is the Mediator of the new covenant, standing between God and man, and bridging, by his atonement and intercession, the gulf between the two. We cannot wonder, therefore, that in the vision of the Apocalypse they who have gotten the victory over the beast and his image are represented as singing the song of Moses the servant of God, and the song of the Lamb. Rev. 15:3." (p. 466.)

God buried Moses. It was fitting, therefore, that he too should write his epitaph. Here it is given by his inspiration, and, though written only in a book, having a permanence as great as if it had been graven with an iron pen in the rock for ever: "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants; and to all his land, and in all that mighty land, and in all the great terror which Moses showed in the sight of all Israel." Deut. 34:10-12. (p. 468.)

**MOSES, SONG OF.** This wonderful ode celebrates more fitly the miraculous deliverance of the children of Israel from Egyptian bondage. It is the national anthem, the Te Deum of the Hebrews. It sounds through the psalms of Israel, through the thanksgiving hymns of the Christian Church, through the touching songs of liberated slaves, and it will swell the harmony of the saints in heaven. Allusion to it is made in Rev. 15 : 2, 3 : " They stand on the sea of glass mingled with fire . . . and sing the song of Moses the servant of God."

**MOTH.** By this word is meant the clothes-moth, which, in its caterpillar state, is very destructive to woven fabrics. The eggs of this miller, being deposited on fur or cloth, produce a small, soft worm which immediately forms a house for itself by cutting from the cloth, which it thus weakens and destroys. In Job 4 : 19 man is said to be "crushed before the moth"—that is, more easily than the moth. There are also references to the destructiveness of this insect in Job 13 : 28 ; Ps. 39 : 11 ; Isa. 50 : 9 ; 51 : 6, 8 ; Hos. 5 : 12 ; Matt. 6 : 19, 20 ; Jas. 5 : 2. In Ps. 6 : 7 the word "consumed" properly means "moth-eaten." As much of the treasure of the ancients consisted in costly garments, we may readily understand why the moth was considered so noxious an insect, and this will teach us the true import of our Saviour's words. Matt. 6 : 19, 20. It was common in Asia to lay up stores of precious garments, which descended as an inheritance to children, for their modes of dress never changed ; but the moth was a formidable enemy to such treasures, so as to render it useless to take much pains to lay them up.

**MOTH'ER.** Besides in the literal sense, the word is used in the O. T. in reference to a grandmother, 1 Kgs. 15 : 10, and a stepmother. Gen. 37 : 10. It has also a poetical use, as applied to a political leader, Jud. 5 : 7, a nation, as we say "mother-country." Jer. 50 : 12 ; Eze. 19 : 2. As the position of woman is always the test of the true civilization of a people, it is pleasing to notice in what respect and affection the mothers stood. See Prov. 10 : 1 ; 15 : 20 ; 17 : 25 ; 29 : 15 ; 31 : 1, 30, and compare the commands given by Moses. Ex. 20 : 12 ; Deut. 5 : 16 ; 21 : 18, 21 ; Lev. 19 : 3. The

queen-mother was in royal times a very much honored person. 1 Kgs. 2 : 19. See QUEEN.

**MOULD'Y**, in Josh. 9 : 5, 12, properly means "crumbs."

**MOUNT, MOUNTAIN,** the translation of three words, of which the commonest, like our word, applies to both a single mountain and a range. The mountains mentioned in the Bible are Sinai, Ebal, Gerizim, Zion, and Olivet, and the range of Lebanon. Eze. 18 : 6. Worship upon mountains was forbidden. Dean Stanley gives (*Sinai and Palestine*) the following list, quoted in Ayre's *Treasury of Bible Knowledge*, of Hebrew words used in reference to mountains or hills. It will be noticed the majority are in common use with us :

"Head, *rôsh*, Gen. 8 : 5 ; Ex. 19 : 20 ; Deut. 34 : 1 ; 1 Kgs. 18 : 42 (A. V. 'top'). Of a hill (*gibeah*), Ex. 17 : 9, 10.

"Ears, *aznôth*, Aznoth-tabor, Josh. 19 : 34 ; possibly in allusion to some projection on the top of the mountain.

"Shoulder, *châtêph*, Deut. 33 : 12 ; Josh. 15 : 8 ; 18 : 16 ('side'), all referring to the hills on which Jerusalem is placed. Josh. 15 : 10, 'the side of Mount Jearim.'

"Side, *tzad* (see the word for the 'side' of a man in 2 Sam. 2 : 16 ; Eze. 4 : 4, etc.). Used in reference to a mountain in 1 Sam. 23 : 26 ; 2 Sam. 13 : 34.

"Loins or flanks, *chîslôth*, Chisloth-tabor, Josh. 19 : 12, and occurs also in the name of a village, probably situated on this part of the mountain, *Ha-chesuloth*—i. e., the 'loins.' Josh. 19 : 18.

"Rib, *tzêlah*. Only used once, in speaking of the Mount of Olives, 2 Sam. 16 : 13, and there translated 'side.'

"Back, *shêchem*. Probably the root of the name of the town Shechem, which may be derived from its situation, as it were, on the back of Gerizim.

"Elbow, *ammah*. The same word as that for 'cubit.' It occurs in 2 Sam. 2 : 24 as the name of a hill near Gibeon.

"Thigh, *yarchâh* (see the word for the 'thigh' of a man in Jud. 3 : 16, 21). Applied to Mount Ephraim, Jud. 19 : 1, 18, and to Lebanon. 2 Kgs. 19 : 23 ; Isa. 37 : 24. Used also for the 'sides' of a cave. 1 Sam. 24 : 3.

"The word translated 'covert' in 1 Sam. 25 : 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.'"

**MOURN, MOURNERS.** The Hebrews, at the death of their friends and relations, gave all possible demonstrations of grief and mourning. Gen. 50 : 10. They wept, tore their clothes, smote their breasts, fasted and lay upon the ground, went barefooted, pulled their hair and beards or cut them, and made incisions on their breasts or tore them with their nails. Lev. 19 : 28; 21 : 5; Deut. 14 : 1; Jer. 16 : 6. The time of mourning was commonly seven days, but it was lengthened or shortened according to circumstances. That for Moses and Aaron was prolonged to thirty days. Num. 20 : 29; Deut. 34 : 8. They mourned excessively for an only son, as his death cut off the name of the family. Zech. 12 : 10.

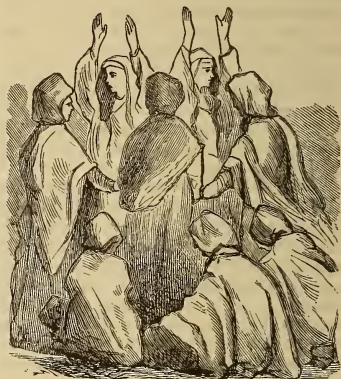
The priest mourned only for near relatives, but the high priest for none. Lev. 21 : 1-12.

During the time of their mourning they continued sitting in their houses and ate on the ground. The food they took was thought unclean, and even themselves were judged impure. Hos. 9 : 4. Their faces were covered, and in all that time they could not apply themselves to any occupation, or read the book of the Law, or say their usual prayers. They did not dress themselves, or make their beds, or uncover their heads, or shave, or cut their nails, or go into the bath, or salute anybody. Nobody spoke to them unless they spoke first. Job 2 : 11-13. Their friends commonly went to visit and comfort them, bringing them food. They also went up to the roof or upon the platform of their houses to bewail their loss. Isa. 15 : 3. They sometimes went to the graves to lament their dead, and so the Oriental women do at this day. The Jews had a kind of prayer, or rather benediction of God, as of Him who raises the dead, which they repeated as they mourned, or even passed the graves of their dead.

The mourning-habit among the Hebrews was not fixed either by law or custom. Anciently, in times of mourning, they clothed themselves in sack-cloth or haircloth—that is, in coarse or ill-made clothes, or brown or black stuff. 2 Sam. 3 : 31.

They hired women to weep and mourn,

and also persons to play on instruments, at the funerals of the Hebrews. Jer. 9 : 17; Matt. 9 : 23. All that met a funeral procession or a company of mourners



Eastern Mourners at the Grave.

were to join them as a matter of civility, and to mingle their tears with those who wept. Something like this is still customary in Turkey and Persia, where he who meets the funeral takes the place of one of the bearers, and assists in carrying the bier until they meet some one by whom he is relieved.

The custom of hiring women to weep and mourn is common at this day in many of the Eastern nations. See BURIAL.

The wailing of the Jews at the exposed part of the foundation-wall of the temple every Friday is a curiosity, particularly because it shows how customs of lamentation can be handed down, for they mourned in the same spot in Jerome's day.

**MOUSE** (*the corn-eater*). Tristram found twenty-three species of mice in Palestine. In Lev. 11 : 29, and Isa. 66 : 17 this word is doubtless used generically, including as unclean even the larger rat, jerboa, dormouse, and sand-rat. Mice are often in the East nearly as destructive to the crops as locusts. They made great havoc in the fields of the Philistines after that people had taken the ark of the Lord. 1 Sam. 6 : 4, 5.

In the twelfth century they destroyed the young sprouts of grain in some parts of Syria for four successive years and

came near to producing a general famine, and they abound in those regions at the present day. A modern traveller, in speaking of Hamath, says: "The western part of its territory is the granary of Northern Syria, though the harvest never yields more than ten for one, chiefly in consequence of the immense numbers of mice, which sometimes wholly destroy the crops."

**MOW'ING** means reaping with a sickle, for the heat dries up the grass before it is high enough for the scythe. Ps. 129 : 7.

**MOW'INGS, KING'S.** Grass cut with a sickle (never with a scythe) was used in Palestine for "soiling" cattle, but not made into hay, as in colder countries. The "mower" was always a reaper. Amos, 7 : 1, seems to allude to some right of the king to the first grass in certain districts for his cavalry horses.

**MO'ZA** (*a going forth*). 1. The second son of Caleb, the son of Hezron, by his concubine Ephah. 1 Chr. 2 : 46.

2. A descendant of Saul. 1 Chr. 8 : 36, 37 ; 9 : 42, 43.

**MO'ZAH** (*going forth*), a town of Benjamin, Josh. 18 : 26 ; possibly modern *Beit Mizza*, 5 miles north-west of Jerusalem, on the Jaffa road.

**MUF'FLERS** are supposed to have been a covering for the face such as is now worn by women of the East. Isa. 3 : 19.

**MUL'BERRY TREES.** All agree that this is a mistranslation, but many different renderings are suggested. Some of the best recent authorities advocate the aspen or poplar, a few species of which grow in Palestine. The "going" in the tree-tops, which was to be the sign that God went out before the host, 2 Sam. 5 : 23, 24, may have been the rustle of these leaves, which are proverbial for their readiness to tremble before the slightest breeze.

**MULE**, the name of the offspring of the horse and the ass. 2 Sam. 13 : 29. It is smaller than the former, and is a remarkably hardy, patient, obstinate, sure-footed animal, living ordinarily twice as long as a horse. Mules are much used in Spain and South America for transporting goods across the mountains. So also in the Alps they are used by travellers among the mountains where a horse would hardly be able to

pass with safety. In the United States mules are much used for draught.

Even the kings and most distinguished nobles of the Jews were accustomed to ride upon mules. See passage above cited, and also 2 Sam. 18 : 9 ; 1 Kgs. 1 : 33 ; 10 : 25 ; 18 : 5 ; 2 Chr. 9 : 24 ; Esth. 8 : 10, 14. It is probable that the Jews purchased, but did not raise, mules. Lev. 19 : 19.

**MUP'PIM** (*serpent?*), a descendant of Benjamin, Gen. 46 : 21 ; called Shupham in Num. 26 : 39.

**MUR'DER.** The Jewish law calls a murderer one who slays another from enmity, hatred, or by lying in wait. Otherwise it is manslaughter, but the avenger of blood might kill the unintentional murderer if he overtook him before he reached the city of refuge. For intentional murder there was no pardon ; the city of refuge, and even the altar, furnished no asylum, nor might money be taken in satisfaction. Ex. 21 : 14, 28, 29 ; Num. 35 : 30-32 ; 1 Kgs. 2 : 5, 6, 28-34. It was one of the most odious and abominable crimes, Deut. 19 : 13 ; 21 : 9 ; Num. 35 : 33, 34, and was a subject of early and severe legislation. Gen. 9 : 6. See CITIES OF REFUGE.

A remarkable regulation made it legal to kill a housebreaker taken at night in the act, but murder if killed during the day. Ex. 22 : 2, 3. For the punishment of murder see PUNISHMENTS.

**MUR'RAIN.** Ex. 9 : 3. See PLAGUES OF EGYPT.

**MU'SHI** (*forsaking*), the son of Merari, the son of Kohath. Ex. 6 : 19 ; Num. 3 : 20 ; 1 Chr. 6 : 19, 47 ; 23 : 21, 23 ; 24 : 26, 30.

**MU'SHITES, THE**, descendants of Mushi. Num. 3 : 33 ; 26 : 58.

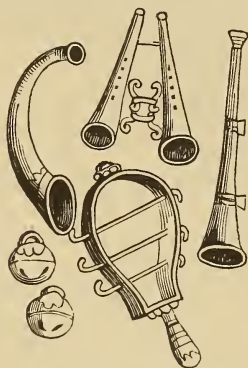
**MUSIC.** 1 Sam. 18 : 6. This was an important part of the festivities and religious services of the Jews. In their annual pilgrimages to Jerusalem their march was thus enlivened. Isa. 30 : 29. This is still the custom in Oriental pilgrimages. The practice of music was not restricted to any one class of persons. 1 Chr. 13 : 8 ; 15 : 16. The sons of Asaph, Heman, and Jeduthun were set apart by David for the musical service, and "the number of them, with their brethren, that were instructed in the songs of the Lord" was two hundred and eighty-eight. They were divided, like

the priests, into twenty-four courses, which are enumerated. 1 Chr. 25. Of the 38,000 Levites, "four thousand praised the Lord with the instruments," 1 Chr. 23 : 5, being more than one in ten of the whole available members of the tribe of Levi. Each of the courses or classes had one hundred and fifty-four



Stringed Instruments, Cymbals, etc.

musicians and three leaders, and all were under the general direction of Asaph and his brethren. Each course served for a week, but upon the festivals all were required to be present, or four thousand musicians. Heman, with one of his leaders, directed the central choir,



Wind Instruments and Sistrum.

Asaph the right, and Jeduthun the left wing. These several choirs answered one another, as is generally supposed, in that kind of alternate singing which is called "antiphonal," or responsive. The

priests, in the mean time, performed upon the silver trumpets. 2 Chr. 5 : 11-14 ; Num. 10 : 2. It is necessary to suppose that, to ensure harmony from such a number of voices as this, some musical notes were used. This truly regal direction of sacred music continued after the death of David until the Captivity ; for though under the impious reign of some kings the whole of these solemnities fell into disuse, they were revived by Hezekiah and Josiah. And although during the Exile the sweet singers of Israel hanged their harps upon the willows by the waters of Babylon, yet two hundred musicians returned with Ezra to the Holy Land. Ezr. 2 : 65.

**MUSICAL INSTRUMENTS.** Eccl. 2 : 8. They were invented by Jubal, the son of Lamech, Gen. 4 : 21, and had appropriate names. Gen. 31 :

27. They may be divided into three classes—stringed instruments, wind instruments, and such as gave their sounds on being struck. Of stringed instruments were the harp, the instrument of ten strings, the sackbut, and the psaltery. They are described under their proper names.

The instruments of music mentioned in 1 Sam. 18 : 6 as used by women are supposed to have been metallic triangles, as the name indicates.

The instrument of ten strings resembled a modern guitar, having its strings stretched over something not unlike a drum ; and it was played with the fingers. See separate titles.

**MUS'TARD.** Matt. 13 : 31, 32 ; 17 : 20 ; Luke 17 : 6. There can no longer be any question that this plant is the black mustard (*Sinapis nigra*), which often grows wild in our own country. In the fertile and warm soil of Palestine, especially when cultivated, this herb must have reached considerable size. Dr. Thomson has seen it there as tall as the horse and his rider, and the ground near the Sea of Galilee is often "gilded over with its yellow flowers." The Bible does not say, as is often supposed, that the birds *build nests* in the mustard, but only that they lodge there, as they often do in much smaller plants. Flocks of



goldfinches and linnets are accustomed to settle in these plants and eat the seed, of which they are very fond. "Small as a grain of mustard-seed" was a proverbial expression of which Christ made use. Divested of the Orientalisms of the language, which our Saviour used in



Mustard. (*Sinapis nigra*. After Dr. Carruthers.)

popular teaching, the following is an accurate paraphrase of his well-known parable, as suggested in *Smith's Bible Dictionary*: "The gospel dispensation is like a grain of mustard-seed which a man sowed in his garden; which indeed is one of the least of all seeds, but which, when it springs up, becomes a tall branched plant, on the branches of which the birds come and settle, seeking their food."

**MUTH-LAB'BEN**, in the title to Ps. 9, is thus explained by the Rev. A. R. Fausset: "Labben is an anagram for Nabal, 'the fool' or 'wicked,' concerning the dying (*muth*) of the fool." This interpretation harmonizes well with the contents of the Psalm. But the titles to the Psalms are often enigmas.

**MYRA** (*flowing, weeping*), an ancient port in Lycia, on the south-west coast of Asia Minor. Acts 27 : 5. It was on the river Andriacus, about 2½ miles from its mouth. The magnificent ruins of the city stand upon a hill not far from the sea.

**MYRRH**, a gum, the thickened sap of a low thorny tree (*Balsamodendron opsobalsamum*) which grows chiefly in Arabia. Myrrh is sold for medical purposes in small globules of a white or yellow color, of a strong and agreeable smell, but a bitter taste. It was an ingredient of the holy ointment, Ex. 30 : 23, and of the embalming substance.



Myrrh. (*Balsamodendron*. After Dr. Birdwood.)

John 19 : 39. It was also used as an agreeable perfume, Esth. 2 : 12; Ps. 45 : 8; Prov. 7 : 17, and a valuable gift. Matt. 2 : 1, 11. In Matt. 27 : 34 it is said that they gave Jesus to drink vinegar mixed

with gall, which, in Mark 15: 23, is called wine mingled with myrrh. It was probably the sour wine which the Roman soldiers used to drink mingled with myrrh and other bitter substances, very much like the *bitters* of modern times.

The myrrh of Gen. 37: 25; 43: 11 represents a different Hebrew word, and, being brought from Palestine or Gilead, was doubtless another substance—probably *Gum ladanum*, obtained from the *cistus*, a shrubby plant growing in those districts. This gum is sold in dark-colored, soft masses, of a more agreeable odor than opium, and possessing similar, though weaker, medical properties, for which it was valued.

**MYRTLE**, a beautiful, fragrant, and ornamental shrub (*Myrtus commu-*



Myrtle. (*Myrtus communis*.)

*nis*), which abounds in Northern Palestine and once grew about Jerusalem. "In the bazaars of Jerusalem and Damascus the dried flowers, leaves, and berries of the myrtle are to be seen in separate heaps, offered for sale as a perfume, and a fragrant water is distilled

from the blossom. Both leaves, bark, and root are used in Damascus for tanning the finest leather, and give it a delicate scent."—*Tristram*. The seeds of a tropical species of the myrtle, collected and dried before they are ripe, are called pimento, or allspice. For the rich hue of its green polished leaves, its agreeable fragrance and beautiful flowers, this shrub is used by the Bible writers, in contrast with the noxious, useless brier, to illustrate the prosperity and glory of the Church. Isa. 41: 19; 55: 13; Zech. 1: 8-11. The myrtle furnished the wreaths of ancient heroes and victors. Branches of the myrtle were gathered, among others, to cover the booths and tents of the Jews at the celebration of the feast of tabernacles. Lev. 23: 40; Neh. 8: 15.

**MY'SIA** (*beech region?*), a province in the north-western angle of Asia Minor, and separated from Europe by the Propontis and the Hellespont, having Lydia on the south, Bithynia on the east, and including the Troad. Mysia was anciently celebrated for its fertility, and it is at this day a beautiful and fertile country, but poorly tilled. Acts 16: 7, 8; 20: 5.

**MYS'TERY**, in the N. T. usage, is a spiritual truth hitherto hidden, incapable of discovery by mere reason, but now revealed, though yet beyond the full understanding of our finite intelligence. The Greek word means "secret doctrine," and is mostly used in the plural ("the mysteries"), denoting certain religious ceremonies and celebrations. The gospel is termed a "mystery," because it was long hidden. Eph. 3: 9; Col. 1: 26; 1 Tim. 3: 9. In the same sense various doctrines are called mysteries, Rom. 11: 25; 1 Cor. 15: 51; Eph. 1: 9; 1 Tim. 3: 16, and truths as well which required elucidation and received it. Matt. 13: 11; 1 Cor. 13: 2. Again, the import of the seven stars and seven candlesticks, Rev. 1: 20, of the woman arrayed in scarlet, 17: 7, the deeper significance of marriage, as symbolizing the union of Christ and his Church, Eph. 5: 32, are mysteries.

## N.

**NA'AM** (*pleasantness*), a son of Caleb. 1 Chr. 4:15.

**NA'AMAH** (*pleasing*). 1. Daughter of Lamech and Zillah, Gen. 4:22, and one of the few women mentioned by name before the Flood.

2. An Ammonitess, the mother of Rehoboam, and one of Solomon's wives. 1 Kgs. 14:21.

**NA'AMAH** (*pleasing*), a city in the plain of Judah, Josh. 15:41, which Conder locates at *Na'aneh*, 5 miles south-east of *el-Mughar* (Makkedah).

**NA'AMAN** (*pleasantness*). 1. A distinguished Syrian general, but a leper. 2 Kgs. 5. Hearing, through a captive Jewish girl who waited on his wife, of the fame of the prophet Elisha, he set out on a journey to Israel with letters of recommendation from his sovereign to the king of Israel. When the king of Israel read the letter he was filled with apprehension, fearing, probably, lest the king of Syria intended to find a pretext for a quarrel in his inability to cure the leprosy of his general. In this predicament, Elisha, on receiving the news of Naaman's arrival, despatched word to the king to give up his fears and to send the distinguished stranger to him. Naaman went, and received from Elisha's messenger the prescription to bathe seven times in the Jordan. The leper at first disdained the remedy. It was too simple, and attributed to the Jordan a virtue which he knew Abana and Pharpar, rivers of his own land, did not possess. His retinue wisely advised him not to spurn the remedy on account of its simplicity. Following their counsel, he washed himself seven times in the Jordan, and his "flesh came again like unto the flesh of a little child." Out of gratitude Naaman offered the prophet a present, but failed to induce him to take it. Subsequently, Gehazi, by uttering a falsehood, secured it, but in turn received Naaman's leprosy. As a result of the bodily cure, Naaman's mind became convinced that the God of Israel was alone worthy of worship and service. He took home with him "two mules'

burden of earth," probably in order to make an altar, Ex. 20:24, with the promise never to offer sacrifice to other than the God of Israel, and he begged the prophet to absolve him for continuing, out of allegiance to his sovereign, as his companion to go into the temple of Rimmon and bow before the false god. In this Naaman implies that his heart would refuse the worship of the idol which his outward act seemed to indicate. Elisha's parting words to him were, "Go in peace." Our Lord referred to Naaman's cure in his sermon to the Nazarenes. Luke 4:27. The memory of Naaman is perpetuated in a leper-hospital which occupies the traditional site of his house in Damascus, on the banks of the Abana. "I have often visited it" (says Dr. Porter, *The Giant Cities of Bashan*, p. 366), "and when looking on its miserable inmates, all disfigured and mutilated by their loathsome disease, I could not wonder that the heart of the little Jewish captive was moved by her master's suffering."

2. A Benjamite. Gen. 46:21.

**NA'AMATHITE**, the designation of Zophar, one of Job's friends. Job 2:11.

**NA'AMITES**, the descendants of Naaman, grandson of Benjamin. Num. 26:40; 1 Chr. 8:4.

**NA'ARAH** (*girl*), one of the wives of Ashur. 1 Chr. 4:6.

**NA'ARAI** (*God reveals*), one of David's warriors, 1 Chr. 11:37; also called Paarai. 2 Sam. 23:35.

**NA'ARAN** (*juvenile*), a town in Ephraim. 1 Chr. 7:28. See NAARATH.

**NA'ARATH** (*girl, handmaid*), a town of Ephraim, Josh. 16:7; probably in the Jordan valley, above Jericho. Eusebius speaks of it as *Oorath*, a village 5 miles from Jericho, and Josephus mentions that Herod drew off part of the waters from the village of *Neara* to water the palm trees he had planted. Conder, therefore, suggests that the site of Naarath is to be found in *el 'Aūjeh*, near Jericho, where are a ruin and remains of an ancient aqueduct.



**NAASH'ON.** Ex. 6: 23. See NAHSHON.

**NAAS'SON,** the Greek form of Nahshon; used Matt. 1: 4; Luke 3: 32. See NAHSHON.

**NA'BAL** (*fool*), a very wealthy citizen of Maon, whose property, consisting of 3000 sheep and 1000 goats, was in Carmel. 1 Sam. 25: 2, 3. When he was shearing his sheep, David sent ten of his young men to ask him in the most courteous manner for supplies; but Nabal, who was proverbially churlish, refused, in the most offensive terms, to grant his request. David immediately ordered 400 of his men to arm themselves, and set out with the resolution to destroy Nabal and his property. Abigail, the discreet and beautiful wife of this son of Belial, admonished of their purpose, promptly made up a sumptuous present, and set forth to meet David and to appease him with the gifts. Her mission was entirely successful. On returning to her home she found her husband at a feast and drunk, and waited till the following morning to apprise him of what had occurred. Nabal had no sooner received her statement than he was seized with a severe illness, which proved fatal at the end of ten days, and was regarded by David as the immediate judgment of God upon his sins. 1 Sam. 25: 39. Nabal is the type of a selfish, cruel, and churlish property-holder.

**NA'BOTH** (*fruits*), an Israelite of the town of Jezreel who owned a vineyard adjoining the palace of King Ahab. 1 Kgs. 21: 1. Anxious to secure this particular spot that he might use it for a garden, the king proposed to buy it or give him some other property of equal value; but Naboth declined, to the great disappointment of the wicked monarch. In this difficulty Jezebel devised a base plan to secure the coveted possession. At a large feast Naboth was accused by two sons of Belial of blasphemous and disloyalty, and was forthwith stoned to death. The murder was avenged by the doom immediately passed upon Ahab and Jezebel, the royal murderers. 1 Kgs. 21: 19.

**NA'CHON,** the threshing-floor by which Uzzah died, 2 Sam. 6: 6; called Perez-uzzah and Chidon in 1 Chr. 13: 9, 11. It was between Kirjath-jearim and Jerusalem.

**NA'DAB** (*liberal*). 1. Son of Aaron.

For offering strange fire to the Lord, he and his brother Abihu were devoured with fire from God. Lev. 10: 1-3.

2. Son and successor of Jeroboam. His wicked reign of two years was brought to an end at Gibbethon by the successful conspiracy of Baasha. 1 Kgs. 15: 25-28.

3. Son of Shammai. 1 Chr. 2: 28.

4. Son of Gibeon, and uncle of Saul. 1 Chr. 8: 30.

**NAG'GE** (*shining*), an ancestor of our Lord. Luke 3: 25.

**NA'HALAL, NAHAL'LAL, AND NA'HALOL** (*pasture*), a town in Zebulun belonging to the Levites. Josh. 19: 15; 21: 35; Jud. 1: 30; one Hebrew manuscript in Josh. 21: 35 reads Mahalal. It has been identified with *Mahlul* and *'Ain Mähil*, 4 miles north-east of Nazareth.

**NAHA'LIEL** (*valley of God*), a station of the Israelites, Num. 21: 19, between Mattanah and Bamoth, and probably in a valley of one of the chief northern tributaries of the Arnon.

**NA'HALOL.** Jud. 1: 30. See NAHALAL.

**NA'HAM** (*consolation*), brother of Hodiah. 1 Chr. 4: 19.

**NAHAM'ANI** (*compassionate*), one who returned with Zerubbabel from Babylon. Neh. 7: 7.

**NAHAR'AI, OR NA'HARI** (*snorer*), Joab's armor-bearer. 1 Chr. 11: 39; 2 Sam. 23: 37.

**NA'HASH** (*serpent*). 1. An Ammonite king. He offered to Jabesh-gilead a treaty on condition that the citizens should submit to the loss of their right eyes. This cruel stipulation aroused the indignation of Saul, who went to the assistance of the city and defeated its enemies. At a subsequent period he was on friendly relations with David. 2 Sam. 10: 2.

2. Mentioned 2 Sam. 17: 25 as father of Abigail. Some identify him with Jesse, and others with Nahash, king of the Ammonites.

**NA'HATH** (*rest*). 1. Grandson of Esau, and duke in Edom. Gen. 36: 13.

2. A Levite. 1 Chr. 6: 26.

3. A Levite in the time of Hezekiah. 2 Chr. 31: 13.

**NAH'BI** (*hidden*), one of the twelve spies. Num. 13: 14.

**NA'HOR** (*snorting*), Gen. 11: 23, or

**NA'CHOR**, Josh. 24:2. 1. The name of Abraham's grandfather. Gen. 11:23.

2. One of Abraham's brothers, Gen. 11:26, who married Milcah, the daughter of Haran. Gen. 11:29. He lived at Haran, which is thence called "the city of Nahor." Gen. 24:10.

**NAH'SHON** (*enchanter*), a leader of the children of Judah in the wilderness. Ex. 6:23; Num. 2:3; 10:14. His name occurs in the genealogy of our Lord, Matt. 1:4; Luke 3:32, in the Greek form, Naasson.

**NA'HUM** (*consolation*), one of the twelve minor prophets, of whose private life we know only what is contained in Nah. 1:1, where he is called an Elkoshite. Some refer this name to a place in Galilee, others to a village on the Tigris. The intimate acquaintance the book shows with Assyrian affairs makes it probable that Nahum lived an exile in Assyria, and perhaps at the village on the Tigris.

Nahum prophesied before the destruction of Nineveh, which he predicts, and probably in the reign of Hezekiah.

**PROPHECY OF.** It is a poem of great sublimity, and admirable for the elegance of its imagery. In ch. 1 the prophet depicts the majesty and supremacy of God, who will surely visit wickedness with retribution, but at the same time is good to such as trust in him. ch. 1:7. Chs. 2 and 3 describe with much beauty and poetic force the siege and destruction of Nineveh as a punishment for her wickedness. ch. 3:19. The battle, the confusion of the chariots in the streets, the opening of the gates, the destruction of the palace, the flight and captivity of the citizens, and the subsequent desolation of the magnificent city, are brought before us as in a vivid panoramic vision.

**NAIL.** 1. *Of the finger.*—The direction, Deut. 21:12, in regard to the treatment of the captive woman's nails is translated in the text of the A. V. "pare her nails:" in the margin, "suffer to grow." The text is probably correct, as the general intention of the treatment was to make her lay aside all belonging to her condition as an alien.

2. *Of a tent or house.*—Two Hebrew words are thus translated: (1.) The tent-peg or pin, likewise a stake. Isa. 22:25; 33:20; Ex. 27:19. That which

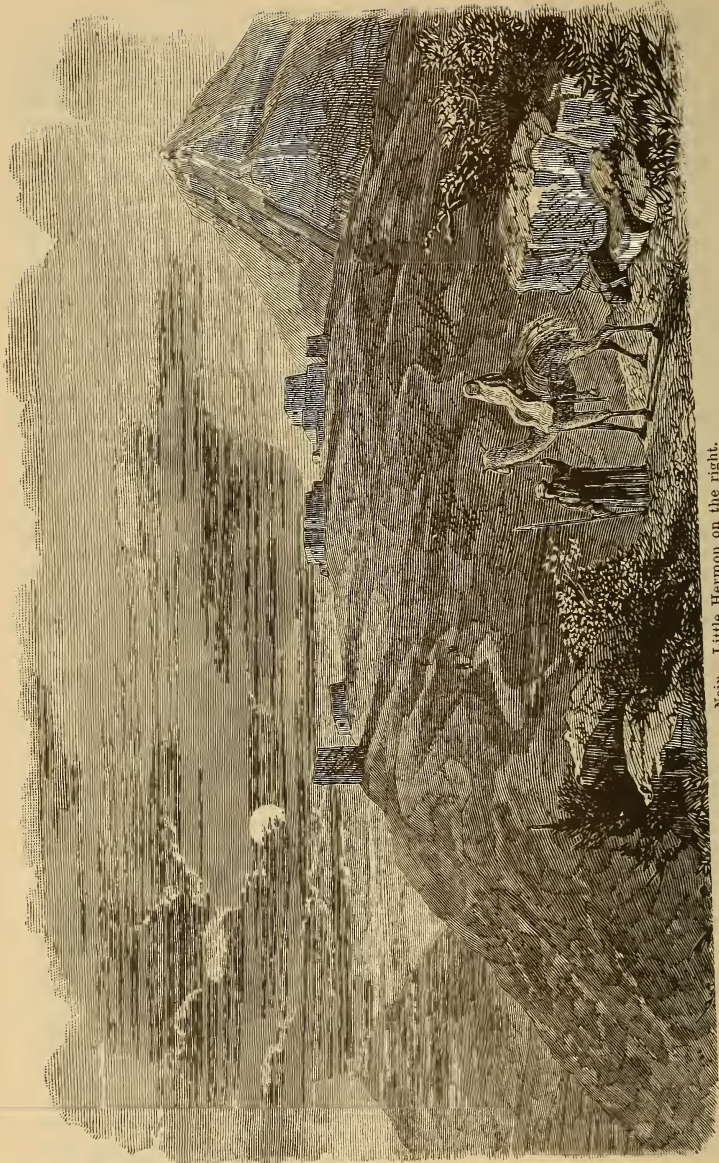
fastened the cloth in the loom was called a pin. Jud. 16:14. The word, metaphorically, is that which gives support or keeps together—*e. g.*, the prince. Zech. 10:4. (2.) A nail of iron, 1 Chr. 22:3, or of gold. 2 Chr. 3:9.

**NA'IN** (*beauty*), a town in Galilee where Christ raised the widow's dead son to life. Luke 7:11. It is now called *Nein*, and is on the north-western edge of Little Hermon, 6 miles south-east of Nazareth, and 25 miles south-west of *Tell Hum* (Capernaum?). Jesus must have met the funeral procession on the steep downward slope, down which a road now leads toward the ancient sepulchral caves on the west side of the village. The ruins indicate that Nain was a considerable town, once protected by walls and gates. It is now a miserable Mohammedan hamlet of about twenty mud and stone houses. It is in full view of Mount Tabor, and often used by travellers as a stopping-place for luncheon.

**NA'IOTH** (*habitations*), a place near Ramah where Samuel dwelt. 1 Sam. 19:18-23; 20:1. Some interpret the word to mean a school of prophets over which Samuel presided.

**NA'KED.** The word in the A. V. is used *absolutely*, as in the case of Adam and Eve, Gen. 2:25; *comparatively*, to indicate that the usual outer garments were missing, 1 Sam. 19:24; John 21:7, the loin-cloth and the shirt being kept on; and *figuratively*, to describe spiritual destitution. Rev. 3:17.

**NAME.** Gen. 2:19. A name is a word by which a thing, or more especially a person, is made known. The names of places and of persons in the Bible have for the most part, if not all of them, a special significance. As now, so then, children received their names either directly at birth (as Benjamin, Gen. 35:18) or later, as at circumcision, Luke 1:59, and at the selection of the mother (as Joseph, Gen. 30:24, and Samuel, 1 Sam. 1:20), or that of the father (Gershom, Ex. 2:22). The names were given in allusion to some circumstance at the birth (Benoni, Gen. 35:18; Pharez, Gen. 38:29), or to some event prior to it (Samuel, 1 Sam. 1:20), or to some condition or appearance of the body (Esau, Gen. 25:25), or to some hope (Joseph, Gen. 30:24), etc.



Xain, Little Hermon on the right.



The same is true for localities. Bethel, Peniel, Gen. 32 : 30, Mahanaim, Gen. 32 : 2, etc., recalled historical events.

The names of persons were not infrequently changed—Benoni to Benjamin, Gen. 35 : 18, Abram to Abraham, Gen. 17 : 5, Jacob to Israel, Gen. 32 : 28, Solomon to Jedidiah, 2 Sam. 12 : 25, etc. The name is also sometimes emphasized as the true indication of character or of the person's circumstances. Abigail thus emphasizes her husband's name, Nabal ("fool"), 1 Sam. 25 : 25; Esau, Jacob's ("supplanter"), Gen. 27 : 36; Naomi, her own ("my delight"). Ruth 1 : 20.

There are some words which appear more frequently in compounds of proper names than others, and to which we will refer in passing. *Beer* means "well" (Beersheba, "well of the oath," Gen. 21 : 31); *Beth* means "house" (Bethlehem, "house of bread"); *En* means "fountain" (En-ge-di, "fountain of the kid"); *El* means "God" (Samuel, "asked of God," 1 Sam. 1 : 20; Elisha, "God is salvation"). On the other hand, *Bath* means "daughter" (Bathsheba), while *Ben* and *Bar* mean "son" (Benjamin, Barjonas).

*The Name of God* was held in a peculiar reverence. To such an extent of superstition is this carried that the modern Jews never pronounce the word "Jehovah," it being considered too sacred. In reading the O. T. they substitute "Adonai" for it. They misunderstand the passage in Lev. 24 : 16, which forbids the cursing use of "Jehovah," as forbidding the mere naming. An abuse of the name of God is expressly forbidden in the Decalogue. Ex. 20 : 7; Lev. 18 : 21. In the N. T. miracles are performed in the name of Jesus, Acts 3 : 6; 4 : 10, and they who are baptized are baptized in the name of the Trinity. Matt. 28 : 19.

The two special terms used for God by the Hebrews were "Elohim" and "Jehovah" (or "Javeh"). The first contains an allusion to majesty and power; the second refers to God's absolute existence, his eternity and unchangeableness, and means "I am." Ex. 3 : 14. God had not been known by this name to Abraham, Isaac, or Jacob. Ex. 6 : 3.

The many names used of our Lord are all highly significant. Emmanuel

("God with us") points to his incarnation; Jesus ("Saviour") to his mission of salvation; Christ ("Anointed") to his appointment as the promised Messiah; Son of Man to his humility; Son of God to his divine origin and character. Amongst the many other names and titles of Christ are Shiloh, Gen. 49 : 10, the Wonderful, etc., Isa. 9 : 6, Prophet, High Priest, King, the Word, John 1 : 1, etc.

**NAO'MI** (*my delight*), the wife of Elimelech, and the mother-in-law of Ruth, who moved with their two sons from Judæa to Moab in the time of a famine. Ruth 1 : 2. Elimelech died, and also his two sons, each leaving a widow; Naomi, thus bereaved, started back to her native country. Orpah remained behind, but Ruth accompanied her. Once back in Bethlehem, she wished to be known by the name Mara ("bitterness"). She thenceforth acted the part of a faithful mother to Ruth. Naomi is one of the most pathetic characters in all history, and engages our admiration by her calm and unselfish conduct in the hour of affliction.

**NA'PHISH** (*recreation*), a son of Ishmael. Gen. 25 : 15; 1 Chr. 1 : 31.

**NAPH'TALI** (*my wrestling*), Gen. 30 : 8, or **NEPH'THALIM**, Matt. 4 : 15, a son of Jacob by Bilhah, Rachel's handmaid.

**TRIBE OF.** At Mount Sinai the tribe numbered 53,400 fighting-men, Num. 1 : 43; on the entrance into Canaan, 45,400. 26 : 50. Jacob, from his death-bed, represented Naphtali as a "hind let loose; he giveth goodly words." Gen. 49 : 21. Barak, Jud. 4 : 10, was the chief hero which the tribe produced. At the division of the kingdom Naphtali became a part of the northern monarchy. Later, its territory was overrun and its people taken captive by Tiglath-pileser of Assyria. 2 Kgs. 15 : 29. Isaiah prophesied of the Messianic light to break over her, 9 : 1, 2, which was fulfilled. Matt. 4 : 15, 16.

**NAPH'TALI** (*my wrestling*), the territory given to the tribe descended from the fifth son of Jacob. Gen. 30 : 8; 35 : 25; Ex. 1 : 4; 1 Chr. 2 : 2. On leaving Egypt the tribe numbered 53,400 fighting-men, Num. 1 : 42, 43; on reaching the plains of Moab it had decreased to 45,400. Num. 26 : 48-50. Jacob bless-

ed this tribe and compared it to a hind or gazelle. Gen. 49: 21. Moses describes its territory. Deut. 33: 23. The land of Naphtali was the most northerly of the portion allotted to Israel, and its boundaries are found in Josh. 19: 32-39. The territory reached to the Leontes, and east to the Jordan, the waters of Merom, and the Sea of Galilee, by which it was separated from Manasseh east of the Jordan. It afforded a great variety of soil and climate. Josephus describes the fertility and productiveness of this region along the Jordan and Sea of Galilee in glowing language. The table-lands west of the Jordan valley were 2000 feet above the sea, and in the mountains of Naphtali were found ridges and peaks, not barren and bleak, but covered with oak, terebinth, aromatic shrubs, and flowers of variegated hues. It still teems with animal life, beasts and birds being abundant. See PALESTINE.

*History.*—Stanley says Naphtali was one of the four northern tribes which kept aloof from the great historical movements of Israel. It gained renown in the war against Jabin and Sisera, Jud. 4, 5, but later the people appear to have become allied with their Gentile neighbors, and some of their cities were transferred to Hiram of Tyre. 1 Kgs. 9: 11-13. Their land lay in the track of the invaders from the north, and their cities were captured, as Ijon, Abel, Kadesh, and Hazor. 1 Kgs. 15: 20; 2 Chr. 16: 4. Tiglath-pileser, b. c. 720, overran Northern Palestine, and Naphtali was the first territory depopulated and its people carried into captivity. It was afterward re-peopled by a mixed population. Within its territory Jesus taught and wrought many miracles, though the land is alluded to by its ancient title only once in the N. T., where it occurs as Nephthalim. Matt. 4: 15. See also CAPERNAUM, GALILEE, and TIBERIAS.

**NAPH'TUHIM**, an Egyptian tribe descended from Mizraim. Gen. 10: 13.

**NAP'KIN** is used in the A. V. in a wider sense than at present—as a little cloth, which is the literal meaning of the word. Luke 19: 20.

**NARCIS'SUS** (*daffodil*), a Christian at Rome to whom Paul sends greeting. Rom. 16: 11. He is otherwise unknown. The name was a common one.

**NA'THAN** (*given*). 1. A distinguished prophet of Judæa, who lived in the reigns of David and Solomon and enjoyed a large share of their confidence. 2 Sam. 7: 2. To him David first intimated his design to build the temple, and he was divinely instructed to inform the king that this honor was not for him, but for his posterity. Nathan was also charged with the divine message to David upon the occasion of his sin against Uriah, which he conveyed under the significant allegory of the rich man and the ewe-lamb. Nathan was one of David's biographers, 1 Chr. 29: 29, and also Solomon's. 2 Chr. 9: 29.

2. One of the sons of David by Bathsheba. 1 Chr. 3: 5.

3. Father of one of David's warriors. 2 Sam. 23: 36.

4. One of the chief men who returned to Jerusalem with Ezra. Ezr. 8: 16.

5. A descendant of Caleb. 1 Chr. 2: 36.

**NATHAN'ÆL** (*gift of God*), a native of Cana of Galilee, John 21: 2, and an Israelite without guile, as stated by our Lord. John 1: 47. He was conducted by Philip (immediately after his call) into the presence of Christ. He went an incredulous Hebrew, with the words on his lips, "Can there any good thing come out of Nazareth?" Jesus, however, at once convinces him that he is the Messiah by the exhibition of his omniscience, declaring that he had seen Nathanael under the fig tree before ever Philip had called him. Nathanael confesses him to be the Son of God and the King of Israel.

The name Nathanael occurs only in John. For this reason, combined with the fact that John never mentions the name of Bartholomew, it is generally supposed that the two are identical.

**NA'THAN-ME'LECH**, an officer in Jerusalem. 2 Kgs. 23: 11.

**NAUGHT'Y, NAUGHT'INESS**, originally "nothing, nothingness," mean, in the A. V., "wicked, wickedness." Prov. 6: 12.

**NA'UM**, an ancestor of our Lord. Luke 3: 25.

**NAVES**, the centres of wheels, from which the spokes radiate. 1 Kgs. 7: 33.

**NAZ'ARENE'**. Matt. 2: 23. This term is used of Jesus in this passage as a fulfilment of prophecy. It is also used of him (though translated "of Nazareth")

by Bartimeus, Mark 10:47, in the inscription on the cross, John 19:19, by Peter, Acts 2:22, by Paul, Acts 26:9, by our Lord himself, Acts 22:8, etc. The followers of Christ are also denominated "Nazarenes," Acts 24:5, by enemies.

The expression has been derived from the Hebrew word *Netzar*, translated "Branch." Isa. 11:1. It has also been taken in a general sense to refer to the humiliation of our Lord, Nazareth being at this time under a stigma. John 1:46. In this case no specific prophecy can be found answering literally to the description, but many in a general way which refer to the humiliation of the Messiah.

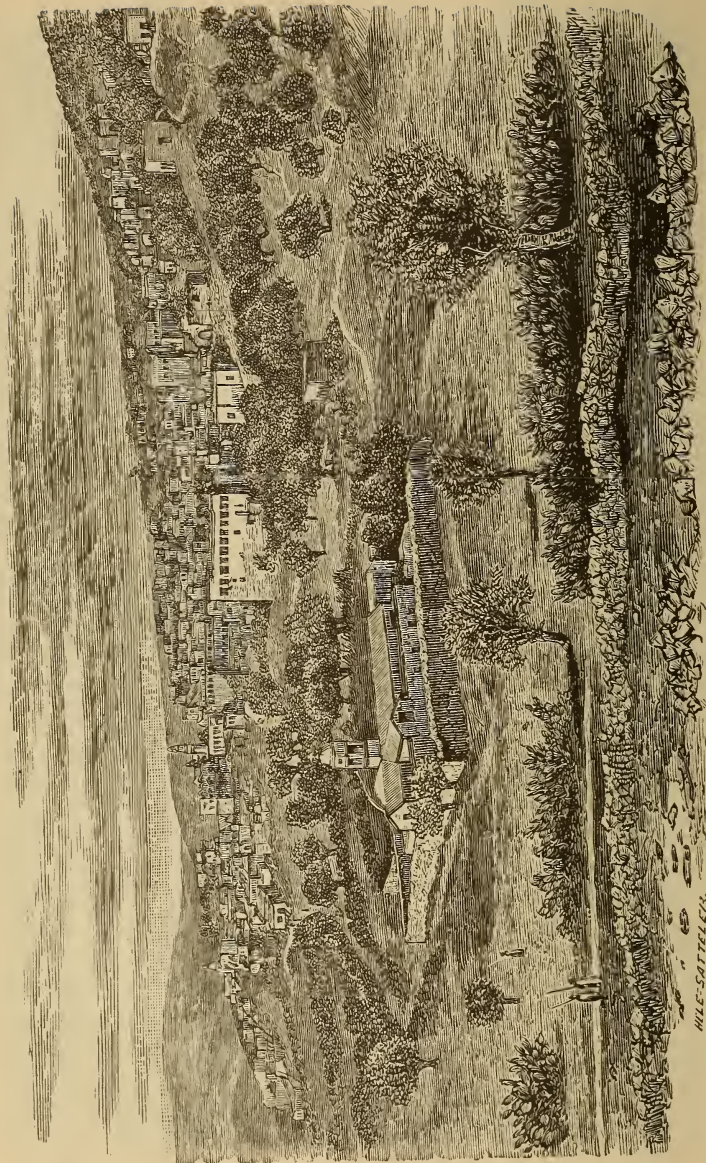
**NAZ'ARETH** (*separated?*), a city of Galilee, famous as the home of Jesus during his childhood and youth until he began his public ministry. It was about 14 miles from the Sea of Galilee, 6 miles west of Tabor, and 66 miles north of Jerusalem in a straight line. On the north side of the plain of Esdraelon is a crescent-shaped valley about a mile long and averaging a quarter of a mile wide, but swelling out into a broader basin, completely shut in by a wall of gently-rounded hills, some fifteen in number, and from 400 to 500 feet in height. Within this basin, and on the lower slope of these hills, is Nazareth. Although the village itself was shut in by these hills, the view from the summit behind the town is quite extensive, taking in Hermon, Carmel, Gilead, Tabor, Gilboa, and the plain of Esdraelon. It is one of the most beautiful views in the Holy Land.

*History.*—Nazareth is not mentioned in the O. T. nor by any classical author, nor by any writer before the time of Christ. It was for some unknown reason held in disrepute among the Jews of Judæa. John 1:46. It was situated in a mountain, Luke 4:29, within the province of Galilee, Mark 1:9, and near Cana, as John 2:1, 2, 11 seems to imply. There was a precipice near the town, down which the people proposed to cast Jesus. Luke 4:29. It is mentioned twenty-nine times in the N. T. At Nazareth the angel appeared to Mary; the home of Joseph, Luke 1:26; 2:39, and to that place Joseph and Mary returned after their flight into Egypt. Matt. 2:23. The hills and places about the town possess a deep and hallowed interest to

the Christian as the home of Jesus during his childhood and youth, until he entered upon his ministry, and had preached in the synagogue, and was rejected by his own townspeople. Even after Capernaum became "his own city" he was known as "Jesus of Nazareth," Matt. 13:54-58; Mark 6:1-6; Acts 2:22; 3:6; 4:10; 6:14, and his disciples were called "Nazarenes." In the days of Constantine, Nazareth was peopled by Samaritan Jews, but in the sixth century Christian pilgrimages began to be made to the town. In 1109, Tancred held Galilee, and Nazareth became the seat of a Christian bishopric. In 1160 a council was held at Nazareth which made Alexander III. pope of Rome. During the Middle Ages Christian pilgrims frequently visited Nazareth. When the Turks conquered Palestine, in 1517, the Christians were driven from the town. In 1620 the Franciscan monks gained a foothold there, and began to rebuild the village. At the battle of Mount Tabor, in 1799, Napoleon with his army encamped near Nazareth.

The town is now called *En-Nāsirah*, or *Nasrah*, and has from 5000 to 6000 population, though the Turkish officials estimate it at 10,000. There are about 2000 Mohammedans, 2500 Greeks, 800 Latins, and 100 Protestants. The inhabitants pursue farming, gardening, and various handicrafts, and the village is quite a centre of trade for the adjoining districts. The houses are well built. There are a large Latin church and monastery, a synagogue, a Greek church, a fine Protestant church under the care of the English Church Missionary Society, a Protestant hospital, and a large female orphanage (completed 1874). The synagogue is claimed by tradition to be the one in which Christ taught, but cannot be traced to a date earlier than A. D. 570. Near the Greek church of the Annunciation is a spring called "Mary's Well," to which the women resort every evening with their water-jars for their daily supply, and to which Mary with her holy Child may have gone. The women of Nazareth, like those of Bethlehem, are distinguished for beauty above their sisters in the East. The brow of the hill over which the enraged Nazarenes threatened to cast Jesus is probably near the Maronite church, though tradition places





MILES-SUTTELEY.

Nazareth. (After Photographs.)

it at the "Mount of Precipitation," 2 or 3 miles south of the town.

**NAZ'ARITES.** Num. 6 : 2, etc. The term is derived from a Hebrew word signifying "to separate." A Nazarite, under the ancient law, was one, either male or female, engaged by a peculiar vow. It required total abstinence from wine and all intoxicating liquors and the fruit of the vine, that the hair should be allowed to grow without being shorn, and that all contamination with dead bodies should be avoided. The Nazarite was not even to approach the corpse of father or mother, Num. 6 : 7, and if by accident this should occur, he was required to shave his head, make offerings, and renew the vow. When the time of Nazariteship had expired, the person brought an offering to the temple; the priest then cut off his hair and burnt it; after which the Nazarite was free from his vow and might again drink wine. The term of the vow is left indefinite. "The days of the vow" is the expression in Num. 6. We know, however, that there were perpetual Nazarites. Samson belonged to this class. It is also probable that Samuel and John the Baptist were perpetual Nazarites. Hannah promised the Lord that no razor should touch the head of her child if the Lord would give her one, 1 Sam. 1 : 11, and the angel predicted to Zacharias that John would abstain entirely from wine and strong drink. Luke 1 : 15.

It has sometimes been asserted, on the basis of his having his head shorn at Cenchrea, that Paul was a Nazarite. Acts 18 : 18. This is nothing more than a conjecture.

The exact significance of this vow is difficult to ascertain. The most plausible and satisfactory explanation is that it indicates an entire consecration of the body to the Lord, and is in the spirit of St. Paul's exhortation to present the body a living sacrifice, holy and acceptable, unto God. Rom. 12 : 6. It is expressly said that during the days of his separation the Nazarite "is holy unto the Lord." Num. 6 : 8. The significance of the different exercises is as follows: The touch of the dead was considered defiling at all times, and the indulgence in strong drink and wine was expressly forbidden to the officiating priests. The meaning of the long hair, it has been

suggested, is this: Long hair is a sign of effeminacy and weakness in a man. 1 Cor. 11 : 14. In letting his hair grow the Nazarite manifested his entire subjection to God and his relinquishment of all trust in human strength.

**NE'AH** (*shaking*), a town on the east side of Zebulun. Josh. 19 : 13. Porter suggests 'Ain, about 3 miles north-west of Nazareth, as its site.

**NEAP'OLIS** (*new city*), a place in Northern Greece where Paul first landed in Europe, and where he probably landed on his second visit, Acts 16 : 11; 20 : 1, and whence he embarked on his last journey to Jerusalem. Acts 20 : 6. It was on a rocky eminence, the most conspicuous object being a temple of Diana, which crowned the top of the hill. The great Roman road *Via Egnatia*, from Macedonia to Thrace, passed through Neapolis, which was 8 or 10 miles from Philippi. It is now a Turko-Grecian town of 5000 or 6000 population, and called *Kavalla*; it has numerous ruins. Another site has been proposed (*Eski*) for Neapolis, but the arguments for it are unsatisfactory. The Roman name of Shechem was also Neapolis, but it is not so named in Scripture.

**NEARI'AH** (*servant of Jehovah*).

1. One of the six sons of Shemaiah. 1 Chr. 3 : 22.

2. A leader in the tribe of Simeon. 1 Chr. 4 : 42.

**NEB'AI** (*fruitful*), one of those who sealed the covenant with Nehemiah. Neh. 10 : 19.

**NEBA'IOTH**, Isa. 60 : 7, or **NEBA'JOTH** (*heights*), Gen. 25 : 13, the first-born, 1 Chr. 1 : 29, son of Ishmael, whose descendants are supposed to have settled in Arabia, and to have been the *Nabatheans* of Greek and Roman history. They were a pastoral people, Isa. 60 : 7, whence the beautiful figure of the prophet above cited respecting the gathering of the Gentile nations to the sceptre of the Messiah. Petra was their chief city.

**NEBAL'LAT** (*hidden folly*), a town peopled by the Benjamites. Neh. 11 : 34. The Pal. Memoirs locate it at *Beit Nebala*, a village on the plain, about 4 miles north-east of *Ludd*, where are ruins of cisterns and large cut stones.

**NE'BAT** (*aspect*), the father of King Jeroboam, 1 Kgs. 11 : 26; 12 : 2, etc.

**NE'BO** (*proclaimer*), one of the Assyrian deities, who is represented, with



Nebo. (From a Statue in the British Museum.)

Bel, as being unable to resist the destruction to which Cyrus subjected their idols. Isa. 46 : 1. This god was called "he who possesses intelligence," and statues of him are still preserved. One is in the British Museum which was erected by the Assyrian monarch Pul. The word "Nebo" occurs in the compounds Nabopolassar, Nebuchadnezzar, etc., which points to the esteem in which the god was held. Nebo was regarded as the protector against misfortune.

**NE'BO** (*prophet*), a mountain of Moab "over against Jericho," from which Moses beheld the land of Canaan. Deut. 32 : 49. "And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, . . . and the Lord showed him all the land of Gilead unto Dan." Deut. 34 : 1. Nebo was a mountain in the range of mountains called Abarim. Eusebius says it was shown in his day on the other side of Jordan, six miles to the west of Heshbon. If then definitely known, its location was afterward lost. Of the peaks in the Abarim range which have been suggested as Nebo are—*Jebel Attarus*, but this is not "over against Jericho," and

is too far south; *Jebel Jil'ad*, 15 miles farther north than Jericho, and therefore not answering to the scriptural narrative.

The explorations of De Sauley, Duc de Luynes, Tristram, Warren, Paine, and Merrill have led to the conclusion that Nebo was at the northern end of the Abarim range of mountains, *i. e.* *Jebel Nebâ*. This mountain was 5 or 6 miles south-west of Heshbon, is about 2700 feet high, and commands a fine view of the country. Paine appears to apply *Jebel Nebâ* to the eastern portion of the northern group of peaks, and *Jebel Siaghah* to the western portion; Dr. Merrill claims that the Arabs use *Jebel Nebâ*, *Jebel Musa*, and *Jebel Siaghah* indiscriminately for this group. While the discussions respecting Pisgah have been sharp, the majority of explorers and scholars agree in identifying Nebo with the northern end of the Abarim range, *Jebel Nebâ*. See PISGAH.

**NE'BO**, a city east of the Jordan; rebuilt by the Gadites, Num. 32 : 3, 38; 33 : 47; captured by the Moabites. Isa. 15 : 2; Jer. 48 : 1, 22. It was 8 miles south of Heshbon; perhaps *el Hâbis*.

2. A town in Benjamin, Neh. 7 : 33; possibly *Nâba*, 7 miles north-west of Hebron.

**NEBUCHADNEZ'ZAR** (*may Nebo protect the crown!*), or, more correctly, **NEBUCHADREZ'ZAR**, the son and successor of Nabopolassar, the founder of the Babylonish monarchy, was the most illustrious of these kings, and one of the greatest rulers of history. 2 Kgs. 24 : 1; Dan. 1-4. We know most of him through the book of Daniel; but we read of him also in Be-



Cameo of Nebuchadnezzar.

rosus and upon numerous monuments. In the Berlin Museum there is a black



cameo with his head upon it, cut by his order, with the inscription, "In honor of Merodach, his lord, Nebuchadnezzar, king of Babylon, in his life-time had this made." From these various sources the following details have been derived.

Nebuchadnezzar was entrusted by his father with the important task of repelling Pharaoh-necho, and succeeded in defeating him at Carchemish, on the Euphrates (B. C. 605), Jer. 46 : 2, and brought under subjection all the territory Necho had occupied, including Syria and Palestine, overrunning these countries, taking Jerusalem, and carrying off a portion of the inhabitants as prisoners, including Daniel and his companions. Dan. 1 : 1-4. Having learned that his father had died, Nebuchadnezzar hastened back to Babylon and planted himself firmly on the throne, giving to his generals instructions to bring the Jewish, Phœnician, Syrian, and Egyptian captives to Babylon. Thus the remark, "In his days Nebuchadnezzar, king of Babylon, came up, and Jehoiakim became his servant three years," 2 Kgs. 24 : 1, is easily explained. The title is given by anticipation, and the "three years" are to be reckoned from 605 to 603 inclusive. The rebellion of Jehoiakim, entered upon, probably, because Nebuchadnezzar was carrying on wars in other parts of Asia, took place B. C. 602, and was punished by the irruption of Chaldæans, Syrians, Moabites, and Ammonites, incited, perhaps, by Nebuchadnezzar, who, as soon as possible, sent his troops against Jerusalem, and had him taken prisoner, but ultimately released him. See JEHOIAKIM. 2 Kgs. 24 : 2. After his death his son Jehoiachin reigned, and against him Nebuchadnezzar, for the third time, invaded Palestine and besieged Jerusalem. Jehoiachin and his family and household voluntarily submitted themselves, the city was taken, and all the treasures of the house of the Lord and of the palace, and all the principal inhabitants of the city, were carried to Babylon. 2 Kgs. 24 : 12-16. Mattaniah, the uncle of Jehoiachin, whose name was

changed to Zedekiah, was put upon the throne, but after a reign of nearly ten years he rebelled, and was punished by Nebuchadnezzar, who went up against Jerusalem and reduced the city to the horrors of famine before taking it. Zedekiah's two sons were killed before his eyes and then his eyes put out, and he, as a captive, was carried to Babylon. B. C. 588. 2 Kgs. 25 : 7. On Nebuchadnezzar's order, Jeremiah was kindly treated. Jer. 39 : 11-14.

The scenes related in the first four chapters of Daniel occurred during Nebuchadnezzar's reign. See DANIEL. Two incidents there recorded have received remarkable confirmation from recently-deciphered inscriptions, which are quoted by Dr. Buddensieg in his pamphlet *Die Assyrischen Ausgrabungen und das Alte Testament*, 1880 ("The Assyrian Excavations and the Old Testament"), pp. 64, 65. The words, "The king spake and said, Is not this great Babylon, that I have built for the house of my kingdom, by the might of my power, and for the honor of my majesty?" Dan. 4 : 30, are proved to be characteristic by those on an inscription: "I say it, I have built the great house which is the centre of Babylon for the seat of my rule in Babylon." Of the king's madness there is of course no direct mention. But



Inscribed Brick of Nebuchadnezzar.

there is an inscription which is read by Sir H. Rawlinson in a manner which finds its readiest explanation in the fact stated in Dan. 4 : 33: "For four

years the residence of my kingdom did not delight my heart; in no one of my possessions did I erect any important building by my might. I did not put up buildings in Babylon for myself and for the honor of my name. In the worship of Merodach, my god, I did not sing his praise, nor did I provide his altar with sacrifices, nor clean the canals."

Nebuchadnezzar was a mighty monarch, and is denominated "king of kings" by Daniel, 2:37, and ruler of a "kingdom with power and strength and glory." He gave much attention to the architectural adornment of Babylon, and amongst other great structures built the hanging-gardens, on a large and artificial mound, terraced up to look like a hill. This great work, called by the ancients one of the Seven Wonders of the world, was executed in order to please his wife, whose maiden home had been in a hilly country. Secular history also tells us of vast projects of irrigation and a canal-system which he carried out. An idea of the extent of this monarch's building enterprises may be drawn from the fact that nine-tenths of the bricks found amongst the ruins of the ancient capital are inscribed with his name.

Nebuchadnezzar was a cruel despot and the perfect type of an Oriental autocrat, as is proven by the murder of the two boys in the presence of their father, Zedekiah, the resolution to punish a failure to discover his dream, Dan. 2, with the death of the astrologers, etc., and the requisition of worship for the golden image on the plain of Dura. He is said to have worshipped the "King of heaven," Dan. 4:37, but it may be questioned whether he did not conceive of the Jehovah of the Hebrews to be only one of many gods. He died about B. C. 561, after a reign of 44 years.

**NEBUCHADREZZAR**, Jer. 21:2, 7, and elsewhere in Jeremiah, Eze. 26:7, the more correct transliteration of the name NEBUCHADNEZZAR, which see.

**NEBUSHAS'BAN** (*Nebo saves me*), the chief of the eunuchs of Nebuchadnezzar. Jer. 39:13.

**NEBUZAR-A'DAN** (*Nebo sends posterity*), captain of the body-guard of Nebuchadnezzar. 2 Kgs. 25:8. He conducted the siege of Jerusalem to a successful issue, the particulars of which

are given in 2 Kgs. 25:8-21. He treated Jeremiah with generous consideration, as Nebuchadnezzar commanded. Jer. 39:11; 40:1. His speech to Jeremiah is preserved in Jer. 40:2, *sqq.* When Nebuchadnezzar, five years later, besieged Tyre, Nebuzar-adan came again to Jerusalem, and carried off seven hundred and forty-five Jews more into captivity. Jer. 32:30.

**NE'CHO**, a king of Egypt after Psammetichus; founder of the twenty-sixth dynasty, B. C. 610-594. He greatly enlarged Egyptian trade. For peaceful and warlike operations he had ships built after the pattern of the Syrian triremes. He endeavored to unite the Red and Mediterranean Seas. Herodotus states (II. § 158) that 120,000 Egyptians lost their lives in making the excavation. But he discontinued his project in consequence of an oracle which warned him "that he was laboring for the barbarians," as the Egyptians called all such as spoke a language different from their own. It was after this that he built the ships mentioned above. He sent out a fleet manned by Phœnicians, which circumnavigated Africa in three years. He also directed military operations against enfeebled Assyria, but was defeated by Nebuchadnezzar at Carhemish, on the Euphrates, B. C. 605. History relates no further wars of Necho's. He is brought before us in the sacred narrative first in this expedition against Assyria. 2 Chr. 35:20. King Josiah marched against him, and closed with him in battle in spite of the message he sent that he was under a divine commission in making war. The battle occurred at Megiddo, and Josiah was killed by an arrow. On his return Necho deposed the son of Josiah, Jehoahaz, whom the people had proclaimed king, and put on the throne Eliakim, whose name he changed to Jehoiakim. 2 Chr. 36:4.

**NEC'ROMANCER**. Deut. 18:11. See DIVINATION.

**NEDABIAH** (*whom Jehovah impelled*), a descendant of David. 1 Chr. 9:18.

**NEG'INAH** (*a stringed instrument*), used in Ps. 61, title; the singular of "Neginoth."

**NEG'INOTH**, a word occurring in the titles of Ps. 4, 6, 54, 55, 67, 76,

and in the margin of Hab. 3:19. It seems to be a general designation for musical instruments, and is translated "stringed instruments" in Hab. 3:19. It thus includes the harp, sackbut, etc.

**NEHEL'AMITE**, an appellative of Shemaiah, Jer. 29:24, 31, 32, and translated in the margin "dreamer." As no town of Nehelam is known, it is possible the appellation is meant as a play on the "dreamers" whom Jeremiah denounces.

**NEHEMIAH** (*whom Jehovah consoles*). 1. Son of Hachaliah, the distinguished and pious restorer and governor of Jerusalem after the Babylonian exile. The forlorn condition of the remnant of returned Hebrews in Jerusalem awakened his deepest sympathy and enkindled his patriotism. ch. 1:4. The condition of his feelings soon became known to King Artaxerxes, at whose court he held the high position of cup-bearer. 2:1. At his eager request, 2:5, the king granted Nehemiah permission to return to the land of his fathers, 2:7, and gave him letters of safe escort to the governors beyond the Euphrates, and orders for timber on the keeper of the royal forest.

At Jerusalem desolation and ruin met him on every hand, but he makes the proposition and oversees the execution of restoring the city. 2:18. The people co-operate heartily with their enthusiastic leader in the reconstruction of the walls and gates, but the work is not completed without insidious and determined opposition. Sanballat was at the head of it. These enemies endeavored to overthrow Nehemiah by false charges of intended rebellion against the Persian supremacy, 6:7-19, and to intimidate him, but all in vain.

The work of reconstruction accomplished, he re-established the religious customs of his fathers by bringing the Law into new esteem, 8:3, and the re-institution of the Sabbath, offerings, etc., 10:29, *sqq.* He also made special legislation for the government of the city.

Nehemiah administered the government of Jerusalem twelve years, 5:14, and at the end of this period returned to Persia, where he remained for some time. Neh. 13:6. During his absence most flagrant abuses crept in, which on his return he made it his first business to

correct, especially the violation of the Sabbath and heathen marriages. ch. 13. By these means he restored his people, in some degree, to their former happy condition, and probably remained in power till his death, which it is supposed took place in Jerusalem. Few men in any age of the world have combined in themselves a more rigid adherence to duty, a sterner opposition to wrong, private or public, a more unswerving faith in God, or a purer patriotism, than Nehemiah.

Book or, is the sixteenth in the order of the books of the O. T. It may be regarded as a continuation of or supplement to the book of Ezra, which immediately precedes it. It is concerned with Nehemiah's great work of rebuilding Jerusalem and the reclamation of the customs and laws of Moses, which had fallen into desuetude. It gives the whole history of this movement in the circumstances which led to it, the elements of opposition which threatened to defeat it, and the complete success which crowned it. Incidentally we are admitted to a glance at the then condition, moral and political, of the Jews, at the growing bitterness between them and the Samaritans, and at some scenes in Assyrian life. The account of the walls and gates in ch. 3 is among the most valuable documents for the settlement of the topography of ancient Jerusalem. The registers and lists of names are also of value. Nehemiah is the author of the first seven chapters, and part of the twelfth and thirteenth. The change from the use of the first person to that of the third in the remaining chapters, and the fact that some names in the lists were not extant till after Nehemiah's death, point to some other hand as their author.

2. One who returned in the first expedition from Babylon under Zerubbabel. Ezr. 2:2; Neh. 7:7.

3. The son of Azbuk, who helped to repair the gates of Jerusalem. Nch. 3:16.

**NE'HILOTH**, a word found at the beginning of the fifth Psalm. Its signification, "perforated," points to wind instruments, such as the flute. The title of the fifth Psalm may be thus translated: "A Psalm of David, addressed to the master of music, presiding over the flutes."



**NE'HUM** (*comfort*), one who returned with Zerubbabel, Neh. 7:7; he is called Rehum in Ezr. 2:2.

**NEHUSH'TA** (*brass*), mother of Jehoiachin. 2 Kgs. 24:8.

**NEHUSH'TAN** (*brazen thing*), a name given by Hezekiah, king of Judah, 2 Kgs. 18:4, to the brazen serpent that Moses had set up in the wilderness, Num. 21:8, and which had been preserved by the Israelites to that time. Hezekiah caused it to be burned, because the people had come to regard it as an idol, "burning incense to it," and in derision gave it the name of "Nehushtan."

**NE'IEL** (*treasured of God*), a place which formed one of the landmarks of the boundary of Asher and Zebulun. Josh. 19:27. It occurs between Jiphthah-el and Cabul. Neiel may possibly be represented by *M'ar*, a village conspicuously placed on a lofty mountain-brow just halfway between the two. Conder suggests *Y'anin*, 16 miles east of Cæsarea, as the site of Neiel.

**NEIGH'BOR**. Luke 10:29. The Pharisees restricted the meaning of the word "neighbor" to those of their own nation or to their friends. But our Saviour informed them that all men were their neighbors, and illustrated the proposition in the parable of the Good Samaritan who helped the wounded Jew in spite of the bitter feeling existing between the Samaritans and the Jews.

**NE'KEB** (*cavern*), one of the towns on the boundary of Naphtali. Josh. 19:33. It lay between Adami and Jabneel. The Palestine Fund "Memoirs" identify it with the ruin, *Seiyâdeh*, 4 miles south-west of Tiberias.

**NEKO'DA** (*distinguished*), one whose descendants returned from the Captivity with Zerubbabel. Ezr. 2:48. They were not able to prove their Hebrew extraction. Ezr. 2:59, 60.

**NEMU'EL** (*day of God*). 1. A Reubenite. Num. 26:9.

2. A son of Simeon. Num. 26:12; 1 Chr. 4:24; he is also called Jemuel in Gen. 46:10 and Ex. 6:15.

**NEMU'ELITES**, descendants of Nemuel, the son of Simeon. Num. 26:12.

**NE'PHEG** (*sprout*). 1. A brother of Korah. Ex. 6:21.

2. A son of David, born at Jerusalem. 2 Sam. 5:15; 1 Chr. 3:7; 14:6.

**NEPH'EW**, in the A. V., should always be understood "grandchild" or "descendant" generally, as was the old English usage. Job 18:19; Isa. 14:22.

**NE'PHISH**, incorrect form of Naphish. 1 Chr. 1:31; 5:19.

**NEPHISH'ESIM**, a corruption of NEPHUSIM, which see. Neh. 7:52.

**NEPH'TALI**, **NEPH'THALIM**, forms of "Naphtali." Matt. 4:13, 15; Rev. 7:6.

**NEPH'TOAH** (*opening*), **THE WATER OF**. The spring or source of the water of Nephtoah, was one of the landmarks between Judah and Benjamin. Josh. 15:9; 18:15. It has been located north-west of Jerusalem and identified with *Ain Lifta*, a spring situated a little distance above the village of the same name. But Conder makes it identical with *Ain 'Atân*, south-west of Bethlehem, and from whence an old aqueduct once led to the temple, and now at intervals supplies the Haram area at Jerusalem through Pilate's aqueduct.

**NEPHUSIM**, **NEPHISH'ESIM** (*expansions*), some who returned with Zerubbabel from Babylon. Ezr. 2:50; Neh. 7:52.

**NER** (*light, lamp*), father of Kish, and grandfather of Saul. 1 Chr. 8:33. He is named, 1 Chr. 9:36, as brother of Kish. This Kish was an uncle of the other. 1 Chr. 9:39.

**NE'REUS**, a Christian at Rome. Rom. 16:15.

**NER'GAL** (*great hero*), a deity of the Assyrians, and corresponding to Mars. 2 Kgs. 17:30. Monuments have been found with his name and titles. (See cut p. 612.)

**NER'GAL-SHARE'ZER** (*fire-prince*), the name of two Babylonian noblemen, Jer. 39:3, 13, who accompanied Nebuchadnezzar in his expedition against Zedekiah. One of these individuals is entitled Rab-mag. This designation probably means "chief of the magicians." He is generally identified with Neriglissar of profane history, who married Nebuchadnezzar's daughter, and ascended the throne two years after that monarch's death. A palace built by him has been discovered among the ruins of Babylon, and his name found on bricks.

**NE'RI** (*lamp of Jehovah*), one of the ancestors of our Lord. Luke 3:27.

**NERI'AH** (*lamp of Jehovah*), the father of Baruch. Jer. 32:12, etc.

**NET.** See FISH, FISHING.

**NETHAN'EEL** (*given of God*). 1. A captain in the tribe of Issachar in the wilderness. Num. 1:8; 2:5; 7:18; 10:15.

2. Fourth son of Jesse. 1 Chr. 2:14.

3. A priest in David's time. 1 Chr. 15:24.

4. A Levite. 1 Chr. 24:6.

5. A son of Obed-edom. 1 Chr. 26:4.

6. A prince in the reign of Jehoshaphat. 2 Chr. 17:7.

7. A Levite in the time of Josiah. 2 Chr. 35:9.

8. One of those who married strange wives in the time of Ezra. Ezr. 10:22.

9. A priest in the days of Joiakim. Neh. 12:21.

10. One who played on musical instruments at the dedication of the wall of Jerusalem. Neh. 12:36.

**NETHAN'IAH** (*given of Jehovah*).

1. The son of Elishama, and of royal blood. 2 Kgs. 25:23, 25; Jer. 40:8; 41:9.

2. A son of Asaph. 1 Chr. 25:2, 12.

3. A Levite in the reign of Jehoshaphat. 2 Chr. 17:8.

4. The father of Jehudi. Jer. 36:14.

**NETH'INIM.** Ezr. 2:43, 58. The word signifies "given" or "dedicated persons." This class are mentioned prominently in Ezra and Nehemiah as returning from the Captivity and constituting an official order. They are mentioned in association with the Levites and priests, as well as with the porters and singers. 1 Chr. 9:2; Ezr. 7:24. They had been appointed for the first time by David, as far as we know, to do service for the Levites. Ezr. 8:20. Some were therefore associated with the temple-service and dwelt at Jerusalem. Neh. 11:21. As in the case of the priests and Levites, "no toll, tribute, or custom" was exacted from them. Ezr. 7:24. The service they performed was, no doubt, of a menial sort; still, their names were all carefully preserved. Ezr. 8:20.

It has been thought by many that the Gibeonites, Josh. 9:27, who were made to do menial service for the congregation, and also the fifty captive Midianites, Num. 31:47, who were portioned off to the Levites, occupied a

similar position to the Nethinim. The name, however, is of a later date.

**NETO'PHAH** (*dropping*), a town, apparently in Judah, the name of which occurs only in the catalogue of those who returned with Zerubbabel from the Captivity. Ezr. 2:22; Neh. 7:26; 1 Esd. 5:18. Netophah was really an old place. Two of David's guard, 1 Chr. 27:13, 15, were Netophathites. The "villages of the Netophathites" were the residence of the Levites. 1 Chr. 9:16. Levites who inhabited these villages were singers. Neh. 12:28. From Neh. 7:26, the town seems to have been in the neighborhood of, or closely connected with, Bethlehem. Van de Velde suggests *Antubeh*, 2 miles north-east of Bethlehem, as the site of Netophah. The Palestine Memoirs note ruins north-east of Bethlehem that were called *Metoba* or *Umm Tôba*, probably the same as *Antubeh* of Van de Velde, and Conder identifies them as ancient Netophah.

**NETOPH'ATHITE**, an inhabitant of Netophah. 2 Sam. 23:28; 2 Kgs. 25:23.

**NET'TLES**, well-known wild plants, the leaves of which are armed with stings connected with a small bag of poison; and when the leaves are pressed by the hand, the stings penetrate the flesh and produce a swelling with a sharp, burning pain. Those who grope among the ruins of Palestine are often made to know that these weeds still abound there. The presence of nettles betokens a waste and neglected soil; hence the figure in Isa. 34:13; Hos. 9:6. The word rendered "nettles" in Job 30:7; Prov. 24:31; Zeph. 2:9 is supposed to refer to a different species of nettles, or to some shrub of similar properties, else it could not afford shelter. Tristram believes this plant to have been the formidable prickly acanthus.

**NEW MOON.** 1 Sam. 20:5. See MOON, FEASTS, MONTH.

**NEW TES'TAMENT.** See BIBLE.

**NEW YEAR.** See TRUMPETS, FEAST OF.

**NEZI'AH** (*famous*), one whose children were Nethinim and returned from the Captivity to Jerusalem. Ezr. 2:54; Neh. 7:56.

**NE'ZIB** (*statue*), a city of Judah, Josh. 15:43, in the lowland, one of

the same group with Keilah and Mare-shah. Eusebius and Jerome place it on the road between Eleutheropolis and Hebron, 7 or 9 miles from the former, and there it still stands under the almost identical name of *Beit Nusib*, a small hamlet. The ruins are of considerable extent, consisting of massive foundations, broken columns, large building-stones, and a grand tower 60 feet square.

**NIB'HAZ** (*barker*), an idol-god of the Avites. 2 Kgs. 17: 31. The name being derived from a word meaning "to bark," it is supposed that the god was represented by the figure of a dog. It would therefore be allied to Anubis of the Egyptians. A large figure of a dog was found on the road from Beirut to Tripolis.

**NIB'SHAN** (*light, soft soil*), one of the six cities in the "Midbar," or wilderness of Judah. Josh. 15: 62. It was apparently near En-ge-di, on the western shore of the Dead Sea. Its site is unknown.

**NICA'NOR** (*conqueror*), one of the first seven deacons appointed by the early Church. Acts 6: 5.

**NICODE'MUS** (*victor of the people*), a ruler of the Jews, and a distinguished member of the sect of the Pharisees, whose conversation with the Messiah, as recorded in John 3, reveals one of the grand doctrines of the Christian system—viz., regeneration by the Spirit of God. On this occasion he betrayed himself as a timid disciple, or as one just seeking after the truth, for he came to Christ under the cover of darkness. Later he defends Christ against the bitter injustice of the Pharisees, John 7: 50, and finally he appears as a professed follower, helping in the sepulture of the crucified Lord. John 19: 39.

**NICOLA'ITANS**, an ancient sect whose deeds are expressly and strongly reprobated. Rev. 2: 6, 15. Some have supposed that they were the followers of Nicolas, Acts 6: 5, one of the first deacons of the church, whom they regard as having degenerated from the true faith. For this view there is no authority. Others regard the term "Nicolaitans" as a symbolical expression. Since "Nicolas" means "victor of the people," and "Balaam" "devourer of the people," the two, in symbolical

unity, signify religious seducers of the people. It is more probable that the Nicolaitans were identical with those who held the doctrine of Balaam, mentioned in v. 14. Cf. 2 Pet. 2: 15. So, likely, the Nicolaitans associated fornication and the eating of things sacrificed to idols with an outward profession of Christianity.

**NIC'OLAS** (*victor of the people*), one of the deacons of the church at Jerusalem in the days of the apostles. Acts 6: 5. He was a native of Antioch, converted to Judaism, and thence to Christianity.

**NICOP'OLIS** (*city of victory*), the city where Paul determined to winter. Tit. 3: 12. There has been some uncertainty in respect to the city intended, as there were four of this name in Asia, five in Europe, and one in Africa. It must have been one of three cities: (1) Nicopolis in Thrace; (2) in Cilicia; or (3) in Epirus. The subscription to the Epistle to Titus calls it "Nicopolis of Macedonia"—i. e., Thrace. This subscription, however, is no part of the inspired text, and there is little doubt that the view of Jerome is correct, which identifies the Pauline Nicopolis with the noted city of that name in Epirus. It was built by Augustus Cæsar to commemorate his victory over Antony and Cleopatra at the battle of Actium, B. C. 31. Its modern name is *Paleoprevesa*, or "old Prevesa." The place has extensive ruins of temples, theatres, aqueducts, and a small building in the form of a pagan temple, which tradition says was used by Paul as a house of prayer. Some suppose that Paul was arrested here, and taken to Rome for his final trial.

**NI'GER** (*black*), a surname of Simon. Acts 13: 1.

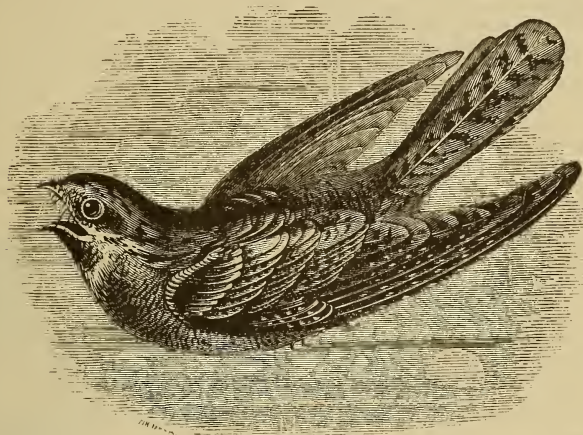
**NIGHT**, one division of the twenty-four hours composing a day. It includes the period of darkness, Gen. 1: 5, and was divided from the day by "lights in the firmament." Gen. 1: 14. Figuratively, it has been taken to designate death, John 9: 4, and sin, 1 Thess. 5: 5. In the beautiful passage, "There shall be no night there," Rev. 21: 25; 22: 5, the meaning is that heaven is a place where no sorrow or sin or death finds entrance.

**NIGHT-HAWK**, a species of bird unclean by the Levitical law, Lev. 11: 16, but not the bird known to us by this



name. The translators supposed that the common night-jar (*Caprimulgus*) was the bird alluded to by the Hebrew *tachmas*, but probably the screech-owl

(*Strix flammea*), which lodges in the large buildings or ruins of Egypt and Syria, and sometimes even in the dwelling-houses, is intended. See OWL.



The Night-jar (*Caprimulgus*).

**NILE** (*blue, dark*), the great river of Egypt and of Africa, and probably the second longest river in the world, its entire length being estimated at 4000 miles. The word "Nile" does not occur in Scripture, but the river is frequently referred to as Sihor or Shihor, which means "black" or "turbid" stream. Josh. 13: 3; Isa. 23: 3; Jer. 2: 18; 1 Chr. 13: 5. It is also designated simply "the river," Gen. 41: 1; Ex. 1: 22; 2: 3, 5, and the "flood of Egypt." Am. 8: 8; 9: 5. In the plural form this word *yeor*, rendered "river," frequently refers to the branches and canals of the Nile. This famous river is connected with the earliest history of the Egyptian and the Israelitish nations. Ex. 2: 3; 7: 20, 21; Num. 11: 5; Ps. 105: 29; Jer. 46: 7, 8; Zech. 14: 17, 18. The Nile is not named in the N. T.

*Physical Features.*—The discovery of the true source of the Nile, and the reason for its annual overflow, are two scientific problems which have been discussed for upward of 2000 years. The course of the stream is now known for about 3300 miles, and with two interrup-

tions—the cataract of Syene (Assouan) and the Upper Cataract—it is claimed by Baedeker's *Handbook on Lower Egypt* to be navigable throughout nearly the whole of that distance. But as there are many other cataracts, this statement cannot be correct. The principal stream is now known to be the White Nile, while the *Blue* or *Black Nile* is of greater importance in contributing to the annual inundation of the lower river. The two streams unite at the town of Khartoom, the capital of Nubia, and from this point to the mouths of the stream at Damietta and Rosetta, upward of 1800 miles, it falls 1240 feet, and attains its greatest width a little below Khartoom and a little above Cairo, at each of which places it is about 1100 yards wide. The source of the White Nile is doubtless Lake Victoria Nyanza, the largest part of which lies south of the equator, and from 3000 to 4000 feet above the level of the sea. The *White Nile* is so named from the color of the clay with which its waters are stained. The *Blue Nile* resembles a mountain-torrent, being liable to rise suddenly with the Abyssinian rains and

sweep away whatever it encounters in its rapidly-descending course. The source of the Blue Nile is high up in the Abyssinian mountains, from 6000 to 10,000 feet above the sea-level, and in springs which are regarded with superstitious veneration by the neighboring people. The river causes what would be otherwise a barren valley to be one of the most fertile regions in the world. Hence, Herodotus justly calls Egypt "an acquired country and the gift of the Nile." The waters of the Nile now empty into the sea through two streams, known as the Damietta and the Rosetta mouths; ancient writers, however, mention at least seven branches or mouths through which the Nile found its way to the sea. There is the strongest proof that the Nile has filled up the sea for many miles to the north, and that its ancient mouths were several miles farther south. It has been ascertained that within the last half century the mouth of the Nile has advanced northward 4 miles, and the maps of Ptolemy, of the second and third centuries of the Christian era, show that the mouth was then about 40 miles farther south than at present. Hence, at this rate of deposit, the sea-coast, in the earlier history of ancient Egypt, must have been nearly as far south as its ancient capital, Memphis.

As rain seldom falls in Egypt proper, the fertility of the country is entirely dependent upon the annual rise of the Nile. This usually begins in June and continues until near the end of September, the river remaining stationary for two or more weeks, and then attaining its highest level in October, when it begins to subside. "The height of the inundation most favorable for agriculture at the present day has been ascertained by long observation to be 23 cubits 2 inches—*i. e.*, about 41 feet 2 inches, the cubit being 21 inches—while in the time of Herodotus 16 cubits sufficed; and the god of the Nile in the Vatican is therefore represented as sur-

rounded by sixteen children. A single cubit more is apt to cause terrible devastation in the Delta, and elsewhere cover the fields destined for the autumn crop, while a deficiency of 2 cubits causes drought and famine in Upper Egypt." (See Baedeker's *Lower Egypt*.)

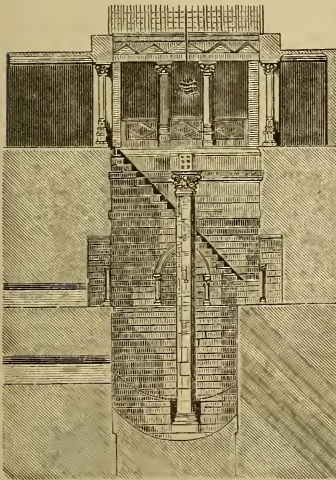
The successive years of famine in the days of Joseph were doubtless due to a deficient overflow of the Nile for those years. Formerly this annual inundation turned Egypt into a vast lake, but in later times the water has been distributed by a great network of canals, from which the huge basins of cultivated land into which the canals divide the country, are supplied with water of the depth required to leave a deposit of mud to fertilize the land. The native uses his feet to regulate the flow of water into each of the squares or basins of land, and by a dexterous movement of his toes forms or removes a tiny embankment, as may be required to admit the proper flow of water. Another common mode is to use



The Shadoof.

the "shadoof," a bucket attached to a long pole hung on a pivot, balanced by a stone or a lump of clay at one end, and having the bucket on the other end. To this day the Nile is lined for hundreds of miles with these shadoofs, worked by men, women, and children, who lift the water out of the river to irrigate their

fields. Both these methods are believed to be very ancient, and may be alluded to by Moses in contrasting the fountains and rainfalls in Palestine with the absence of this supply in Egypt: "For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowest thy seed, and wateredst *it* with thy foot as a garden of herbs." Deut. 11 : 10, 11. A number of festivals were celebrated in connection with the annual rise of the Nile, which appear from the monuments to have been common as early as the fourteenth



The Nilometer.

century B. C. The height of the Nile was measured by the Nilometer, a square well having in its centre an octagonal column, on which were inscribed the ancient Arabic measures and Cufic inscriptions. This was erected in A. D. 716, and was used to determine the height of the overflow, upon which was based the rate of taxation. The government, however, cheated the poor people by false statements of the overflow, indicated by this measurement.

The ancient Egyptians worshipped the river Nile as a god. Two of the ten plagues sent upon Pharaoh and Egypt before the departure of the Israelites were turning the water of the Nile into

blood and bringing forth frogs from the river. Ex. 7 : 15-25; 8 : 3-7. The papyrus reeds—whence paper is designated—the flags, the lotus, and the various colored flowers formerly beautifying the banks of the river have nearly all disappeared, thus fulfilling prophecy. Isa. 19 : 6, 7. This river, so intimately associated with the early history of the human race, is a favorite resort for tourists, who can go in steamers as far as the First Cataract, near Assuan (Syene), where were the great quarries which supplied stone for ancient Egyptian monuments, and from Philæ up to Abou-Simbel and the Second Cataract. The Nile voyage, broken by donkey rides and visits to the pyramids, tombs, and ruins of temples and palaces of the Pharaohs, is one of the greatest enjoyments and best recreations of body and mind.

**NIM'RAH** (*limpid, pure*), a city of Gad east of the Jordan; noticed only in Num. 32 : 3, and probably identical with Beth-nimrah. Num. 32 : 36. Its site may be on the hill of Nimrin, about 3 miles east of the Jordan and 10 miles north of the Dead Sea, where are some ruins.

**NIM'RIM** (*limpid, pure*). The word "Nimrim," plural of "Nimrah," is probably from the obsolete root, *namar*, "to be limpid or pure." "The waters of Nimrim" was a stream or brook in the territory of Moab, referred to by Isaiah and Jeremiah. Isa. 15 : 6; Jer. 48 : 34; comp. Num. 32 : 3, 36. There are copious springs near Nimrah, and Porter, Conder, and Baedeker would locate the waters of Nimrim in its vicinity. Dr. Merrill regards it as the largest stream east of the Jordan and south of the Zerka. Wady *Nemirah*, at the southeast corner of the Dead Sea, has been claimed as the "waters of Nimrim," but the stream is small and the name has a different signification. Perhaps the "brook of the willows," Isa. 15 : 7, may be in that region.

**NIM'ROD** (*firm, strong*), the son of Cush and grandson of Ham. Gen. 10 : 8. He is described as having been a "mighty hunter before the Lord," and was thus pre-eminent in the chase, a pursuit practised very early in the history of the race. He, however, was also a great conqueror, "a mighty one in the earth," and founded the classical and most ancient kingdom of Babylon,



and built the city of that name and others. Gen. 10 : 10.

The territory and kingdom of Babylon was long known, after the name of its first hero, as the *land of Nimrod*. Mic. 5 : 6.

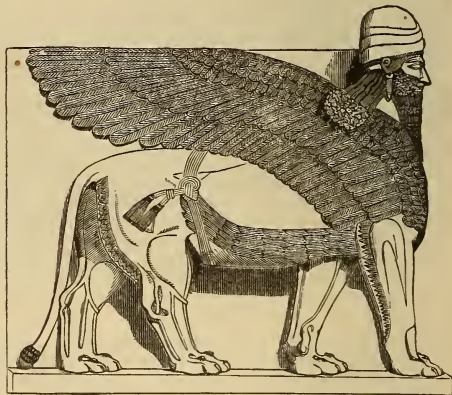
**NIM'SHI** (*drawn out, saved*), the father of Jehu, the king. 1 Kgs. 19 : 16 ; 2 Kgs. 9 : 2, 14 ; 2 Chr. 22 : 7.

**NINEVEH** (perhaps *dwelling of Nin*), the capital and greatest city of Assyria.

*Situation*.—The city was founded by Nimrod, Gen. 10 : 11, and was situated on the eastern bank of the river Tigris, opposite the modern town of Mosul. It was about 250 miles in a direct line north of the rival city of Babylon, and not far from 550 miles north-west of the Persian Gulf.

*Extent*.—Assyrian scholars are not agreed in respect to the size of this ancient city. Some, as Layard, regard it as covering a large parallelogram, whose sides were each from 18 to 20 miles long, and the ends 12 to 14 miles wide. This view would include the ruins now known as Kouyunjik, Nimrud, Khorsabad, and Keremles. Diodorus Siculus makes the circumference of the city 55 miles, including pastures and pleasure-grounds. See article ASSYRIA, p. 82. This view of the great extent of the city is, on the other hand, sharply disputed by Rawlinson, who thinks it highly improbable that this ancient city should have had an area about ten times that of London. He would reject it on two grounds, the one historical and the other topographical. He maintains that the ruins of Khorsabad, Keremles, Nimrud, and Kouyunjik bear on their bricks distinct local titles, and that these titles are found attaching to distant cities in the historical inscriptions. According to his view, Nimrud would be identified with Calah, and Khorsabad with Dur-sargina, or "the city of Sargon." He further claims that Assyrian writers do not consider these places to be parts of Nineveh, but distinct and sepa-

rate cities; that Calah was for a long time the capital, while Nineveh was a provincial town; that Dur-sargina was built by Sargon—not at Nineveh, but near Nineveh; and that Scripture similarly distinguishes Calah as a place separate from Nineveh, and so far from it that there was room for a great city between them. See Gen. 10 : 12. He also suggests that a smaller city in extent would answer the requirements of the description in the book of Jonah, which makes it a city of "three days' journey." Jon. 3 : 3. He would limit its extent, therefore, to the ruins immediately opposite Mosul, including two principal mounds, known as Nebi-Yunus and Kouyunjik. The latter mound, which lies about half a mile north-west of the former, is the larger of the two. In shape it is an irregular oval, the sides, sloping at a steep angle, furrowed with numerous ravines, worn out by the rains of thirty centuries. The greatest height of the mound is about 95 feet, and it is estimated to cover an area of 100 acres. The other mound, Nebi-Yunus, is triangular in shape, loftier in height, with more precipitous sides than the other mound, and covers an area of about 40 acres. The reputed tomb of Jonah is on the western side of the mound, while the



Nergal's Emblem, the Man-Lion.

eastern portion forms a burial-ground for Mohammedans.



*History.*—As already stated, Nineveh was founded by Asshur, or, as the marginal reading of Gen. 10:11 states, Nimrod. When Nineveh became the capital of Assyria is not definitely known, but it is generally believed it was during the reign of Sennacherib. The prophecies of the books of Jonah and Nahum are chiefly directed against this city. The latter prophet indicates the mode of its capture. Nah. 1:8; 2:6, 8; 3:18. Nineveh was the capital of Assyria during the height of the grandeur of that empire, and in the time of Sennacherib, Esarhaddon, and Assurbanipal. It was besieged for two years by the combined forces of the Medes and Babylonians, was captured, and finally destroyed B. C. 606.

*Ruins.*—According to George Smith, Nineveh is now represented by the mounds of Kouyunjik or Telarmush, Nebi-Yunus, and some surrounding remains. The circuit of the walls, including these ruins, measures about 8 miles. The palace-mounds are on the side next to the river Tigris. Excavations have been made by M. Botta, Layard, Hormuzd Rassam, Loftus, and George Smith. They have brought to light, among others, the following noted buildings: (1) Three ruined temples, built and restored by many kings in different ages; (2) the palace of Shalmaneser, as improved by subsequent rulers; (3) a palace of another ruler, restored by Sennacherib and Esarhaddon; (4) a palace of Tiglath-pileser II.; (5) a temple of Nebo; (6) the south-west palace of Sennacherib; (7) the north-west palace of the same ruler; (8) the city walls built by the latter king and restored by Assurbanipal. For further accounts see ASSYRIA and George Smith's *Assyrian Discoveries* (N. Y., 1875).

**NINEVITES**, the inhabitants of Nineveh. Luke 11:30.

**NI'SAN**. Neh. 2:1. See MONTH.

**NIS'ROCH** (*great eagle?*), an Assyrian deity in whose temple at Nineveh Sennacherib was murdered by his sons Adrammelech and Sharezer. 2 Kgs. 19:37; Isa. 37:38. The etymology of the name, even the Shemitic origin of the word, is doubtful, and nothing definite is known of this deity. Some suppose him to be represented in the Assyrian tablets by a human form with the wings

and head of an eagle. Others suggest that the word refers to Noah's dove, which had been made an object of worship.



Nisroch. (After Layard.)

**NITRE**, an earthy alkaline salt, resembling and used like soap, which, separating from the bottom of the lake Natron, in Egypt, and rising to the top, is condensed by the heat of the sun into a dry and hard substance similar to the Smyrna soap, and is the *soda* of common earth. It is found in many other parts of the East. Vinegar has no effect upon common nitre, and of course this could not be meant by the wise man, who in Prov. 25:20 says, "As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to a heavy heart." Now, as vinegar has no effect upon nitre, but upon *natron* or *soda* its action is very obvious, it seems the English translation should have been "natron." In Jer. 2:22 the same word again is improperly used: "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." The alkaline earth natron is obviously designed in this passage. It is found as an impure carbonate of soda on the surface of the earth in Egypt and Syria, and is also native in some parts of Africa in hard strata or masses, and is called *trona*, being used for the same purposes as the barilla of commerce.

**NO**. See NO-AMON.

**NOADI'AH** (*whom Jehovah meets*), 1. A Levite. Ezr. 8:33.

2. A prophetess upon whom Nehemiah invoked the vengeance of God for her



attempt to hinder him in his work of reconstruction. Neh. 6:14

**NO'AH** (*rest*), an eminent patriarch, and the ninth in descent from Adam. Gen. 6:8. He is described as a "just and perfect" man who "walked with God," Gen. 6:9, as a "preacher of righteousness," 2 Pet. 2:5, and has a place in the catalogues of those who were eminent for their faith. Heb. 11:7. Noah is the second father of the human race, all the families of the earth being in a direct line of descent from him.

The life of this patriarch was cast in times of such unusual violence and wickedness that the Almighty determined to destroy the agents in order thereby to purify the world. Gen. 6:13. This he accomplished by visiting the earth with a deluge, which submerged in its waters all the human family, Gen. 9:11, except eight persons. God revealed his design to Noah a full century before its execution, and commanded him to construct an ark. See **ARK**. This preacher of righteousness during this period warned his contemporaries and exhorted them to repent. At the end of this time Noah went into the ark with his wife and his three sons and their wives. By commandment of God he also took with him of the clean and unclean animals of the earth. These alone were saved. All the rest in "whose nostrils was the breath of life, of all that was in the dry land died." The waters prevailed upon the earth one hundred and fifty days, Gen. 7:24, at the end of which time a wind from God dried them up, and the ark rested upon the "mountains" of Ararat. See **ARARAT**.

The first thing Noah did upon leaving the ark was to offer up on an altar which he built a sacrifice that proved to be well-pleasing to God. Gen. 8:20. He thereupon received the promise that no more should such a widespread destruction of the human race occur, and as a pledge of this covenant God appointed the rainbow. Its appearance was thereafter to remind men of the divine promise. Two commandments were also given to Noah. The one referred to the meat of strangled animals or animals dying a natural death: this he was forbidden to eat. The other referred to murder, which was to be punished by the death of the murderer, Gen. 9:1-7.

The last incident narrated of this eminent man betrays his weakness. He had planted a vineyard, and, drinking to excess, he on one occasion exposed his shame. Ham, seeing his father's nakedness, informed his brothers, who, however, with becoming modesty, refused to look upon their father in this condition. On arousing from his debauch the father uttered a curse upon the head of Canaan, Ham's son, and uttered a special blessing upon Japheth. Gen. 9:20-27.

Noah was 950 years old at the time of his death. Our Lord illustrates the suddenness of his second coming and the wickedness of the world by the circumstances prior to the Flood. Matt. 24:32, 38.

**NO'AH** (*motion*), one of the five daughters of Zelophehad. Num. 26:33; 27:1; 36:11; Josh. 17:3.

**NO-A'MON** (*place of Amon?*), a populous and celebrated city of Egypt, and the capital of Upper Egypt, named after the god Amon, and called by the Greeks Diospolis, or "city of Zeus," but better known by the name of "Thebes." It was situated on both sides of the Nile, from 400 to 500 miles from its mouth. The only mention of the city in the Bible occurs in the prophecies. It is called No, Eze. 30:14-16; Jer. 46:25, and, margin, No-amon, rendered "populous No." Nah. 3:8.

The Nile valley at Thebes, resembles a vast amphitheatre, enclosed by the grand forms of the Arabian and Libyan mountains, the river running through nearly the centre of this space. The area surrounded by these mountain-bulwarks is filled with ruins—avenues of sphinxes and statues, miles in length, at the end of which were massive columnal structures, the entrances to immense temples and palaces, and colossal images of the ancient Pharaohs, relics of regal magnificence so extensive and stupendous that the beholder might well imagine all the grandest ruins of the Old World had been brought together on this Theban plain. The extent of the city has been variously given by historians. According to Strabo, it covered an area 5 miles in length and 3 miles in breadth, and Diodorus makes its circuit about the same. Wilkinson also infers from its ruins that its length must have

been about 5½ miles and its breadth 3 miles. Others suppose that the ancient city of Thebes, or No-amon, included the three sites of Luxor, Karnak, and Thebes, and that in the days of its glory, from B. C. 1600 to B. C. 800, it stretched



Colossi: the Vocal Memnon of Thebes.

about 33 miles on both banks of the Nile. Certainly the ruins testify to a city of great splendor, whose buildings, palaces, and monuments were among the most imposing in the world. The temples, tombs, and palaces have been described under the article EGYPT. The two colossi, or immense statues, before the destroyed temple of Amenophis III., are still standing, partially buried in the sand and considerably mutilated. They are, however, yet some 60 feet high, and one of them is the "vocal Memnon," so celebrated for the musical sound which it is reputed to have given forth, when touched by the morning beams of the rising sun, as a greeting of Amenophis to his mother, Aurora. One of the obelisks of Luxor, or Thebes, was transported to France in the reign of Louis Philippe, and now stands in the Place de la Concorde in Paris. The grandeur of Thebes during the period when it was the capital of Upper Egypt was well known to Homer, who speaks of its hundred gates and twenty thousand war-chariots, and Diodorus was informed that Sesostris took the field with 600,000

infantry, 24,000 horsemen, and 27,000 chariots. Thebes was captured and sacked by Sargon, probably in the reign of Hezekiah, Nah. 3 : 8, 10; was twice destroyed—by Nebuchadnezzar and by Assurbanipal, as predicted by Jeremiah, 46 : 25, 26; and was again burned by the Persian Cambyses, B. C. 525, and finally destroyed by Ptolemy X. Lathurus, B. C. 81.

**NOB** (*height*), a city of the priests in Benjamin, near Jerusalem. 1 Sam. 22 : 19; Isa. 10 : 32; Neh. 11 : 31, 32. In the time of Saul the tabernacle and the ark were probably at this place. 1 Sam. 21 : 1, 4. The city was destroyed by Saul. 1 Sam. 22 : 9–19. Van de Velde proposed to identify Nob with *el-Isawiyeh*, 1½ miles north-east of Jerusalem, on the road to Anathoth, and this view is favored by Tristram, Baedeker, and Grove; but Jerusalem cannot be seen from that point, which is against this identification. Porter suggests a site about half a mile south of *Tuleil el-Ful* (Gibeah), where are ruins of cisterns, a tower, and large hewn stones—a site which commands a distant view of Zion. Conder, however, considers Nob and the Mizpeh of Jud. 20 : 1; Josh. 18 : 26; 1 Sam. 7 : 15 as the same place. The Pal. Memoirs suggest *Shûfât*, 2 miles north of Jerusalem, as the site of Mizpeh of Benjamin, and possibly also of Nob. It is a small village surrounded by olive trees, with wells to the north of it. Conder formerly suggested *Neby Samwil* as the site of these towns, and thought he found traces of the court of the tabernacle there. This seemed exceedingly improbable, and he now accepts *Shûfât* as the more probable site.

**NO'BAH** (*barking*), the conqueror of the city of Kenath. Num. 32 : 42.

**NO'BAH** (*barking*), a name of Kenath and the villages dependent on it, given by Nobah when he conquered the place. Num. 32 : 42; Jud. 8 : 11. It would appear to have retained the name for 200 years. It was about 48 miles east of the Sea of Galilee. See KENATH.

**NO'BLEMAN**, perhaps an officer in the court of Herod. He came to Christ to entreat him to heal his child, who was at the point of death. John 4 : 46–54. He believed Christ's words,

"Thy son liveth," and on returning home found his child restored.

**NOD** (*flight*), the region eastward of Eden, to which Cain fled from the presence of Jehovah. Gen. 4 : 14, 16. The Chaldee interpreters apply the term to Cain, and not to a land: "He dwelt a fugitive in the land."

**NO'DAB** (*nobility*), an Arab tribe against which the trans-Jordanic tribes waged war. 1 Chr. 5 : 19. The other names associated with Nodab—Hagar, Jetur, and Nephish—were sons of Ishmael, 1 Chr. 1 : 31, which seems to point to Nodab's descent from Ishmael also.

**NO'E**, the same as Noah. Matt. 24 : 37, etc.

**NO'GAH** (*brightness*), a son of David, born at Jerusalem. 1 Chr. 3 : 7; 14 : 6.

**NO'HAH** (*rest*), the fourth son of Benjamin. 1 Chr. 8 : 2.

**NOI'SOME** (Old French *noiser*, "to hurt") is used in the A. V. in the sense of "baneful." Ps. 91 : 3; Eze. 14 : 21.

**NON** (*fish*). 1 Chr. 7 : 27. See NUN.

**NOPH**, a city of Egypt. Isa. 19 : 13; Jer. 2 : 16; Eze. 30 : 13, 16; Hos. 9 : 6. See MEMPHIS.

**NO'PHAH** (*blast*), a town of Moab. Num. 21 : 30. Ewald locates Nobah near Heshbon, and identifies it with Nophah. Canon Cook suggests that Nophah may be identical with *Arneibah*, 10 miles south-east of Medeba.

**NOSE-JEWELS**, mentioned in Isa. 3 : 21, consisted of a ring of gold

the lower classes in Egypt are from 1 to 1½ inches in diameter, and are passed through the right nostril.

**NOVICE**. 1 Tim. 3 : 6. The word in the Greek means "newly planted." Paul counsels that such persons should not be raised to the position of overseers or pastors, urging that they were liable to become proud and commit faults. There were necessarily many novices in the early church organizations.

**NUMBER**. The following numbers were understood by the Hebrews to have a symbolical or representative significance:

1. *Three* was deemed to have a peculiar mystic meaning. It is the number of the Deity (the Trinity), of the thrice-repeated "Holy," Isa. 6 : 3; of the three-fold priestly blessing, Num. 6 : 23-26; Daniel's three hours of prayer. Dan. 6 : 10, etc.

2. *Four* symbolizes the world or humanity. There are four winds, Eze. 37 : 9, four beasts, Rev. 4 : 6, and four living creatures with four faces, four wings, and four sides. Eze. 1 : 5-10, etc.

3. *Five*, the half of ten, as in Ex. 22 : 1; Lev. 22 : 14; Matt. 25 : 2, etc. The Decalogue is divided into two tables, each containing five commandments.

4. *Seven*, the union of three and four, is the number of the covenants between God and man. It implies perfection. The number occurs very frequently in connection with both holy things and things unholy; for example, the seven priests that carried seven trumpets seven times in front of the ark and around the walls of Jericho, Josh. 6 : 4, the seven days in the week, the seven churches, Rev. 1 : 4, the seven years of plenty in Egypt, Gen. 41 : 26, the seven angels with seven golden vials, Rev. 15 : 1; but also the seven heads and seven crowns of the dragon. Rev. 12 : 3.

5. *Ten*, the number of fingers (two hands), symbolizes harmony and completeness. It is the number of the fundamental commandments.

6. *Twelve*, the multiple of three and four, is also a covenant number, like seven. Hence we have the twelve tribes, the twelve stones in the high priest's breastplate, Ex. 28 : 21, twelve apostles, twelve gates in the New Jerusalem, etc.

7. *Forty*, four multiplied by ten; as



Nose-Jewels worn in the East.

or other metal upon which jewels were strung. The nose-rings now worn by



the forty days of our Lord's temptation, Matt. 4, the forty years in the wilderness, etc.

8. *Seventy*, seven multiplied by ten; as the seventy elders of Israel, Num. 11: 16, the seventy disciples of our Lord, Luke 10: 1.

It is very difficult, if indeed at all possible, to get the exact and definite meaning of these numbers, and we must not carry the search too far. But that they had a special meaning for the Hebrews there can be little doubt. (Compare the extended and ingenious treatment of Lange, *Com. on Revelation*, pp. 14 *sqq.*)

**NUMBERS, BOOK OF**, the fourth book of Moses, and so called on account of the two censuses to which it refers. It gives some detached legal enactments and many valuable historical facts.

1. In the first division, chs. 1-10: 10, an account is given of the preparations for the departure from Sinai. In ch. 6 we have the description of the Nazarite's vow.

2. The second division, ch. 10: 11-14, contains an account of the journey from Sinai to the borders of Canaan. In chs. 13 and 14 the spies are mentioned by name, and a most interesting description is given of their discoveries in Canaan, their return to the camp, and the treatment they received.

3. The third division, chs. 15-19, gives various legal enactments and a few historical facts.

4. The last division, chs. 20-36, contains an account of the events of the last year before crossing the Jordan. In ch. 20 we have the description of Moses smiting the rock and the notices of Miriam's and Aaron's deaths. In ch. 21 we have a picture of the discontentment and rebellion of the Israelites, their punishment through fiery serpents, and the simple remedy of a brazen serpent erected on a pole. Comp. John 3: 14, 15. Chs. 22-24 are concerned with Balaam. In ch. 32 the land east of the Jordan is assigned to Reuben and Gad, and in ch. 33 a list is given of the various stations in the wilderness.

**NUN** (*fish*), the father of Joshua, Ex. 33: 11; also called Non. 1 Chr. 7: 27.

**NURSE**. The position was one of much importance and honor. Rebekah's nurse accompanied her mistress to Canaan, and was buried with much mourning at Allon-bachuth. Gen. 24: 59; 35: 8. The tenderness of a nurse is not infrequently referred to. Isa. 49: 23; 1 Thess. 2: 7.

**NUTS**. Those mentioned in Gen. 43: 11 are doubtless pistachio-nuts, which were produced in Syria, but not in Egypt. The pistachio tree (*Pistacia vera*) resembles the sunac, to whose family it belongs. It is still cultivated in the Levant, and produces thin-shelled nuts resembling almonds, but smaller and with a green meat tasting like that of the walnut.



Pistachio-Nuts.

Another word translated "nuts" in Cant. 6: 11 denotes what are known in our markets as "English walnuts," produced by a noble tree (*Juglans regia*) which is everywhere cultivated in the East.

**NYM'PHAS** (*bridegroom*), a member of the church of Laodicæa. Col. 4: 15.

## O.

**OAKS** (*strong* is the meaning of most of the six Hebrew words thus rendered). In the following passages, at least, the word probably denotes the terebinth, or the elm of Hos. 4: 13, see **TEIL TREE**: Gen. 35: 4, 8; Jud. 6: 11, 19; 2 Sam. 18: 9, 10, 14; 1 Kgs. 13: 14; 1 Chr. 10: 12; Isa. 1: 30; Eze. 6: 13. In other instances "oak" may denote *any* strong flourishing tree, Am. 2: 9, or a grove of such trees.

Botanists find three species of this tree in Palestine. One of the most universal and characteristic bushes of the country is the prickly evergreen-oak (*Quercus pseudo-coccifera*), which has a leaf like the holly, but smaller. This oak now rarely exceeds 12 feet in height, but when the destruction of trees was less universal it doubtless attained great size and age. "Abraham's Oak," in the field of Mamre, near Hebron, the noblest tree of Southern Palestine, is of this species, and is 23 feet in girth; and there are said to be still finer specimens in the north and east.

The Valonia oak (*Q. agrilops*) sheds its leaves and more resembles some of our own species. The trunk is unusually massive, and the tree often grows to a magnificent size. It is not seen in the south, but abounds in the north, especially about Mount Tabor and also east of the Jordan, and is doubtless the "oak of Bashan." Isa. 2: 12, 13; Zech. 11: 2. It produces very large acorns, which are eaten by the poor, while their cups are employed by tanners under the name of *valeria*, and exported from many parts of the Turkish empire.

Another kind (*Q. infectoria*) sometimes occurs in Samaria and Galilee as a small tree with deciduous leaves, white beneath. Travellers through the uninhabited districts of Gilead and Bashan have found there magnificent forests of all three species.

In the Bible we find these noble trees often mentioned for the purpose of designating the locality of important events, as in Gen. 35: 8; Josh. 24: 26. Oak-wood was used for idols. Isa. 44: 14.

The word translated "plains" in several passages—Gen. 12: 6; 13: 18; 14: 13; 18: 1; Deut. 11: 30; Jud. 4: 11; 9: 6, 37; 1 Sam. 10: 3—means *places* noted for one or more oaks. See cut under **ABRAHAM'S OAK**.

**OATH**, a solemn affirmation, made with an appeal to the Deity in attestation of its truth. Heb. 6: 16. The custom of taking oaths was in vogue in the earliest patriarchal times, Gen. 21: 23, but their use is not confined to men. God also has bound himself by oaths. Acts 2: 30; Gen. 26: 3; Deut. 29: 12, etc. Their use was the subject of legislation, Ex. 20: 7; Lev. 19: 12, and our Lord prohibits careless and profane oaths. Matt. 5: 34-36. Various formularies were employed for oaths, such as: "As the Lord liveth," 1 Sam. 14: 39; "Would God," Num. 14: 2; "As the Lord liveth, and as thy soul liveth," 2 Kgs. 2: 2, etc. From our Lord's prohibition of profane and careless oaths, we learn that oaths were taken by the more common things, such as the throne of God, Jerusalem, the earth, etc., Matt. 5: 34, *sqq.*, and the temple, the gold of the temple, and the altar. Matt. 23: 16-22.

As to-day the elevation of the right hand is associated with taking an oath in our courts, so amongst the Hebrews oaths were frequently accompanied with peculiar ceremonies. As far back as Abraham's time lifting the hand was practised in this connection, Gen. 14: 22; Deut. 32: 40, etc., as also placing the hand under the thigh of another. Gen. 24: 2; 47: 29.

In the O. T. the oath is taken as a ratification of agreements between the most diverse parties. The king or ruler takes an oath, solemnly pledging himself to perform a promise. 2 Kgs. 25: 24; Matt. 14: 7; the subject to his sovereign, Eccl. 8: 2; the governor exacts the oath from the priests, Neh. 5: 12; the master from his servant, Gen. 24: 2; the patriarch from his people. Gen. 50: 25, etc.

Our Lord's prohibition of profane and careless swearing, Matt. 5: 34, has been

understood by some—as the Friends— to exclude all oaths whatever. No doubt, should the spirit of Christ completely pervade the world, the simple asseverations “Yea” and “Nay” would be all-sufficient. By coupling together parts of two commands, Lev. 19 : 12 and Deut. 23 : 23, the rabbis of our Lord’s day virtually nullified both.

**OBADI’AH** (*servant of Jehovah*).

1. A descendant of the house of David. 1 Chr. 3 : 21.

2. A chief of Issachar. 1 Chr. 7 : 3.

3. One of the six sons of Azel. 1 Chr. 8 : 38 ; 9 : 44.

4. A son of Shemaiah. 1 Chr. 9 : 16.

5. A Gadite who joined David in the wilderness. 1 Chr. 12 : 9.

6. A godly officer in the court of Ahab who concealed one hundred and fifty prophets in the persecution of Jezebel. 1 Kgs. 18 : 3-16.

7. A prince who taught the Law in Jehoshaphat’s reign. 2 Chr. 17 : 7.

8. Father of Ishmaiah. 1 Chr. 27 : 19.

9. One of the overseers of the temple-repairs in Josiah’s reign. 2 Chr. 34 : 12.

10. A son of Jehiel. Ezr. 8 : 9.

11. One of those who sealed the covenant with Nehemiah. Neh. 10 : 5.

12. A porter in Jerusalem. Neh. 12 : 25.

13. The prophet whose prophecy is placed fourth among the minor prophecies. Absolutely nothing is known of his life. His prophecy was uttered subsequently to B. C. 588, as we draw from Ob. 11, where the capture of Jerusalem and the captivity of Jacob are referred to as past events. The captivity of this verse is in all probability that by Nebuchadnezzar in B. C. 588.

**PROPHECY OF**, contains (1) a general arraignment of Edom for its pride and presumption. vs. 1-9. (2) A more particular statement of its offence as violence against Jacob, his brother, and neglect to help Jerusalem against the enemies that took her inhabitants captive. vs. 10-16. (3) An account of the prosperity of Zion when Jacob should return from his captivity and Esau be discomfited. vs. 17-21. It is doubtful whether the final verses have yet been fulfilled. There is a striking resemblance between the first nine verses of this prophecy and Jer. 49 : 7-16. One prophet must have read the other’s prophecy.

**O’BAL** (*bare*), a son of Joktan who gave his name to an Arab tribe. Gen. 10 : 28. The name is written “Ebal” in 1 Chr. 1 : 22.

**O’BED** (*servant*). 1. The son of Ruth and Boaz, and father of Jesse. Ruth 4 : 17 ; 1 Chr. 2 : 12. His name occurs in the genealogical tables of our Lord. Matt. 1 : 5 ; Luke 3 : 32.

2. A descendant of Sheshan by his Egyptian slave Jarha. 1 Chr. 2 : 37.

3. One of David’s warriors. 1 Chr. 11 : 47.

4. One of the porters of the temple. 1 Chr. 26 : 7.

5. The father of Azariah. 2 Chr. 23 : 1.

**O’BED-E’DOM** (*servant of Edom*).

1. A Gittite who lived in David’s time, 1 Chr. 13 : 13, and at whose house the ark was deposited, after the dreadful death of Uzzah. 2 Sam. 6 : 6-10. The blessing which came on the house of Obed-edom for the ark’s sake encouraged David to remove it to Jerusalem. 2 Sam. 6 : 10-12.

2. The temple-treasurer in the reign of Amaziah. 2 Chr. 25 : 24.

**O’BIL** (*camel-driver*), the overseer of the camels in the reign of David. 1 Chr. 27 : 30.

**OBLA’TION**. Lev. 2 : 4. See OFFERING.

**O’BOTH** (*bottles, water-skins*), one of the stations of the Israelites east of Moab. Num. 21 : 10 ; 33 : 43. It was the first encampment after the brazen serpent was set up, and before they reached Ije-abarim. It is perhaps near the *Wady el-Ahsa*, on the pilgrim-route between Damascus and Mecca. This was probably on the boundary between Edom and Moab, and extends north-westward to the Dead Sea.

**OC’CUPY** (from the Latin *occupare*), literally “to lay hold of,” then “to use,” “employ,” “trade with ;” and, in a neuter sense, “to trade” is used in all these senses in the Bible.

**OC’RAN** (*troubled, or troubler*), the father of Pagiel, a prince of the tribe of Asher after the Exodus. Num. 1 : 13 ; 2 : 27 ; 7 : 72 ; 10 : 26.

**O’DED** (*erecting*). 1. The father of the prophet Azariah, who flourished in Asa’s reign. 2 Chr. 15 : 1-8. In v. 8, Oded is called “prophet,” where probably “the son” is meant.

2. A prophet at the time of Pekah’s



invasion of Judah who prevailed upon the victorious army to let the captives free. 2 Chr. 28: 9-11.

**OFFEND', OFFENSE'.** These words are often wrongly translated in the A. V. (as Matt. 5: 29; 18: 6). The Greek verb strictly means "to make to stumble." And so the noun means "that which causeth to stumble," or leads to sin. It is in these senses that the eye is said "to offend" (better "causeth thee to stumble"), Matt. 5: 29—that is, it may allure to sin. So, in Matt. 18: 7, "offenses" are causes of sin. Our Saviour is said to be a "rock of offense," Rom. 9: 33, because the humility of his life and death was an obstacle in the way of the Jews' accepting him, as they associated with their idea of the Messiah the external grandeur and pomp of the world. The "offense of the cross," Gal. 5: 11, is that in the doctrines of Christ or in the cross which is offensive to the natural man.

**OFFERING,** Gen. 4: 3, **OBLATION.** Lev. 2: 7. Offerings or sacrifice among the Jews formed the most essential part of religious worship. They indicated confession, self-dedication, expiation, and thanksgiving. The books of Leviticus and Numbers are our principal sources of information on the subject.

The offerings were either bloody or bloodless, and taken from the animal and vegetable creation. Of animals only tame ones were used, as oxen, goats, and sheep. To these must be added the dove. Lev. 5: 11, etc. From the vegetable kingdom, wine, flour, etc., were set apart. Human sacrifices or offerings were especially forbidden. Lev. 18: 21; 20: 2.

In the act of offering, the offerer, after bringing the victim to the altar, laid his hand on its head. Lev. 1: 4; 4: 4, etc. He then slew it, Lev. 1: 4, himself, or the priest for him. 2 Chr. 29: 24. The blood was received by the priest, who either sprinkled or poured it upon objects. The victim was then flayed and cut in pieces. Lev. 1: 6, 8, some or all of which, according to the kind of offering, were burnt on the altar. In the case of some of the offerings the victim was lifted up or waved, in token of its presentation to Jehovah.

The first offerings of which record is made are those of Cain and Abel. Gen. 4: 3-8. Both the animal and the vegeta-

ble kingdoms contributed on this occasion. The second offering is that of Noah, Gen. 8: 20, after the Flood.

The various offerings were the burnt-offerings, meat-offerings, peace-offerings, and the sin- and trespass-offerings.

The *burnt-offering* was to be a male without blemish, of the herd and of the flock, offered voluntarily at the door of the tabernacle, the hand of the offerer being upon the head of the victim. Lev. 1: 2-4.

The design of the burnt-offering was an atonement for sin. Lev. 1: 4; comp. Heb. 10: 1-3, 11. It was presented every day, Ex. 29: 38-42, on the Sabbath, Num. 28: 9, 10, and on the great day of atonement, Lev. 16: 3, and the three great festivals. Num. 28: 11-31; 29.

The *meat-offering* consisted of flour, or cakes, prepared with oil and frankincense. Lev. 2: 1; 6: 14-23. It was to be free from leaven and honey, but was to have salt. Lev. 2: 11, 13. With this was connected the drink-offering, which was never used separately, but was an appendage of wine to some sacrifices. Ex. 29: 41. A meat-offering was presented every day with the burnt-offering. Ex. 29: 40, 41.

The first-fruits, offered at Pentecost, Lev. 23: 17-20, and at the Passover, Lev. 23: 10-14, were called *wave-offerings*; those offered in harvest-time, Num. 15: 20, 21, *heave-offerings*.

*Peace-offerings* were eucharistic in their nature, and were offered in thanksgiving or at a special dedication of something to the Lord. Lev. 3; 7: 11-21. The animal as well as the vegetable kingdom contributed to this class of offerings.

The *sin- and trespass-offerings* were expiatory. It is difficult to determine exactly how they were distinguished. The first seem to have more especial reference to universal sinfulness, the second to specific acts of sin. Both alike testify to the consciousness of sin and the felt need of atonement. Sin-offerings were presented by the high priest for personal offences, for national sins, and on the great day of atonement, when he confessed the sins of the whole nation with his hand on the scapegoat's head, and the goat was driven off into the wilderness. Lev. 16: 1-34, etc.

These offerings all had a typical significance, especially the expiatory offerings. While they ever reminded the people of God's holiness and of their own sinfulness, which demands expiation, they also prefigured the atonement of Jesus Christ, on whom was laid the iniquity of us all, and "his own self bare our sins on the tree."

**OFFICER**, the translation of several Hebrew and Greek words. The commonest in the O. T. is the term meaning "scribe who keeps registers and tables." Ex. 5 : 14. The N. T. words relate to legal functionaries: (1) Bailiffs, Matt. 5 : 25; John 7 : 32, 45; Acts 5 : 22; (2) Those who register and collect the fines imposed by courts of justice. Luke 12 : 58.

**OG** (*long-necked?*), a king of Bashan, of gigantic stature, Deut. 3 : 11, who opposed the passage of the Israelites through his territories. Deut. 3 : 1. He was defeated in a pitched battle in Edrei, and, together with his sons, was slain. Deut. 1 : 4; Num. 21 : 34. His sixty fenced and walled cities were given with Bashan and all his kingdom to the half-tribe of Manasseh. Deut. 3 : 3, 4; Num. 32 : 23. He was a giant, Josh. 13 : 12, and his long iron bedstead was regarded as a curiosity, and was preserved as a memorial of his huge stature. Deut. 3 : 11.

**O'HAD** (*power*), one of the sons of Simeon. Gen. 46 : 10; Ex. 6 : 15.

**O'HEL** (*tent*), a son of Zerubbabel. 1 Chr. 3 : 20.

**OIL**, amongst the Hebrews, was made from olive-berries and from spices. Ex. 25 : 6. It was used—

1. In the preparation of food, much as butter and lard are used to-day. 1 Kgs. 17 : 12-15; Ex. 29 : 2; Lev. 2 : 4, etc.

2. As a cosmetic for anointing the body, the beard, and the head. 2 Sam. 14 : 2; Ps. 23 : 5; Luke 7 : 46, etc.

3. For illuminating purposes in lamps. Ex. 25 : 6; 27 : 20; Matt. 25 : 3, etc.

4. In worship. The first-fruits, Num. 18 : 12, and the tithes were dedicated to the Lord. Neh. 13 : 5. The meat-offerings were also dipped in oil. Lev. 2 : 10; 7 : 16, etc.

5. In the ritual of consecration of kings and high priests. 1 Sam. 10 : 1; Lev. 8 : 12, etc.

6. For medicinal purposes. Mark 6 : 13; Luke 10 : 34; Isa. 1 : 6; Jas. 5 : 14.

7. For anointing the dead. Matt. 26 : 12; Luke 23 : 56.

The practice in the early Church of anointing the bodies of persons whose lives were despaired of was derived from Jas. 5 : 14. The Roman Catholic Church has placed the practice among the sacraments, denominating it "extreme unction."

As an ordinary cosmetic, the use of oil is significant of joy and gladness, Ps. 92 : 10, and the omission of it betokens sorrow. 2 Sam. 14 : 2; Matt. 6 : 17. See **OLIVE**.

**OIL-PRESS**. "The oil of Palestine is expressed in a rude way. The olive is subjected to pressure in a mill consisting of a great millstone with a hole in its centre; this stone is laid on one of its flat surfaces, and a beam of wood fastened upright in the axis. The upper surface of the stone is slightly depressed, except at its margin and around the central hole. Another millstone is set up on its edge in the depression of the upper surface of the lower stone. Through the axis of this stone passes a long beam, which is fastened at one end by a pin to the axis of the horizontal stone, and at the other to a whiffletree, to which a horse or ox is geared when the mill is in operation. The upright stone is moved around the axis of the lower, and crushes the olives by its great weight. The oil which is expressed by this crushing mill is incorporated with the crushed mass, which is then transferred to baskets of flexible structure, 18 inches wide and 6 inches deep. A pile of these baskets, 8 feet or more in height, is raised within a hollow erect cylinder of stone, which is open in front by a slit, 4 inches in width, from top to bottom of the cylinder. Into the top of this cylinder passes a piston, which is connected with a lever, to which are attached heavy stones, and by means of the piston the baskets of olives are subjected to as much pressure as is necessary to extract the oil. The quality of oil thus made is quite inferior to that imported from Italy and France. It is largely used in making soap, and was formerly much more used for burning than now."—*Dr. Post, of Beirut*. (Contributed.) See **OLIVE**.

**OIL TREE** (*tree of oil*). Isa. 41 :

19. In 1 Kgs. 6 : 23, 31, 32, 33 these words are rendered "olive tree," and represent the material of the cherubim, doors, and posts of Solomon's temple. They are translated "pine" in Neh. 8 : 15. But the olive tree is also unmistakably mentioned in this verse. If the oil tree was not the olive tree, what was it? Tristram and others believe it to be the oleaster (*Eleagnus angustifolius*). This shrub has no affinity to the olive, though resembling it in leaf and general appearance and yielding from its berries an inferior oil. It is found plentifully on the highlands of Palestine and about Jerusalem, thus meeting the direction of Neh. 8 : 15, as the *Balanites Aegyptiaca*, a shrub of the Jordan valley, does not. Dr Tristram therefore suggests in one place (under "Oil Tree") that its "fine hard wood" was the wood of the cherubim, but in another place (under "Olive") states that material to have been olive wood (as the A. V. reads). The latter opinion has a strong probability in its favor, and it does not appear that the oleaster is more than a large shrub, though the author cited calls it, as compared with the olive, "a smaller tree." For the passage in Nehemiah there would then be no present explanation unless we believe, as is very possible, that the term "oil tree," in later times at least, was extended or restricted to the oleaster.

**OINTMENT.** Isa. 1 : 6; Matt. 26 : 12. See ANOINT and OIL.

**OLD TESTAMENT.** See BIBLE.

**OLIVE.** From ancient times this has been one of the most common fruit trees of Palestine. Deut. 6 : 11. As the olive stands in the orchard it resembles the apple tree in shape, size, and mode of cultivation. Its leaves are narrow, dull above and silvery beneath, so that the resulting gray-green of these trees becomes

beautiful by association. Hos. 14 : 6. The white flowers, produced in the greatest profusion, are like those of the lilac, to which the tree is botanically allied; and, though millions are prematurely scattered by the breezes, Job 15 : 33, enough remain to load down the trees with fruit. This latter is like a plum in shape and color, being first green, then pale, and, when ripe, nearly black. Olives are some-



Olive Branches and Olives.

times plucked in an unripe state and put into some pickle or other preserving liquid and exported. For the most part, however, they are valuable for the oil they produce, which is expressed from the fruit in various ways, and constitutes an important article of commerce and luxury. Job 24 : 11; Eze. 27 : 17. The fruit is gathered by beating, Deut. 24 : 20, or shaking the tree, Isa. 17 : 6; and by Jewish law gleanings were to be left for the poor. A full-sized tree in its vigor



annually produces from ten to fifteen gallons of oil.

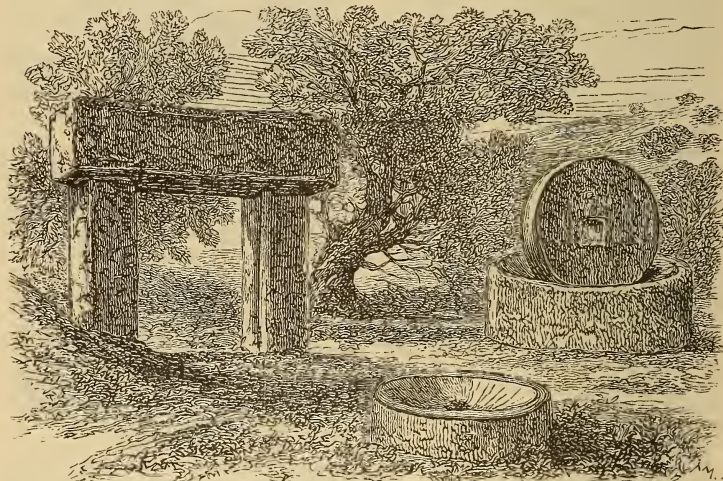
The olive seems to flourish best where it can get its roots into the crevices of the rock. Deut. 32 : 13. It grows slowly, lives to an immense age, and still bears fruit when the trunk is but a hollow shell or strip of such a shell, illustrating Ps. 92 : 14. The olive-branch is regarded universally as the symbol of peace, Gen. 8 : 11, and plenty.

The olives from which oil is to be expressed must be gathered by the hands or softly shaken from the trees before they are fully ripe, in September or October. The best oil is that which comes from the fruit with very light pressure. This is sometimes called in Scripture "green oil," not because of its color—for it is pellucid—but because it is from unripe fruit. It is translated, in Ex. 27 : 20, "pure oil-olive beaten," and was used

for the golden candlestick. For the extraction of the first oil panniers or baskets are used, which are gently shaken. The second and third pressing produces inferior oil. The best is obtained from unripe fruit; the worst from that which is more than ripe, and which often is not gathered till winter. The oil of Egypt is worth little, because the olives are too fat. Hence the Hebrews sent gifts of oil to the Egyptian kings. Hos. 12 : 1.

The olives are themselves eaten, and the oil is employed not only as salad, but as butter and fat are in our domestic economy, and the inferior qualities are used for making soap. It is observed by travellers that the natives of oil-countries manifest more attachment to this than to any other article of food, and find nothing adequate to supply its place. For other uses see OIL.

A press was often used for the extrac-



Oil-Press and Olive Tree.

tion of the oil, consisting of two reservoirs, usually 8 feet square and 4 feet deep, situated one above the other and hewn out of the rock. Job 29 : 6. The berries, being thrown into the upper one, were trodden out with the feet. Mic. 6 : 15.

Olive-wood, which is close-grained, of a dark amber color, and beautifully veined, was probably used in the temple.

1 Kgs. 6 : 23, 31, 33. See OIL TREE. Ordinarily, at present, there are no fences about olives, but each tree has its one or more owners, and is inherited, bought, or sold separately, while the ground belongs to the village. This tree, like the apple, requires grafting, for seedlings produce but scanty, small, and poor fruit.

OLIVE, WILD. Rom. 11:17-24 does not teach that a wild twig grafted upon a good stock will produce good fruit, for this is not the fact. Paul refers rather to the adoption of the Gentiles among God's people as a process "contrary to nature," but accomplished by grace.

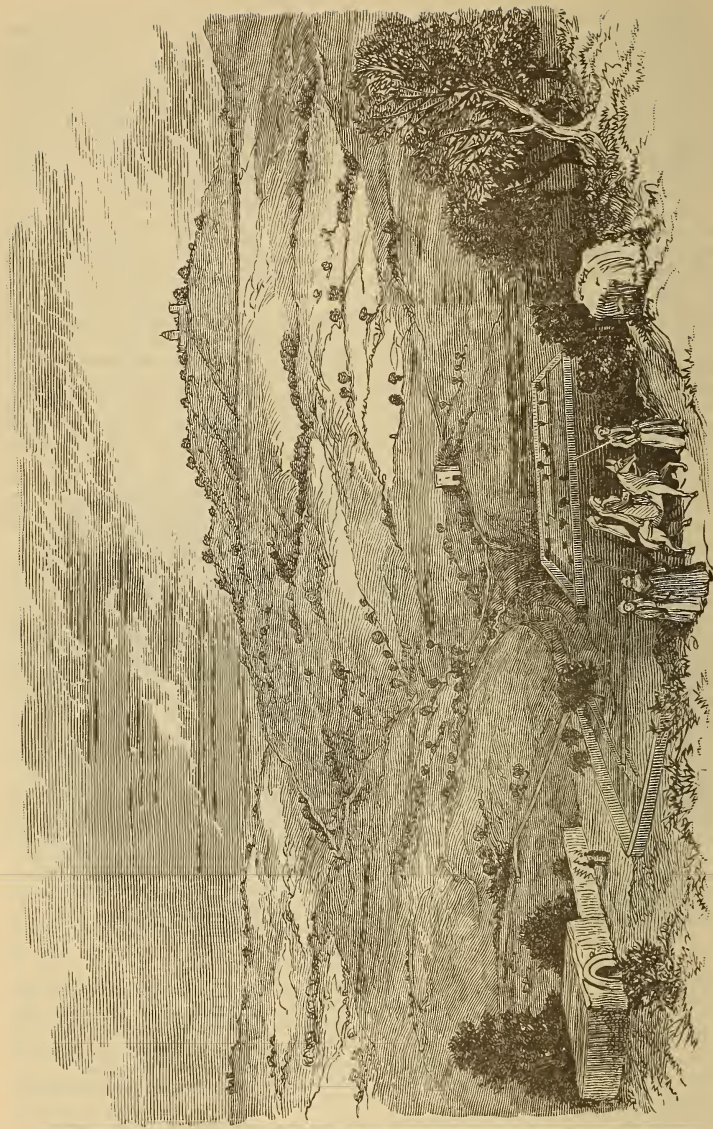
**OLIVES, AND OL'IVET, MOUNT OF,** a noted mountain or range of hills east of Jerusalem.

*Names and Scripture History.*—The mountain derives its name from the olive trees which formerly abounded on its sides, some of which are still found thereon. It is called "Olivet" and "Mount of Olives" in the O. T., 2 Sam. 15:30; Zech. 14:4, and is also alluded to as the "mount," Neh. 8:15, the mount facing Jerusalem, 1 Kgs. 11:7, the "mountain which is on the east side of the city," Eze. 11:23; and the "mount of corruption" probably refers to a portion of Olivet. 2 Kgs. 23:13. It is also called, in the N. T., "Mount of Olives" and "Olivet," and was a scene of several of the most interesting events in the life of our Lord. Matt. 21:1; 24:3; 26:30; Mark 11:1; 13:3; 14:26; Luke 19:29, 37; 21:37; 22:39; John 8:1; Acts 1:12. The modern Arabic name is sometimes *Jebel ez-Zeitun*, or "mount of olives," but more usually it is *Jebel et-Tôr*, or "mount of the summit." The mountain is first mentioned in connection with David's flight from Jerusalem to escape from Absalom. 2 Sam. 15:30, 32; 16:1. Upon it Solomon built high places for the gods of his numerous wives, but these idolatrous places were destroyed by King Josiah. 1 Kgs. 11:7; 2 Kgs. 23:13, 14. When the captive Jews celebrated the feast of tabernacles, the olive, pine, myrtle, and palm branches used in building their booths were brought from this mountain. Neh. 8:15.

The greatest interest, however, in this mountain is in connection with the closing scenes of our Saviour's ministry. At Bethany, on the eastern slope of the mountain, lived Mary, Martha, and Lazarus, and here he performed his last and greatest miracle; from Olivet he made his triumphal entry into Jerusalem; upon it he spent the nights during the week of his passion; from its slopes he looked down upon Jerusalem and wept over the ungrateful city as he foretold its fearful doom; on the

night of his betrayal he retired to a garden at its foot, and spent those hours of prayer and agony; and after his resurrection, in the presence of his disciples, he ascended from Olivet to heaven to sit on the right hand of the Father in his glory. John 11:1; 12:1; Matt. 21:1; Mark 11:1; Luke 19:29-38; 21:37; Matt. 26:36; Mark 14:32; Luke 22:39; 24:50; Acts 1:12.

*Physical Features.*—Olivet, or the Mount of Olives, is not a single peak, but a ridge having not less than four separate summits. Osborne describes six prominent heights in the Olivet range, but he includes Scopus, on the north, and the hill of "Evil Counsel," on the extreme south of the ridge. The Olivet range extends north without any marked depression to the portion called Scopus, and the general elevation of the ridge is a little less than 3000 feet above the sea-level. It lies directly east of Jerusalem, and is separated from the city by the valley of the Kedron. The four chief peaks south of Scopus are: (1) The northern summit, called *Viri Galilæi*, from a tradition that the angels stood upon it when they spoke to the disciples. Acts 1:11. It is about half a mile north-east from the city, and is 2682 feet above the sea. (2) The central summit, or the "Mount of Ascension," 2665 feet in height, is situated directly east of the temple-area, and is the Mount of Olives proper. Three paths lead to this summit—one by a nearly direct ascent, another winding around the southern shoulder, and a third path leading around the northern shoulder. On the top of this peak is a chapel built upon the site of a church erected by Helena, the mother of Constantine, since tradition points out this spot as the place of the ascension of Christ. The monks point out even the footprint made by the ascending Lord, and the spot, a little south of this, where Christ is said to have taught the disciples the model, or Lord's, prayer. The true place of the ascension, however, was beyond the summit of Olivet, and near Bethany. Luke 24:50. (3) The third summit, about 600 yards south-west of the former, and three-fourths of a mile from Bethany, is called "the Prophets," from a curious catacomb called the "Prophets' Tombs" on its side. (4) The fourth summit,



Olivet from the West.



about 1000 yards from No. 3, is the "Mount of Offence," so called from the idol-worship which Solomon established there. None of the depressions which separate these summits are very deep; some are to be regarded as quite slight. It is evident that in ancient times this mountain-ridge was covered with olives, myrtles, figs, cypresses, and some species of the terebinth or oak, and also abounded in flowers. "The olives and olive-yards," says Stanley, "from which it derived its name must in earlier times have clothed it far more completely than at present, where it is only in the deeper and more secluded slopes leading up to the northernmost summit that these venerable trees spread into anything like a forest. And in those times, as we see from the name of Bethany ('house of dates'), and from the allusions after the Captivity and in the gospel history, myrtle-groves, pines, and palm trees—all of which have now disappeared—must have made it a constant resort for pleasure and seclusion. Two gigantic cedars, probably amongst the very few in Palestine, stood near its summit, under which were four shops where pigeons were sold for purification. The olive and fig alone now remain—the olive still in more or less abundance, the fig here and there on the roadside, but both enough to justify the Mussulmans' belief that in the oath in the Koran, 'By the olive and the fig,' the Almighty swears by his favorite city of Jerusalem, with this adjacent mountain."—*Sinai and Palestine*, p. 184.

As our Lord must frequently have looked over the city and the surrounding country from the top of this mount, it will be interesting to describe the scene now presented to the eye of the traveller from this spot. The view from the top of the minaret upon the central summit, or Mount of Ascension, is extensive and magnificent. "Beyond the valley of the Kedron extends the spacious plateau of the Haram esh-Sherif, where the Dome of the Rock and the Aksa mosque present a particularly imposing appearance. The spectator should observe the direction taken by the temple-hill, the higher site of the ancient Bezetha, to the north of the temple, and the hollow of the Tyropœon, which is plainly distinguishable, though now filled with rubbish, between the temple-hill and the upper

part of the town. The dome-covered roofs of the houses form a very peculiar characteristic of the town. Toward the north, beyond the olive-grove outside the Damascus Gate, is seen the upper (western) course of the valley of the Kedron, decked with rich verdure in spring, beyond which rises the Scopus. The view toward the east is striking. Here, for the first time, we perceive that extraordinary and unique depression of the earth's surface which few travellers thoroughly realize. The blue waters of the Dead Sea, lying at the foot of the mountains which bound the eastern horizon, and apparently not many hundred feet below us, are really no less than 3900 feet below our present standpoint. The clearness of the atmosphere, too, is so deceptive that the mysterious lake seems quite near, though it can only be reached after a seven hours' ride over barren, uninhabited ranges of hills. The blue mountains which rise beyond the deep chasm, reaching the same height as the Mount of Olives, once belonged to the tribe of Reuben, and it is among these that Mount Nebo must be sought. To the extreme south of that range a small eminence, crowned by the village of *Kerak*, is visible in clear weather. On the eastern margin of the Dead Sea are seen two wide openings: that to the south is the valley of the river Arnon, and that to the north the valley of the *Zerka*. Farther north rises the *Jebel Jilad*, once the possession of the tribe of Gad. Nearer to us lies the valley of Jordan, the course of the river being indicated by a green line on a whitish ground. Toward the south-east we see the course of the valley of the Kedron, or 'Valley of Fire,' and on a hill-plateau, to the left, the village of *Abu Dis*. Bethany is not visible. Quite near us rises the 'Mountain of Offence;' beyond the Kedron that of 'Evil Counsel,' and farther distant, to the south, is the summit of the 'Frank Mountain,' or 'Hill of Paradise,' with the heights of Bethlehem and Tekoah; to the south-west, on the fringe of hills which bounds the plain of Rephaim on the south, lies the monastery of *Mar Elyas*, past which winds the road to Bethlehem. That town itself is concealed from view, but the large village of *Bet Jala* and several villages to the south of Jerusalem, such

as *Beit Sufafa* and *Esh-Sherafat*, are distinctly visible."—**BAEDEKER'S Palestine and Syria**, p. 219.

The slopes of Olivet are terraced and cultivated, but the vegetation is not luxuriant. The principal trees now are the olive, fig, and carob, with here and there a few apricot, almond, terebinth, and hawthorn. At the western base of the mountain is *Silwan*, a miserable little village. Jewish tradition declares that the shekinah, or divine presence, after retiring from Jerusalem, dwelt three years and a half on Olivet, to see whether the Jews would repent, but when they would not, retired to his own place. See **JERUSALEM** and **GETHEMSEANE**.

**OLIVE-YARD**, a grove of olives, tended for the sake of the fruit. **Ex. 23** : 11, etc.

**OLYMPAS**, a Christian at Rome. **Rom. 16** : 15.

**O'MAR** (*eloquent?*), a grandson of Esau. **Gen. 36** : 11, 15; **1 Chr. 1** : 36.

**O'MEGA**. **Rev. 1** : 8. See **ALPHA**.

**O'MER**. **Ex. 16** : 36. See **MEASURES**.

**OM'RI** (*servant of Jehovah*). 1. An officer in the army of Israel. **1 Kgs. 16** : 16. He was engaged in the siege of **GIBBETHON** (which see) when he received intelligence that **Zimri**, another officer of the army, had assassinated the king and usurped the throne. The army, by general acclamation, made **Omri** king, and, raising the siege of **Gibbethon**, they forthwith marched to **Tirzah**, where **Zimri** resided, and captured it. **Zimri** set fire to the house he occupied, and was consumed. The Israelites were then divided into two parties; but after a short struggle **Omri** prevailed and took the throne, which he disgraced through a reign of twelve years. **Omri**, in the sixth year of his reign, built **Samarina**, which thereafter became the capital of the ten tribes. The prophet **Micah**, ch. **6** : 16, speaks of the "statutes of **Omri**," and denounces them. They were probably of an idolatrous character.

2. A descendant of Benjamin. **1 Chr. 7** : 8.

3. A descendant of Judah. **1 Chr. 9** : 4.

4. Chief of the tribe of **Issachar** in the reign of **David**. **1 Chr. 27** : 18.

**ON** (*strength*), a grandson of **Reuben**

who took part with **Korah**, **Dathan**, and **Abiram** in their rebellion. **Num. 16** : 1. As his name is not subsequently mentioned, it has been conjectured that he repented and withdrew.

**ON** (*sun, light*), a celebrated city of Lower Egypt, **Gen. 41** : 45, 50; called **Bethshemesh**, or "house of the sun," **Jer. 43** : 13, and known to the Greeks as **Heliopolis**, or "city of the sun." **Eze. 30** : 17, margin. Some suppose it to be referred to as the "city of destruction" in **Isa. 19** : 18, 19. The Arabs call it, *Ain Shems*, or the "fountain of the sun." **On** was situated upon the **Pelusiatic** branch of the Nile, about 20 miles northeast of ancient **Memphis**, and 6 miles north from **Cairo**.

*History*.—**On** was one of the oldest cities in the world. Its origin and founder are unknown, but it has an obelisk which has been standing about 4000 years. It has been considered the **Rome** and the **Athens** of ancient Egypt, the centre of its religion and learning. In it stood the great temple of **Ra**, with one exception the most famous ancient shrine in Egypt. **Ra**, next to **Ptah**, was the greatest Egyptian deity, bearing seventy-five different forms, and regarded as a king of gods and men, and as the sun who illumines the world with the light of his eyes, and is the awakener of life. Every Pharaoh was also regarded as a human embodiment of **Ra**, and hence one of his titles was "Lord of **Heliopolis**." To the chief shrine of the god **Ra** each king presented special offerings, making it one of the richest temples of ancient times. The immense wealth of this shrine is mentioned in various papyri, particularly the "Harris Papyrus," in London, which gives a list of the gifts of **Rameses III**. Its companies of priests and attendants are reputed to have numbered over 12,000. The legend of the wonder-bird **Phœnix**, early used to illustrate the doctrine of the resurrection, arose here; to this city **Joseph**, delivered from prison, came with royal honors to marry the daughter of **Potipherah**, ("dedicated to **Ra**"). **Josephus** reports that **On** was the home of **Jacob** on his arrival in Egypt. In its grandeur it was the resort of men of learning from all countries. In its schools and universities **Moses**, according to **Manetho**, was instructed in all the learning of the Egyptians, and hither

came Plato, Eudoxus, and the wisest of the Greeks to be initiated into the mystic lore of its priests. From the teachers of its ancient schools Herodotus gained his knowledge of the country and its history. In the time of Strabo, B. C. 60, this famous seat of learning had ceased to exist, though he was shown the houses of the priests and the dwelling occupied by Plato. He states that its teachers were admirably imbued with the knowledge of heavenly things, and that they could be persuaded only by patience and politeness to communicate some of their doctrines, which they concealed from barbarians. Josephus speaks of a temple built at Heliopolis by order of Ptolemy Philometor for the Jews when Onias was high priest, and which lasted for



Obelisk at On, or Heliopolis.

220 years, when it was destroyed by Vespasian. The city, however, is said to have been devastated by Cambyses at an earlier date.

*Present Condition.*—The site of this once famous city is now marked with a few ruins of massive walls, fragments of sphinxes, a noted obelisk of red granite of Syene (one of the two which stood before the temple of the Sun), and some low mounds enclosing a space about three-quarters of a mile long by half a mile wide. The obelisk, rising amid the desolation, is 66 feet high, and, except a small one found by Lepsius in Memphis, is the oldest one yet discovered, having been erected by Usertesen, the second king of the twelfth dynasty. Each of the four sides is covered with hieroglyphics, rendered illegible on two sides by the mud-cells of bees. The inscriptions are, however, the same on each of its faces, and simply record when, why, and by whom it was erected. It is partly buried in the sand. "There," says Schaff, "it has been standing for nearly 4000 years, and there it still stands in solitary grandeur and unbroken silence. Had it a mouth to speak, it could tell of the visit of Abraham and Sarah, of the wisdom and purity of Joseph, the inquisitiveness of Herodotus, the sublime speculations of Plato, the mysteries of Egyptian learning and idolatry, the rise and fall of ancient empires." It appears to the traveller as the only important survivor of the avenues of sphinxes, the temples, palaces, colleges, and obelisks beheld or described by the Grecian historians. Formerly the two obelisks of Alexandria called the "Needles of Cleopatra" or the "Obelisks of Pharaoh" stood at On, but they were removed in the reign of Tiberius, and one of them now stands on the bank of the Thames, in London (since 1879); the other has been presented to the city of New York, whither it was transported in 1880, and now stands in the Central Park. Tradition indicates On as the place to which Joseph and Mary and the child Jesus came to escape from the cruelty of Herod, and a sycamore tree is shown, under which they are reputed to have rested in their flight.

**O'NAM** (*strong*). 1. One of the sons of Shobal. Gen. 36 : 23; 1 Chr. 1 : 40.

2. A son of Jerahmeel. 1 Chr. 2 : 26, 28.

**O'NAN** (*strong*), the second son of Judah, Gen. 38 : 4; 1 Chr. 2 : 3, who refused to raise up seed to his elder brother after his death. Gen. 38 : 8, 9.



He died before the migration of Jacob's family to Egypt. Gen. 46 : 12; Num. 26 : 19.

**ONESIMUS** (*useful*), a slave of Philemon in whose behalf Paul wrote the Epistle to Philemon. Col. 4 : 9. He seems to have fled from his master, Phile. 15, but returned to him a Christian. His conversion was brought about through Paul at Rome. Phile. 10. Tradition says he was afterward made bishop of Beræa, in Macedonia.

**ONESIPHORUS** (*profit-bringing*), a primitive Christian who ministered to the wants of Paul at Ephesus, and afterward sought him out at Rome and openly sympathized with him. 2 Tim. 1 : 16-18; 4 : 19.

**ONION**, a well-known garden vegetable which grew in great perfection in Egypt, and was longed for by the Israelites. Num. 11 : 5. The onions of Egypt are of large size and exquisite flavor, "differing from the onions of our country as much as a bad turnip differs in palatableness from a good apple."

**ONO** (*strong*), a town in Benjamin, and reoccupied after the Captivity. 1 Chr. 8 : 12; Ezr. 2 : 33; Neh. 7 : 37. A plain and a valley—the two perhaps identical—were connected with it. Neh. 6 : 2; 11 : 35; 1 Chr. 4 : 14. As it is named with Lod, Van de Velde, Porter, Baedeker, and others locate it at *Kefr Ana*, 5 miles north of Lydda (Lod).

**ONYCHA**, an ingredient of the sacred incense which was prepared under divine direction. Ex. 30 : 34. It was probably the horny lid or door of a univalve shell (*Strombus*) found in the Red Sea. When burnt this "operculum" emits a strong pungent odor.

**ONYX**, one kind of chalcedony; a precious stone, Ex. 25 : 7; Eze. 28 : 13, exhibiting two or more colors disposed in parallel bands or layers. The Hebrew word *shoham* is uniformly so translated in the Bible. Opinion is divided as to the exact meaning of the term. Josephus says the *onyx* is meant. It was found in the land of Havilah, Gen. 2 : 12, and was evidently of high value, as it is mentioned among precious stones and metals. Job 28 : 16; Eze. 28 : 13. It adorned the breastplate of the high priest and the two shoulders of his ephod. Ex. 28 : 9-12, 20. David also

collected onyx-stones for the adornment of the temple. 1 Chr. 29 : 2.

**O'PHEL** (*hill, swelling*), a hill of ancient Jerusalem. More accurately, it was the southern extremity of the hill on which the temple stood, and from whence the hill sunk gradually toward the surrounding valleys. It was enclosed and fortified by a wall, 2 Chr. 27 : 3; 33 : 14; Neh. 3 : 26, 27; 11 : 21, but it is now outside the walls of the city. The term has usually been understood to apply to the entire hill. Warren, however, suggests that Ophel was originally the designation of the palace which Solomon built, a building which in later reigns would command the Kedron valley by a wall at least 150 feet in height, increased to 200 feet by the building of the royal cloisters. The excavations of Warren exposed a wall 70 feet in height, which he supposes to have been Manasse's, and in conjunction with it is a great tower built of drafted stones—perhaps that "which lieth without." Upward of 50 shafts were sunk about Ophel in search of the wall, and a line of wall was found to extend as far as 700 feet from the first tower in a south-easterly direction along the ridge of Ophel. There it ends abruptly. About 200 feet southward in the same line some massive walls were uncovered. On the eastern side of Ophel is the Fount of the Virgin, and below is the pool of Siloam. See JERUSALEM.

**O'PHIR** (*fruitful?*), one of the sons of Joktan. Gen. 10 : 29; 1 Chr. 1 : 23.

**O'PHIR**, the celebrated gold-region to which the ships of Solomon and Hiram sailed from a port on the Red Sea, and from whence they returned bearing gold, silver, precious stones, and algum-tree wood; and they also brought ivory, apes, and peacocks, though it is not said that these latter came originally from Ophir. 1 Kgs. 9 : 28; 10 : 11, 22. The ships of Jehoshaphat, built to make a similar voyage, were wrecked at Ezion-geber. 1 Kgs. 22 : 48. The abundance and fineness of the gold of Ophir were proverbial. Job 22 : 24; 28 : 16; Ps. 45 : 9; Isa. 13 : 12; 1 Chr. 29 : 4; Tobit 13 : 17; Ecclus. 7 : 18.

The precise situation of Ophir is an unsettled question in scriptural geography. Three chief locations have been suggested: (1) Arabia; (2) India; (3)

Eastern Africa. The arguments in favor of each location may be briefly stated as follows:

1. *Arabia*.—The reason for placing Ophir in Arabia is that this land of gold was probably named after Ophir, a son of Joktan, and a descendant of Shem, whose dwelling was between Mesha and Sephar, a mount of the east. Gen. 10: 29, 30. Now, we find that Ptolemy, in his description of Arabia Felix, speaks of a town called Sapphara or Saphar, which resembles the Hebrew Sephar. This would place Ophir in Southern Arabia, upon the border of the Indian Ocean. Ritter objects to this location because Arabia does not now produce gold. There is abundant evidence, however, to show that in ancient times gold was obtained in Arabia. Solomon received gold brought by the queen of Sheba, and Tyrian merchants traded in Arabian gold. 1 Kgs. 10: 15; 2 Chr. 9: 14; Eze. 27: 22. Diodorus and Pliny also testify that Arabia formerly abounded in gold, as well as in precious stones and sweet-smelling wood like the algaum trees.

2. *India*.—The argument of Ritter, Ewald, and Max Müller in favor of locating Ophir in India is that some of the articles brought in the ships of Solomon are productions peculiar to India. Max Müller has also made an ingenious linguistic argument in favor of this theory, based upon the fact that the names of some of these articles are foreign words in Hebrew, and that they belong especially to the Sanscrit, the parent language of Eastern India. Neither of these considerations is of sufficient weight to decide the question.

3. *Eastern Africa*.—The idea that Ophir was identical with Sofala, on the Mozambique coast of Africa, appears to have been first suggested by Portuguese travellers in the sixteenth century. Some French scholars have approved of the theory, but it has not met with general favor.

It is safe to conclude from the above statements that when the Hebrew writers spoke of going to Ophir they referred to the Joktanite Ophir of the Arabian coast, though it is not improbable that the voyage of Solomon's ships extended to India.

**OPHNI** (*nouldy*), a town in Benja-

min. Josh. 18: 24. It was probably identical with Gophna of Josephus and with the modern village of *Jufna*, or *Jifna*, about 2 or 3 miles north-west of Bethel. It was an important town in the time of Vespasian.

**OPH'RAH** (*female fawn*), the son of Meonothai. 1 Chr. 4: 14.

**OPH'RAH** (*female fawn*), the name of at least two places in Scripture.

1. A town in Benjamin toward which an invading company of Philistines went. Josh. 18: 23; 1 Sam. 13: 17. Some suppose it is identical with Ephraim or Ephron. 2 Chr. 13: 19. and with the city of Ephraim, to which our Lord retired after raising Lazarus. John 11: 54. Eusebius and Jerome located it about 5 Roman miles east of Bethel. This would identify it with the modern village *et-Ta'yibeh*.

2. Ophrah of the Abi-ezerite. Jud. 6: 11, 24. This was the place where Gideon saw the angel, erected an altar, and where he was buried. Jud. 8: 27, 32. Here Abimelech slew seventy of his kindred, and the town appears to have been near Shechem, in the territory of Manasseh. Jud. 9: 1, 5, 6, 15. The Pal. Memoirs suggest as its site the village of *Fer'ata*, near Shechem.

**OR'ACLE**. This term is in the O. T. in every case but one applied to the most holy place in the temple, whence God declared his will to ancient Israel. 1 Kgs. 6: 5. 19-23: 8: 6. But in 2 Sam. 16: 23 it is used in the ordinary sense. In the N. T. it is in the plural, and is applied to the Scriptures, which contain the will of God. Rom. 3: 2; Heb. 5: 12; 1 Pet. 4: 11. Once they are called "living" because of their quickening effects. Acts 7: 38.

By the oracles, in the heathen world, were understood the shrines where utterances concerning the future were given and the utterance itself. The Greeks had many such oracles, of which the most famous was the oracle of Delphi. The priestess, sitting on a tripod over a chasm from which an intoxicating vapor was said to ascend, uttered incoherent words, which were then interpreted by a prophet. These oracles at one time stood in high repute and were consulted by kings. They did not, however, withstand very long the corruptive power of money and bribery.

**OR'ATOR**, OR **AD'VOCATE**, because acquainted with Roman law. See **TERTULLUS**.

**OR'DINANCES**. The term, as used by the sacred writers, designates laws and commandments of God, Ex. 18 : 20, or of civil rulers, 1 Pet. 2 : 13, and sometimes religious ceremonies. Heb. 9 : 1, 10. In one passage, 1 Cor. 11 : 2, the word is a translation for the Greek word *paradosis*, which in twelve other passages of the N. T. is more correctly translated "tradition."

**O'REB** (*raven*), a prince of Midian defeated and driven back by Gideon. Jud. 7 : 25. His fate is alluded to in Ps. 83 : 11 and Isa. 10 : 26.

**O'REB** (*raven*). The "rock of Oreb" was named after Oreb, one of the princes of Midian, whom the men of Ephraim slew. Jud. 7 : 25 : Isa. 10 : 26. Reland and others would locate Oreb east of the Jordan and in the neighborhood of Bethshean, at a place called *Orbo*. It appears from Jud. 8 : 4 that Gideon crossed the river in pursuit of the kings of Midian. Hence, Conder formerly suggested that the Midianite leaders were executed on the west side of the Jordan and their heads carried to Gideon, on the other side, and that the rock Oreb was at *Ash el-Ghorab*. He adds: "The sharp peak overlooking the broad plain north of Jericho would indeed form a natural place for a public execution, which would be visible to the whole multitude beneath."—*Palestine Quarterly*, July, 1874, p. 184. In the *Handbook of the Bible*, however, he appears to have abandoned this identification, which leaves that of Reland as the only probable location of Oreb suggested.

**O'REN** (*pine tree*), a son of Jerahmeel. 1 Chr. 2 : 25.

**OR'GAN**, Gen. 4 : 21. The "organ," as it is called, is thought to have been what the ancient Greeks called the "pipe of Pan." It consisted of seven or more reeds of unequal length. These are still used by the shepherds of the East, and in skilful hands produce quite tolerable music.

**ORI'ON**, a constellation of about eighty stars, south of Taurus, and, partly, of the equator. Job 9 : 9. The Arabs called it the "Giant," meaning thereby Nimrod. The constellation is also mentioned in Job 38 : 31 and Am. 5 : 8.

**OR'NAMENTS**. The fondness which the human race in general, and Oriental nations in particular, have for personal ornaments was shared in by the ancient Hebrews. The first mention of jewelry is in Gen. 24 : 22, where Abraham's servant presented Rebekah with earrings and bracelets. The weakness of Hebrew women for jewelry is well brought out, Jer. 2 : 32: "Can a maid forget her ornaments?" The ornaments worn by the Hebrews consisted of bracelets, necklaces, earrings, nose-rings, Eze. 16 : 11, 12, etc. Isaiah, ch. 3 : 16-25, gives a graphic picture of the fashionable woman of his day and her ornaments. The apostles exhort the women of their day to adorn themselves with good works, 1 Tim. 2 : 10, and with a meek and quiet spirit rather than with the wearing of gold. 1 Pet. 3 : 4.

**OR'NAN**, 1 Chr. 21 : 15. See **ARUNAHAH**.

**OR'PAH** (*faun, or mane*), the daughter-in-law of Naomi, who with Ruth accompanied her part of the way on the road to Bethlehem. Her affection, however was not so strong as Ruth's, and, kissing Naomi, she returned to her people and her gods. Ruth 1 : 4, 14.

**OR'PHANS**. Special privileges were accorded to them by the Mosaic Law, as well as to the widow and stranger, Deut. 14 : 21, and special kindness and leniency enjoined toward them. Deut. 24 : 17. Job adduced it as one of his merits that he had helped the fatherless. Ch. 29 : 12, etc. James, ch. 1 : 27, classes the visitation of orphans amongst the acts of pure and undefiled religion. The word, John 14 : 18, translated "comfortless" is "orphans" in the Greek.

**O'SEE**, the Greek form of writing "Hosea." Rom. 9 : 25.

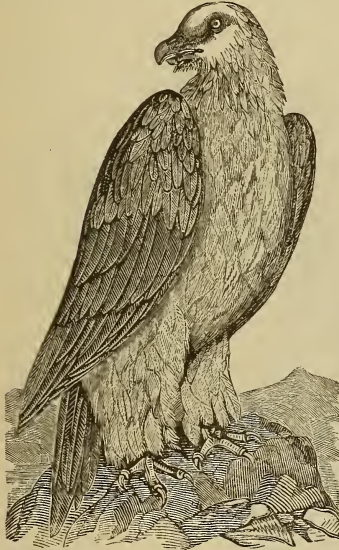
**OSHE'A** (*deliverance*), the original name of Joshua. Num. 13 : 16.

**OS'PRAY**, mentioned with the ossifrage as an unclean bird. Lev. 11 : 13 ; Deut. 14 : 12. If not a generic term for eagles, perhaps the short-toed eagle (*Circætus gallienus*), by far the most abundant of the Palestine species.

**OS'SIFRAGE** (Heb. the *breaker*). The original word well suits the remarkable habits of the lammergeier, or bearded vulture, known also among the Alps, and one of the most formidable birds of its tribe. It is mentioned with the ospray, as above. The propriety of



the name "ossi-frage"—i. e., "bone-breaker"—is seen from the following description: "Marrow-bones are the dainties he (the lammergeyer) loves the best; and when the other vultures have picked the flesh off any animal, he comes in at the end of the feast and swallows the bones, or breaks them and swallows



Ossifrage or Lammergeyer (*Gypaetus barbatus*).

the pieces if he cannot get the marrow out otherwise. The bones he cracks by taking them to a great height and letting them fall upon a stone. This is probably the bird that dropped a tortoise on the bald head of poor old Æschylus. Not, however, that he restricts himself, or the huge black infant that he and his mate are bringing up in one of the many holes with which the limestone precipice abounds, to marrow, turtle, bones, and similar delicacies; neither lamb, hare, nor kid comes amiss to him, though, his power of claw and beak being feeble for so large a bird, he cannot tear his meat like other eagles. To make amends for this, his powers of deglutition are enormous."—*N. H. Simpson.*

**OS'TRICH**, a remarkable bird of

the hot regions of Africa and Arabia, often attaining the height of 7 feet, of which the head and neck make 3. It is also 7 feet from the head to the end of the tail when the neck is stretched horizontally on a line with the body. The ostrich loves solitary and desolate places, and is the bird intended in Job 30 : 29; Isa. 13 : 21 : 34 : 13; Jer. 50 : 39; Mic. 1 : 8 (though called the owl), and its cry is piercing and mournful.

The plumage of the ostrich is white and black. Its weight (which is often 75 or 80 pounds) and the construction of its body prevent its flying.

The habits of this bird are described with scientific accuracy in Job 39 : 13-18. Its timidity is such that the least noise frightens it from the nest, which is often made on the ground and in the most exposed places; and from the same cause the young of the ostrich are often suddenly abandoned. Hence she seems to be regarded as lacking the usual share of instinct or natural affection. Lam. 4 : 3. A modern traveller tells us that the Arabs meet sometimes with whole nests of these eggs (containing from thirty to fifty in number), 5 inches in diameter, and weighing several pounds; some of them are sweet and good, others are addled and corrupted; others, again, have their young ones of different growth, according to the time, it may be presumed, since they have been forsaken of the dam. They often meet with a few of the little ones no bigger than well-grown pullets, half starved, straggling and moaning about like so many distressed orphans for their mother. In this manner the ostrich may be said to be "hardened against her young ones, as though they were not hers; her labor," in hatching and attending them, being "vain, without fear" or the least concern of what becomes of them afterward.

The most remarkable characteristic of the ostrich is the rapidity with which it runs, and which the fleetest horse cannot equal. The surprising swiftness of this bird is expressly mentioned by Xenophon. Speaking of the desert of Arabia, he states that ostriches are frequently seen there; that none could take them, the horsemen who pursue them soon giving it over, for they escaped far away, making use both of



Ostrich.

their feet to run and of their wings, when expanded, as a sail to waft them along. This representation is confirmed by the writer of *A Voyage to Senegal*, who says, "She sets off at a hard gallop, but, after being excited a little, she expands her wings as if to catch the wind and abandons herself to a speed so great that she seems not to touch the ground. I am persuaded," continues the writer, "she would leave far behind the swiftest English courser." See OWL, PEACOCK.

**ÓTH'NI** (*lion of Jehovah*), son of Shemaiah, and a "mighty man of valor." 1 Chr. 26:7.

**ÓTH'NIEL**, the son of Kenaz, Jud. 1:13, who displayed his valor in seizing the city of Debir, or Kirjath-sepher, for which exploit he was rewarded by the gift of the daughter of his uncle Caleb in marriage. Josh. 15:17. Afterward he

was made the instrument of delivering the Israelites from the oppression of the king of Mesopotamia. Jud. 3:8, 9.

**OU'CHES** were sockets in which precious stones were set. Ex. 39:6.

**OUTLAND'ISH.** The women who "caused Solomon to sin" are so called. Neh. 13:26. The term means "foreign."

**OV'ENS.** Ex. 8:3. In the Eastern cities the ovens at the present day are not materially different from our own. The more common way of constructing them in the country, however, is to take a jar or pot of a cylindrical shape, and, after having partly filled it with pebbles, to apply heat and use it for baking. The dough is plastered upon the outside, and, when baked (as it is almost instantly) comes off in thin cakes. All Eastern bread is of this thin sort. The bread made in this way is clean and white.

The Bedouin Arabs use three or four different ovens, the description of which may throw some light upon the oven of the Bible.

1. *The sand oven.*—This is nothing more than the sand of the earth, upon which a fire is made until it is supposed to be sufficiently heated. The fuel and fire are then cleared away, and the dough is laid on the hot sand in flat pieces about the thickness of a plate. Isa. 44: 15, 19. These are the “ash-cakes.” Gen. 18: 6; 1 Kgs. 17: 13; 19: 6. See CAKE.

2. *The earth oven* is a round hole in the earth. Stones are first put into this, and a fire is kindled upon them. When the stones have become thoroughly hot, the fire is removed and the dough spread in thin flakes upon the heated stones, and turned as often as may be necessary. The ovens used in Persia are about 2½ feet wide and not less than 5 or 6 feet deep. They resemble pits or wells, and sheep are hung lengthwise in them and cooked whole. These may be what are rendered in our version “ranges for pots.” Lev. 11: 35.

3. *Portable oven.*—This is an earthen vessel without a bottom, about 3 feet high, smeared outside and inside with clay and placed upon a frame or support. Fire is made within it or below it. When the sides are sufficiently heated thin patches of dough are spread on the inside, and the top is covered without removing the fire, as in the other cases, and the bread is quickly baked. To this we may refer the phrase “baken in the oven.” Lev. 2: 4.

Convex plates of iron, pans or plates,

flat stones, etc., are often used for baking. See BAKE, BREAD.

**OVERSEERS’.** Acts 20: 28. This term denotes the pastor of a congregation of Christians, and is identical with presbyter or elder. Comp. v. 17. The same Greek word is elsewhere translated “bishop.” See BISHOP.

**OWL.** In Deut. 14: 16, 17; Isa. 34: 11, 15; Ps. 102: 6 this word doubtless denotes some one or other of the five species of owl common in Egypt and Syria. The Hebrew word translated



Eagle Owl. (*Bubo Maximus*. After Houghton.)

“owl” in eight other cases means the ostrich, as is often indicated in the margin. Some of these birds we know



are very abundant in Palestine, especially among ruins, and their doleful hooting as they seek their prey by night intensifies the present desolation of these former habitations of pride and glory. The prophecies of Isa. 34 find a fulfillment in modern Petra—ancient Idumæa—as described by Irby and Mangles: “The screaming of eagles, hawks, and owls, which were soaring above our heads in considerable numbers, seemingly annoyed at any one approaching their lonely habitation, added much to the singularity of the scene.” See NIGHT-HAWK, OSTRICH.

**OX**, a well-known domestic animal, clean by the Levitical Law, strong and patient of labor, of great use in agricultural pursuits, and one of the most valuable possessions of the Jewish husbandman. Gen. 24:35; 30:43; 1 Sam. 11:7; Job 1:3. Oxen were used for ploughing, Deut. 22:10; 1 Kgs. 19:19; Job 1:14; Prov. 14:4; Isa. 30:24; for drawing, Num. 7:3, 7, 8; for threshing or treading out grain, Deut. 25:4; 1 Cor. 9:9; for beasts of burden, 1 Chr. 12:40; for sacrifice, Gen. 15:9; 1 Kgs. 8:63; 2 Chr. 29:33; to produce milk and butter, Deut. 32:14; Isa. 7:22; 2 Sam. 17:29; and their flesh as food. 1 Kgs. 19:21; 1 Chr. 12:39, 40; Matt. 22:4. The full-grown ox was, however, rarely slaughtered either for food or sacrifice, being esteemed too valuable for any ordinary use of this kind. The young animal was taken instead. Of the herds of Moab in our day Tristram says: “Unlike the sheep, the cattle do not find their way across Jordan to the markets of Jerusalem or Nablous. Beef is a costly luxury, for the bullocks are as valuable for the plough as the heifers are for milch-kine.” The cattle of the Jews were probably broken to service when three years old. Isa. 15:5; Jer. 48:34.

The oxen of ancient Egypt are shown by the monuments to have been large and handsome creatures, and it is likely that those of Palestine were then similar, though they have now much deteriorated,

in size at least. As is shown by the above synopsis, oxen were used in general as horses are now.

East of the Jordan vast herds of cattle grazed through the entire year, being driven to new pastures as old ones were exhausted. This was sometimes possible in Western Palestine, owing to the variety of elevation and climate. When these resources failed, a mixture of grains (as the Hebrew indicates) called “fodder” or “provender,” Job 6:5; Isa. 30:24, was given, or the torn “straw” left by the threshing-machine. See THRESH. In the more populous districts cattle were stall-fed, as to some extent in all parts. 1 Kgs. 4:23; Prov. 15:17; Hab. 3:17. At present the herds and flocks of a whole village are commonly pastured together, and at night driven into some large cave, natural or artificial. It is possible that the cave shown at Bethlehem as our Saviour’s birthplace was thus used—in part at least—and was really the manger in which the new-born Christ was laid.

Various provisions of the Mosaic Law concerning cattle are recorded in the following additional references: Ex. 20:10; 21:28; 34:19; Lev. 19:19; 25:7; Deut. 22:1, 4, 10.

Herds were often left to care for themselves in the vast feeding-grounds east of the Jordan. These half-wild cattle will gather in a circle around any strange object, and, if irritated, charge upon it with their horns. Ps. 22:13.

The *wild ox* of Deut. 14:5, or *wild bull* of Isa. 51:20, is probably the oryx, a powerful creature of the antelope kind. See AGRICULTURE, HERD.

**OX'-GOAD.** See GOAD.

**O'ZEM** (*strength*). 1. The sixth son of Jesse. 1 Chr. 2:15.

2. A son of Jerahmeel. 1 Chr. 2:25.

**OZI'AS**, the same as Uzziah. Matt. 1:8, 9.

**OZ'NI** (*having ears; attentive*), a son of Gad; called Ezbon in Gen. 46:16.

**OZ'NITES**, descendants of Ozni. Num. 26:16.

## P.

**PA'ARAI**, one of David's mighty men, 2 Sam. 23 : 35; called Naarai in 1 Chr. 11 : 37.

**PA'DAN** (*field*), Padan-aram. Gen. 48 : 7.

**PA'DAN-A'RAM** (*the low high-land*), the country from which Abraham obtained a wife for his son Isaac. Gen. 24 : 10; 25 : 20; 28 : 2, 5, 7, from whence Jacob secured his wives, and where Laban lived. Gen. 31 : 18; 33 : 18; 35 : 9, 26; 46 : 15. Padan-aram has usually been identified with Mesopotamia, the region between the two great rivers Euphrates and Tigris, and is believed more particularly to designate the plain, in distinction from the mountainous district, in the North of Mesopotamia. Another theory in respect to the location of Padan-aram has been advocated at various periods, to which attention has been directed of late by Dr. Merrill and Prof. Paine. They suggest that Milton places Haran (and of course Padan-aram) south or west of the Euphrates, and Dr. Beke (1845) wrote a learned work to prove that Padan-aram was in the vicinity of Damascus. This view, however, is opposed by the great majority of the most eminent scholars, and has too few facts in its favor to give it much importance. See MESOPOTAMIA and SYRIA.

**PAD'DLE**, a small spade. Deut. 23 : 13.

**PA'DON** (*deliverance*), ancestor of a family of Nethinim which returned with Zerubbabel. Ezr. 2 : 44; Neh. 7 : 47.

**PA'GIEL** (*God allots*) was the chief of the tribe of Asher in the wilderness. Num. 1 : 13; 2 : 27; 7 : 72, 77; 10 : 26.

**PA'HATH-MO'AB** (*governor of Moab*), the head of one of the principal families of the tribe of Judah, whose descendants returned with Zerubbabel. Ezr. 2 : 6; 8 : 4; 10 : 30; Neh. 3 : 11; 7 : 11; 10 : 14. With respect to the name, it may be noticed that, according to 1 Chr. 4 : 22, a family of Shilonites, of the tribe of Judah, had in early times "dominion in Moab."

**PA'I** (*bleating*), a place in Idumæa. 1 Chr. 1 : 50. See PAU.

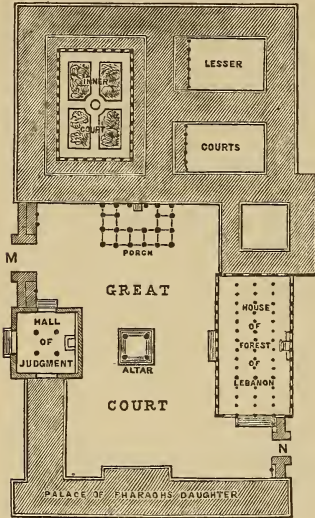
**PAINT, PAINTING, AND PIC-**

**TURE.** Paint was well known as a cosmetic in Egypt and Assyria, and universally applied by the women of those countries to the eyes. Also among the Hebrews the custom obtained, though it must be noticed that it is always spoken of in terms of contempt. 2 Kgs. 9 : 30; Jer. 4 : 30; Eze. 23 : 40. See EYE. Painting as a decoration was much practised. In the houses the walls and beams were colored, Jer. 22 : 14; also idols, either in the form of sculptures or in the form of drawings on the walls of temples, were colored. Wisd. 13 : 14; Eze. 23 : 14. But pictures, in the modern sense of the word, as products of free art, were unknown to the ancient Jews, and would perhaps have been regarded as violations of the second commandment. The drawings upon mummy cases were, however, doubtless familiar to them.

**PAL'ACE.** In the O. T. the word is used both in a wider sense, denoting the whole mass of buildings, courts, and gardens belonging to a royal residence and enclosed by the exterior wall, Dan. 1 : 4; 4 : 4, and in a narrower sense, denoting some special part of the whole construction; for instance, the fortress or citadel. 1 Kgs. 16 : 18; 2 Kgs. 15 : 25. In the N. T. the word generally signifies the residence of any man of wealth or prominent social position. Matt. 26 : 3; Luke 11 : 21; John 18 : 15. The "palace" of Phil. 1 : 13 is the barrack of the Prætorian camp attached to the emperor's palace in Rome, on the Palatine. The emperor was "prætor" or commander-in-chief; so the barrack of his body-guard was the prætorium. The Roman governors occupied Herod's palace in Jerusalem.

The most interesting building of this kind mentioned in the O. T. is the palace erected by Solomon. 1 Kgs. 7 : 1-12. It occupied an area of about 150,000 square feet, consisted of several independent structures—the house of the forest of Lebanon, the hall of judgment, the porch, etc.—and took thirteen years to build. Besides the description given of this building in First Kings, there is another by Josephus, but they remained

almost unintelligible as long as the principles of Greek or Egyptian architecture were applied to them, while the investigations of the ruins of the pal-



Ground-plan of Solomon's Palace.

aces in Nineveh and Persepolis have thrown much light on the subject.

**PA'LAL** (*judge*), the son of Uzai, who assisted Nehemiah in restoring the walls of Jerusalem. Neh. 3 : 25.

**PAL'ESTINE** (*land of sojourners*), a country east of the Mediterranean Sea, and sacred alike to Jew, Mohammedan, and Christian. See Maps at the end of the volume.

*Name*.—"Palestine"—or "Palestina," which has become the most common name for the Holy Land—is found only three times in our version of the Bible, Ex. 15 : 14; Isa. 14 : 29, 31, and in the O. T. represents the Hebrew name elsewhere rendered "Philistia." Ps. 60 : 8; 87 : 4; 108 : 9; Zeph. 2 : 5, etc. The term, therefore, originally referred only to the country of the Philistines, and in its Greek form is so used by Josephus. The name is also applied to the whole land of the Hebrews by Josephus, Philo, and by Greek and Roman writers. Its

first and native name was "Canaan." Gen. 12 : 5; 16 : 3; Ex. 15 : 15; Jud. 3 : 1. It was also known as the Promised Land, land of Israel, land of Judah or "Judæa," and the Holy Land. Gen. 12 : 7; Ps. 105 : 9; Zech. 2 : 12, etc.

*Situation and Extent*.—Palestine is situated at the south-eastern end of the Mediterranean Sea, being the southern portion of the high table- and lowlands lying between the great plains of Assyria and the shores of that sea. This central location in the midst of the great nations of the East has been frequently noticed. It was about midway between Assyria and Egypt on the south-west, and between Persia and Greece on the north-west, being on the high-road from one to the other of these mighty powers, and often the battle-field on which they fought to decide which should become the mistress of the world. This central position gave it the opportunity to become acquainted with the progress which these great nations had gained in the arts, the sciences, and in civilization. This also exposed it to the powerful religious influences which these great but idolatrous nations constantly exerted. The weakness of the Hebrew nation in following these forms of false religion and worship caused it to be frequently visited with the judgments of the Almighty.

The boundaries of Palestine cannot now be accurately determined. While the boundaries between the tribes were defined with much care and precision, the portions bordering on other nations to the north, east, and south on their outlying sides were described in general terms only, and these border-lines seem to have varied at different periods of their history. The land promised to Abraham and described by Moses extended from Mount Hor to the entrance of Hamath, and from the "river of Egypt" to "the great river, the river Euphrates." Gen. 15 : 18; 17 : 8; Num. 34 : 2-12; Deut. 1 : 7. Some understand by the "river of Egypt" the Nile, but, as Eastern Egypt was never held by the Hebrews, such a promise was, of course, never fulfilled. To account for this it is said that the promise was made upon conditions which the nation failed to meet, and hence the failure of the Hebrews to possess all the land which, according to this view, had been promised to them. Others suppose that the "river



of Egypt" means the *Wady el-Arish*, and all this territory was actually possessed during the period of the monarchy under David and Solomon. Palestine in its greatest extent, therefore, was bounded on the north by Syria, on the east by the Euphrates and the great desert, on the south by Negeb or "the south country," and on the west by the Mediterranean Sea. Scarcely more than one-half of this region lay west of the Jordan between that river and the great sea, the other portion lying to the eastward and including all the fertile table-land between the Jordan and the great Arabian desert, which reached to the borders of Assyria. The greatest length of Palestine is about 160 miles, its breadth not far from 90 miles; the average length of the territory, according to the latest authorities, is about 150 miles, its average breadth west of the Jordan a little more than 40 miles, and its breadth east of the Jordan rather less than 40 miles. The total area of that portion which lies between the Jordan and "the great sea" is about 6600 square miles; that portion east of the Jordan has an area of about 5000, and perhaps of 6000, square miles, making the whole area of Palestine, on both sides of Jordan, 12,000 or 13,000 square miles, or about equal to that of the two States of Massachusetts and Connecticut.

*Physical Features.*—This land naturally divides itself into four long parallel tracts, extending north and south, two of them low and two of them elevated: (1) The plain along the sea-coast, broken at the north by Carmel; (2) The hill-country and table-land between the Jordan valley and the coast-plain, reaching from the north to the south end of the land, and broken only by the great plain of Jezreel, or Esdraelon; (3) The valley of the Jordan, with its remarkable depression below the level of the sea; (4) The high table-land east of the Jordan, reaching from Mount Hermon on the north, through Bashan, Gilead, and Moab, and extending eastward to the Arabian desert. Each of these four natural divisions will be described, beginning with the plain along the Mediterranean Sea.

1. *The coast-plain.*—This district is supposed to have been formed by the denudation of the mountains, the sand-dunes along the shores, and partly by

the deposit of the Nile mud, which has been noticed as far north as Gaza. This plain extends without a break from the desert below Gaza to the ridge of Carmel; north of Carmel is the plain of Acre, which reaches to a headland known as the "Ladder of Tyre;" north of this headland lies the narrow plain of Phœnicia. That portion of the plain which lies between Carmel and Jaffa (Joppa) was known as the plain of Sharon. A great portion of this plain is flat, but north of Jaffa are low hillocks, through which, in ancient times, tunnels were cut to drain the marshy land lying back of them. The soil is of marvellous fertility, producing good crops without irrigation, though it is tilled in the rudest manner. "Deep gulleys intersect the plain," says Conder, "running westward to the sea, and carrying down the drainage of the mountain-system. They have generally high earthen banks, and in some cases contain perennial streams. The neighborhood of these streams is marshy, especially toward the north of Sharon, and the dunes and marshes together reduce the arable land by about one-fourth. The maritime plain is some 80 miles long, and from 100 to 200 feet above the sea, with low cliffs near the coast. Toward the north it is 8 miles, and near Gaza 20 miles, broad."—*Handbook*, p. 211. Wilson speaks of the broad expanse of the Philistine plain as covered in harvest-time with a waving mass of golden grain unbroken by a single hedge, and presenting one of the most beautiful sights in Palestine. The stubble becomes so dry under a scorching Syrian sun that a spark would set it on fire, and the flames would sweep over it like the fires upon an American prairie. Such a fire was no doubt kindled by Samson when he turned his three hundred foxes or jackals with their fire-brands into the standing grain of the Philistines in the time of wheat-harvest. *Jud. 15*: 4, 5. The Shephelah, or "low country," in which were the towns of Beth-shemesh, Aijalon, Timnah, and Gimzo, 2 *Chr. 28*: 18, consisted of a series of low undulating hills lying between the great southern plain on the coast and the hill-country toward Jerusalem. There is not to be found a single good harbor along this entire coast.

2. *The highlands west of the Jordan.*—

Next to the coast-plain eastward comes the high-table land, including the hill-country of Judæa—a tract about 25 miles wide, and which begins at the foot of Lebanon in the north and extends southward through the hills of Galilee, is broken by the plain of Jezreel, rises again with the hills of Samaria, and extends southward beyond Jerusalem for about 50 miles. It has been designated geologically as the “back-bone of Palestine.” As seen from the sea, it has a general resemblance to a long continuous wall. The following are the heights above the sea of some of its chief points: Hebron, 3040 feet; Olivet, 2683 feet; Nebi Samwil, 2950 feet; Mount Ebal, 3077 feet; Nebi Ismail, 1790 feet; and Jebel Jermuk, 4000 feet. “The hills are broad-backed,” says Wilson, “and present none of the grander features of mountain-scenery, but every here and there a rounded summit rises above the general level of the range and affords striking panoramas of the surrounding country: such are the views from Mount Ebal, Little Hermon, Nebi Ismail, near Nazareth, and the hill on which Safed stands, each embracing no inconsiderable portion of the Holy Land. The effect of the view is increased by the transparency of the atmosphere, which diminishes apparent distances in a manner unknown in moister climes, and by the rich and varying tints that light up the steep slopes of the Jordan valley. Through the centre of the hill-country runs the main road from Jerusalem through Samaria to Galilee, following nearly the line of the watershed, and passing close to many of the chief cities of Judah and Israel. It is the route now usually followed by travellers, and was probably always one of the most important thoroughfares in the country. East of this road the hills descend abruptly to the Jordan valley; west of it they fall more gradually to the coast-plain. The wonderful ramifications of the valleys which cut up the hill-country on either side of the watershed form one of the peculiar features of Palestine topography; rising frequently in small upland plains of great richness, such as *el-Mukhna*, near Nablûs, the valleys at first fall very rapidly, and then, after a tortuous course, reach the plain on the one side and the Jordan valley on the

other. The effect of this is to split up the country into a series of knife-like ridges, generally preserving an east-and-west direction, and effectually preventing any movement over the country from south to north, except along the central highway; the valley of the Kishon, which spreads out into the broad plain of Esdraelon, and the valley of Jezreel, are the only two which are more than mere torrent-beds.”—*Bib. Educator*, vol. ii. p. 214. Near Jerusalem the tract becomes lower, about 2600 feet above the sea, and the hills are capped with chalk, but south of Jerusalem the ridge becomes higher and more rugged, the slopes to the west very steep, deep ravines running north and south, while south of Hebron is a plain upon the table-land, partially broken by a valley extending from Hebron to Beersheba, and thence north-westward nearly to Gaza. Pres. Bartlett, speaking of the hill-country of Judah, says: “Perhaps no one aspect of Palestine along its central line of hills, both here and north of Jerusalem, strikes the stranger more with surprise than the amount and roughness of its rock-surface. It is not unlike the stony parts of New Hampshire in this respect. At the first glance, especially in its present wretched desolation and neglect under a government that crushes all the hopes of industry, and in possession of a people that destroy and never replace, the thought of the superficial observer is that of disappointment. He sees it almost treeless, rocky, and rough and neglected, and thinks that it is, after all, a much overrated and overpraised country. But when he looks more closely he perceives that all this rock, being limestone, and not sandstone or granite, when it pulverizes, carries with it, not barrenness, but fertility. He observes how the noble olive grows in successive tiers up the sides of seemingly hopeless hills, what sunny exposures are everywhere offered to the vine, and how green are the wheat-fields even when wedged in among the cliffs, and how all these hills appear once to have been diligently and laboriously laid out in terraces almost to their tops; and he changes his mind. He travels through a multitude of fertile valleys, and crosses plains, like that of Esdraelon, as rich of soil as a Western prairie, almost abandoned now. He

passes from the deep tropical valley of the Jordan by the Dead Sea to the high mountains of Galilee and the still higher range of Lebanon, and sees how this little country, not larger than Wales, is fitted to produce almost every species of fruit or grain, of whatever climate, upon the globe. And as he watches the brooks and springs of water, and the singular variety of surface, orchards, glens, bold mountains, fertile flowery plains, picturesque sites—such as those of Jerusalem, Hebron, Samaria, and a multitude of other places—he cannot but perceive how in its palmy days, when the heights were crowned with foliage, the hillsides with cattle, and the fields with grain, Palestine must have been indeed a goodly land, presenting to its children home-attractions and inextinguishable recollections beyond even those of Scotland, Switzerland, or New England.”—*From Egypt to Palestine*, p. 409.

3. *The Jordan valley and plain.*—This valley, extending from the base of Hermon to the south end of the Dead Sea, is one of the wonders in physical geography. It varies greatly in width from half a mile to 5 miles, and at some points is 12 miles broad. At the foot of Hermon this valley is about 1000 feet above the sea: at Lake Huleh, about 12 miles south of Hermon, the valley is upon the sea-level; at the Sea of Galilee, some 10 miles farther south, the valley falls 682 feet below the level of the sea; while at the Dead Sea, about 65 miles south of Galilee, the valley sinks to the astonishing depth of 1300 feet below the ocean-level. The sea has on its shore a salt-mountain, *Jebel Usdum*, a long mass of rock-salt several hundred feet high, nearly 7 miles long, and from 1 to 3 miles wide. The mountain is capped with marl and gypsum, and in this region are numerous salt pillars, among them one spire which tradition points out as Lot's wife. Bitumen abounds also, and sometimes is strongly impregnated with sulphur. See *SALT SEA*. The mountains on either side of this immense depression rise to a height, near Beisan, of about 2000 feet above the valley, while near Jericho they are nearly 4000 feet above the river Jordan. These heights, combined with the deep depression, afford a great variety of temperature, and bring into close proximity productions usually

found widely apart in the temperate and torrid zones. See *JORDAN*.

4. *The table-land east of the Jordan.*—The broad eastern plateau beyond Jordan may be described as having a general altitude of about 2000 feet above the sea, though at some points it attains a height of 3000 feet; the surface is tolerably uniform, but broken on its western edge by deep ravines running into the Jordan valley. Within this region were the ancient forests and rich pastures of Bashan, famous from a very early age, and still regarded as among the most fertile portions of Palestine. This plateau, upon its extreme eastern edge, sinks away into the Arabian desert. Eastward of the Sea of Galilee, however, it is broken by a mountainous tract extending from 40 to 50 miles from north-east to south-west. The region known as the *Lejah* is one vast lava-bed, broken by deep ravines, where water is found and where people dwell in caves. See *BASHAN*.

This volcanic or basaltic tract rises gradually from the north, and is interspersed with many isolated hills, some of which are beyond doubt craters of extinct volcanoes. Nearly opposite Jericho is the range of *Abarim*, which includes *Nebo* and *Pisgah*, the place where Moses viewed the land and died. Deut. 34: 1-6. See *ABARIM*.

*Mountains, Pisses, and Plains.*—The only mountain of importance along the coast is the promontory and ridge of *Carmel*, which extends north-west and south-east, being from 12 to 18 miles in length, about 1750 feet high at its highest point, and about 600 feet high where it breaks off into the sea. Among the noted elevations of the district known as “the hill-country,” west of the Jordan, are the following: At the extreme north the *Anti-Lebanon* range, and southward, in Galilee, *Little Hermon*, *Tabor*, the *Horns of Hattin*, the hill of *Nazareth*, and *Mount Gilboa*; still farther south, *Mount Ebal*, *Mount Gerizim*, *Gibeah*, *Olivet*, the mountain *Quarantania*, and, at the extreme south, *Mount Seir*. Among the mountains in the district east of Jordan are *Mount Gilead*, the range of *Abarim*, which included *Pisgah*, *Nebo*, and *Peor*. Among the noted “passes” on the west side of Jordan is that at *Beth-horon*,



the one in the south at Akrabim, and that on the road from Jerusalem to Jericho through the *Wady Kelt*. There are numerous other deep ravines on both sides of the Jordan, like that of *Mar Saba*, and of the Callirrhoe along the *Zerka Main*. Among the plains, the two most remarkable are the plain of Jezreel and the plain of Sharon. See JEZREEL and SHARON.

*Rivers, Lakes, and Fountains.*—The great river of Palestine is the Jordan, which divides the land into two almost equal portions. It has no important tributary from the west, but there are some small streams, as the *Derdarah*, the *Nahr el-Jalud*, rising in the fountain of Jezreel, and the *Wady el-Faria*. Of the streams running into the Mediterranean are the Leontes, the Belus, the Kishon—"that ancient river"—the Zerka, north of Cæsarea, and the Aujeh, near Jaffa, which drains the mountains of Samaria. The streams running into the Jordan from the east are the *Wady Za'arah*, the Yarmuk or Hieromax, the Jabbok—now called the *ez-Zerka*—the Zerka Main, the Arnon—now called the *el-Mojib*—and the *Wady Kerak*. Many of the so-called "rivers" of Palestine are only winter-torrents, whose beds are dry in summer. The lakes of importance are Lake Huleh, or the "waters of Merom," the Lake of Galilee, and the Salt or Dead Sea. A description of these is given under their respective titles. Palestine was noted of old for its fountains. Among the most important are those which constitute the sources of the Jordan, as the great fountain at Banias, the ancient "Cæsarea Philippi," at *Tell el-Kady*, the ancient Dan, the fountain of Jezreel, the source of the Kishon, the fountain of Nazareth, that of *et-Tabighah*, the hot springs of Tiberias, the various fountains in and about Jerusalem—of which Robinson says there are not less than thirty—the "fountain of Elisha," near ancient Jericho, those near Hebron, and the noted fountain near ancient En-gedi. Upon the east of the Jordan, near the Dead Sea, were the famous hot springs of Callirrhoe, and similar springs near the Zerka, the Yarmuk or Hieromax, and, besides these, the copious fountains at some of the principal towns, as Kuna-wat, Hebron, Ornam, and Busra or Boz-

rah. The mineral springs are found chiefly in the valley of the Jordan, and are divided by Robinson into three classes: (1) Hot sulphur springs, which are found in five places—near Tiberias, on the western shore of the lake, with a temperature of 144°; near Um Keis, in the valley of the Yarmuk, with a temperature of 109°; at Callirrhoe, east of the Dead Sea; and in *Wady Hamad*. (2) Warm saline springs occur at only one place, the *Wady Malih*, south of Beisan, which have a temperature of 98°. (3) Warm springs in general, of which there are several. The "fountain of Elisha," near Jericho, is slightly warm, but not brackish, and the same is true of the fountains *et-Tabighah* and *el-Feshkah*, on the western shore of the Dead Sea, except that the latter is quite brackish.

*Geology.*—There never has been a complete geological survey of Palestine. The general character of its formation has been ascertained, however, and will be briefly described. The Lebanon and Anti-Lebanon ranges of mountains are chiefly composed of hard limestone overlaid with a formation of soft white chalk, the latter containing numerous fossils, those of the fish being the most common. These formations occur in Western Palestine, though in the higher hills of Galilee there is a second layer of limestone above the chalk. The upper limestone varies from white to reddish-brown, has few fossils, and abounds in caverns, the strata being sometimes violently twisted, as between Jerusalem and Jericho, and in other places blends into dolomite or magnesian limestone, as on the western shore of the Dead Sea. East of the Jordan and south of Hermon are vast beds of volcanic rock, and in the Lejah district there is a great field of basalt covering about 500 square miles. East of the Dead Sea occurs the Nubian sandstone, while beneath this formation, especially near Petra, igneous formations are to be found, the chains of Sinai and Serbal being formed of different varieties of granitic rock. The geological origin of the great depression of the valley of the Jordan may be due to volcanic causes, though this question has not yet been settled. Some think the basins of the Sea of Galilee and the Dead Sea resemble cra-

ters; others attribute the chasm to the gradual action of the ocean at some immensely remote period. All agree that the theory which ascribes the formation of the Dead Sea to the time of the overthrow of the cities of the plain is without any scientific support, and it is not required by the language of Scripture. The soil of Palestine is noticed under AGRICULTURE.

*Climate.*—Though the present climate of Palestine appears to be unhealthy for Occidentals, it is on the whole mild, and tends toward an extreme of heat rather than of cold. The mean temperature at Beirut (a little north of Palestine proper) of each month for eleven years (1875–86) was as follows: January, 56.8°; February, 57.7°; March, 61.7°; April, 65.7°; May, 72°; June, 78.7°; July, 83.3°; August, 84.2°; September, 81.5°; October, 76.6°; November, 69°; December, 62°,—making the mean for the whole period 71.6°. The coldest month, on the average, was January; the warmest, August. The average summer heat, according to Conder, ranges between 100° in the plains and 85° in the mountains as a maximum temperature in the shade. In the plains the winter temperature seldom falls below freezing-point, but in the mountains frost and snow are of frequent occurrence. On the sea-coast the heat of the summer is tempered by the cool breezes, but in the valleys of the Jordan the heat is often terrible, sometimes reaching 110° in the shade.

The highest temperature at Jerusalem (1864–71) was 103.5°; the lowest, 25° Fahr. The mean temperature for the eight years was 62.8°. The greatest average cold is in February; the greatest heat is in August. Mount Hermon, in the north, 9300 feet high, is never entirely clear of snow, though sometimes there is very little of it left upon its sides late in autumn. As a rule, the year consists of two seasons only, the rainy and the dry. The rainy season begins near the end of October, sometimes preceded by violent thunderstorms. This may be the "former rain" noticed in the Bible. Deut. 11: 14; Joel 2: 23. The winds from the south and south-west bring frequent showers. December is usually stormy, January and February cold and rainy, the rain fall-

ing in the valleys and uplands and the snow upon the mountains. The "latter rains" come in March and April. If scanty, they impair, or even destroy, the crops; if violent, they sometimes sweep away the fruit trees and gardens, and do not spare the mud hovels, or even the better houses of the peasantry. The average annual rainfall at Jerusalem for 22 years (1860–82) was about 23 inches; with us it is 45, and in California, where the climate resembles Palestine, it is only 22 inches. The annual rainfall at Beirut for 11½ years (1874–85) averaged 35.66 inches, the least fall for a year being 30.14, and the greatest 51.04 inches. Snow fell at Beirut only once in this period. The dry season extends from April to November, during which period the sky is almost uninterruptedly cloudless. Thunderstorms occasionally occur in May, but are very rare. 1 Sam. 12: 17, 18. Mists hover about the mountains, but otherwise the atmosphere is generally brilliantly clear. Heavy dews fall at night, even in the midst of summer, except in the desert. The east wind, or sirocco, blows during February, March, and April, and sometimes darkens the air with clouds of fine dust. A drought of three months before harvest is fatal to the crops, the harvest coming in the valley of the Jordan a month in advance of that on the highland. The barley-harvest usually comes early in May in the valley; the wheat-harvest is a few weeks later. But the harvest-time varies in different years, and even in different parts of the country, in the same season, owing to the different elevations of the land.

In regard to the climate and seasons of Palestine now, Warren says:

"There is but one rainy season, and then a long interval of drought and desolation from July—I might say May—to November. During this long period scarcely a green blade can be seen as far as the eye can stretch over the vast plains, nothing but sticks, stones, and dust, the monotony relieved only by the noise of the wild artichoke careering on the wings of the whirlwind, or by a troop of Bedouins rushing off on a plundering expedition. Toward the end of October there is a sullen stillness in the air; the atmosphere is loaded to the senses, and

the soul is heavy with melancholy, waiting for the rains. Then the spell of drought is broken; a storm occurs. For three days there is abundance of soft showers, with a few downpours, and again often some weeks of drought until the winter solstice; then there is a thorough break up: cold and rain spread over the land. In January the rain falls now and again for three days, with a week's interval; but February is the really rainy month. I have known it to rain every day throughout the month. There is, however, no certainty in the matter; one year the rain is later than the next. In March there are pleasant showers and storms, and in April there are showers and often intervals of intense cold; even snow I have known at Jerusalem during that month. May is frequently a month of hot winds blowing from the east, but in June there are clouds and a few showers. Now, it is this early portion of the year that would be most affected by the growth of trees and the terracing of the hillsides. The April showers would be extended into May, the June clouds and showers into July; the *latter rains* of June will fall in abundance, giving a second season—a never-ending succession of crops—when the ploughman will overtake the reaper and the treader of grapes him that soweth seed. The rich soil is well prepared to yield a second crop year by year; all that is required is water and warmth, and this it will have, for water will now be found gushing from the rocks, from springs which have long been silent. Carried along the hillsides in ducts, it may be used for irrigation purposes in the undulating country, and then into the plains, to be used again, or else it may assist in filling up the wells of the plain to near the surface of the ground—wells which are now 30 to 90 feet deep—with water. The water so freely used will evaporate and form clouds over the land without ever reaching the sea, thus preventing the formation of the unhealthy lagoons of half-salt, half-fresh water along the shore of Palestine, now so common.

“Philistia, Sharon, and the other plains bordering on the sea, are even now exceptionally fertile, but they may, by a regular succession of crops, be made to yield far more abundantly, and the advance of the rolling sand-hills may

be arrested—an advance which, if not looked to, will soon overwhelm the fairest of the maritime plains. The rich ground between Gaza and Ascalon, between Ascalon and Jaffa, which the sand has swallowed up, must again be uncovered. United action is requisite for this, for individual efforts can be of no avail: the rolling sand-hills are a common enemy, and must be attacked by the nation.”

Of the effect of the “former rains” in October and November, Tyrwhitt Drake wrote in 1872: “These rains produced an immediate change in the appearance of the country. Grass began to sprout all over the hills; the wasted grain on the threshing-floors soon produced a close crop some 6 inches high. The cyclamen, white crocus, saffron crocus, and jonquil are in full flower on the mountains; the *ballut* (*Quercus xgilops*) is fast putting out its new leaves, and in sheltered nooks some of the hawthorn trees are doing the same. . . . These, to our notions, are hardly signs of coming winter, but the advent of numberless starlings and common plovers on the plains and woodcock in the woodlands points to rain not far distant.”

*Productions.*—Among the trees and plants of Palestine, the more important are the cedar and the cypress, now quite rare; the Aleppo pine, still abundant on the slopes of Lebanon; the terebinth, evergreen oak, and the common oak, for which Bashan was famed; the locust tree, the carob—the pods of which were the “husks” the prodigal would have eaten—the walnut, the plane tree, the tamarisk, the common willow, the white or silver poplar, the maple, juniper, ash, alder, and hawthorn. Of fruit trees there are the sycamore-fig, olive, quince, mulberry, almond, banana, pomegranate, orange, pear—though not abundant—and the common fig, which is one of the staple products of the country. The prickly pear is used for hedges; the palm tree, once abundant, is now rarely seen; though the date-palm is occasionally found, yet its fruit does not ripen. Vines are very common, grapes being one of the principal products of the hill-country. Melons of various kinds, cucumbers, lettuce, purslane, endive, gourds, and pumpkins are likewise common, some of the latter attaining

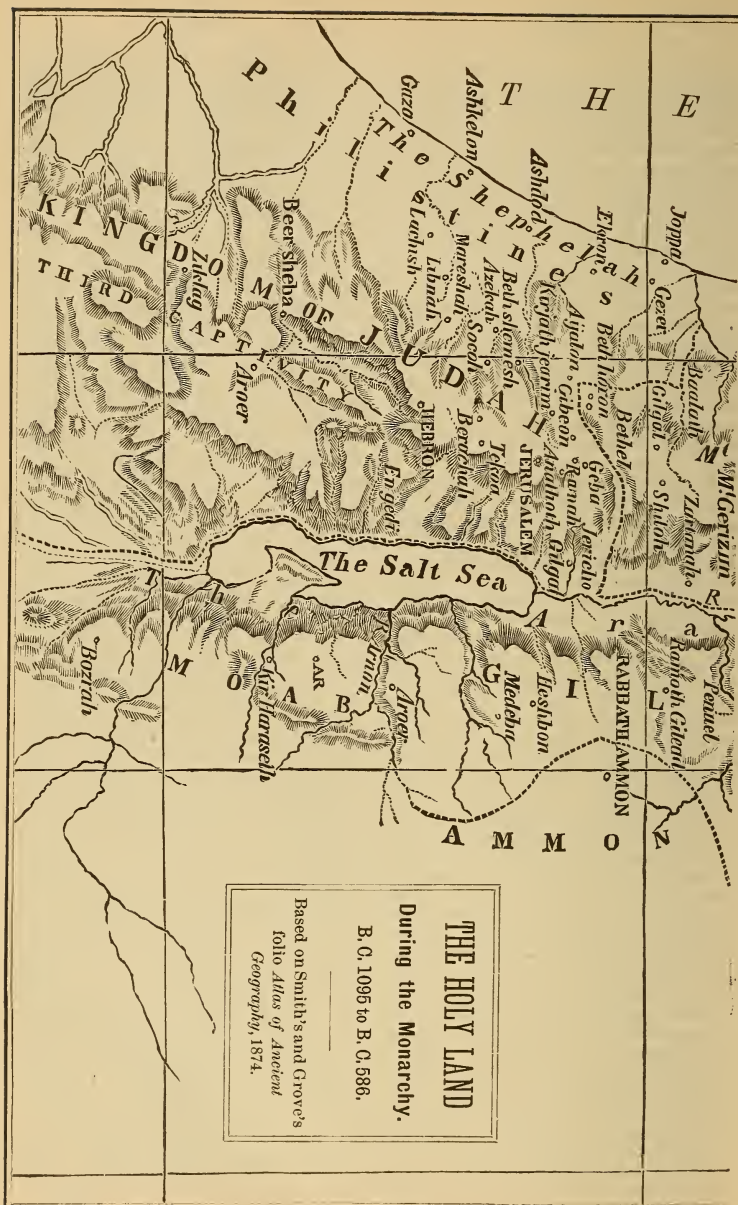


great size. The egg-plant and cauliflower are also common, and artichokes and asparagus grow wild. Potatoes are grown in some places, as at Jerusalem. Among the flowering-plants may be noticed the tulip, various kinds of the anemone, the lily, the white narcissus, the iris, the flowering oleander, the honeysuckle, the jessamine, the primrose, mistletoe, acacia, poppy, geranium, and pink, and altogether more than five hundred different varieties of wild-flowers of rich and delicate color, giving the country, in the height of the season, a showy and gorgeous appearance. Indeed, the wild flowers of Palestine are the chief natural attractions of the country. The various grains grown in Palestine are described under AGRICULTURE and under their different titles.

The wild animals of Palestine are about the same as in ancient times, except that the lion and a species of the wild ox have become extinct. The number of species of mammals is about eighty—a large number for so small a country. Among the animals are the badger, bat, bear, zemer, coney, various kinds of deer, ferret, fox, wild goat, hare, hedgehog and porcupine, hyæna, jackal, cheetah or leopard, wild boar and wild ass, the mole, mouse, the jerboa or jumping mouse, weasel, and the wolf. Of domestic animals there are the camel, dog, cat, goat, horse, mule, ass, ox, sheep, and the half-wild swine. Of the reptiles and "creeping things" of Palestine every traveller is painfully conscious. They are the adder, lizard, chameleon, frog, shrill-crying little gecko, the viper, and scorpions under every stone. Insects abound on every hand. The more common are the ant, honey-bee, flea, locust, wasp, hornet, spiders without number, various kinds of gnats and flies, beetles, and butterflies. Of fish the most common are the carp, perch, minnow, barbel, bream, sheat-fish, and the dog-fish, all of which abound in the Jordan and the Sea of Galilee. Larger fish are found in the Mediterranean, among them the shark, which was doubtless the "great fish" (incorrectly rendered "whale") that swallowed the truant prophet Jonah.

The birds of Palestine are very numerous, more than three hundred and twenty

species having been already identified. The hills abound in fine specimens of the partridge, and quails are found in the grain-fields. Wild ducks frequent the plains of the Jordan, and pigeons swarm everywhere. Large flocks of storks and cranes hover about the plain of Jezreel, while sparrows and swallows swarm in the ruins of towns and boldly enter the very sanctuaries of the Muslims in Jerusalem and elsewhere. The most conspicuous of the birds of prey are the eagle, osprey, vulture, kite, the lapwing or hoopoe, the filthiest of scavengers among birds, the hawk, and the majestic lammergeier. The ravens are still abundant as in the days of Elijah, and are of various kinds. Singing-birds are not wanting, Cant. 2 : 12; Ps. 104 : 10, 12, the more common being the thrush, nightingale or bulbul, and the cuckoo, whose sweet call-notes are often heard in spring. The cormorant, heron, and pelican are also found upon the lakes or along the coast. Gulls and petrels skim the shores of the sea; jays and woodpeckers sport in the forests of Carmel, Gilead, and Bashan; kestrels, griffons, and buzzards soar over the rugged cliffs of Jordan or sweep across the marshes of the plains; bats and owls swarm in the numerous caverns in the sides of the deep ravines and limestone precipices abounding in the land; larks and linnets are taken in snares, tamed, and used like pigeons as decoys to catch other birds; while chattering sparrows are on every hand, until we do not wonder that a single one of these birds was counted worth next to nothing—two for a farthing or five for two farthings. Matt. 10 : 29; Luke 12 : 6. While the thrift, prosperity, and true religion of the people of Palestine have disappeared, and with them the beauty and natural loveliness of the land, the prominent physical features remain as they were 4000 years ago, and our eyes behold the same valleys, hills, and mountains, our feet may cross the same streams, and our thirst may be quenched from the same fountains and wells that were famed in the days of the patriarchs. The same kind of animals survive to bear burdens for the trader and to feed the hungry now as in those remote ages, the same kind of insects annoy and destroy the comfort of the "sojourner,"



**THE HOLY LAND**  
 During the Monarchy.  
 B. C. 1095 to B. C. 586.

Based on Smith's and Grove's  
 folio *Atlas of Ancient*  
*Geography*, 1874.





and the same sort of birds delight the eye with their majestic flight or please the ear with their song.

Palestine is itself one vast ruin; even the very land seems to sympathize with the general desolation which rests upon its cities and towns. A bad government has for years not only failed to protect its inhabitants: it has burdened them with taxes, and when it had brought them to poverty it added extortion to oppression, allowed justice and honesty to be disregarded by its officials, made bribery and corruption so common, and the reward to the extortionate so great, that no officer could afford to be honest or dare to be just. The whole system of civil rule is on a rotten foundation, and cannot be made solid so long as it is based on the Turkish belief that a Christian and a Jew can never be raised to an equality with a follower of Mohammed. Added to this there are great physical causes which have been suggested as reasons why a land once so fruitful has become so barren and desolate. Among these are: (1) Rains have ceased to fall in proper proportion; (2) Clouds fail to protect the soil from the sun in spring; (3) There are neither people, facilities, nor skill to till the land properly; (4) Soil once terraced on the mountain-sides is now washed into the valleys.

Respecting the possibilities of recovering the former fertility and productiveness of the Holy Land, Warren eloquently declares: "Put the country under proper cultivation, and will not all be changed? Rich loam clogs the valleys, the hillsides are bare. The work to be done is not difficult. It is practicable; it is going on in Spain, and even in parts of Palestine at the present time. Walls of rough stones are built along the hillsides, 3 to 4 feet high, according to the steepness of the slope, and the space between them and the hill filled up with the jet loam; this is continued from bottom to top until the mountain-side presents the appearance, from the opposite side, of a series of steps: from the bottom it looks like a great stone wall; from the top, like a loamy plateau. On these terraces are planted the young trees, figs, olives, mulberry, apricot, the pine, those of a more delicate nature being planted on the northern terraces in order that they may

suffer less from the sun's rays, the walls not being exposed to the heat. These trees thrive rapidly, as they will do in Palestine, and spread out their leaves and thrust their roots into the rocky clefts. The rain falls, but not as heretofore; there are no bare rocks for it now to course down, no torrent is foaming in the valley. No! Now it falls on the trees and terraces, it percolates quietly into the soil and into the rocky hillside, and is absorbed, scarcely injuring the crops in the valley, where before it would have ruthlessly washed them away.

"The water that thus sinks into the rocks is not lost, for it will shortly re-issue at some distance lower down in perennial springs, so refreshing in a thirsty land. The rain that remains in the soil keeps about the roots of the trees, enabling them to spread out their leaves in rich groves over the land to protect it from the sun, whose rays are now intercepted and absorbed by the leaves and fruits, giving forth no glare or reflection, but a delicious green shade. The soil, though warm, is not burnt up at once, but every day gives out a moisture which rises above the trees, and on reaching the higher and cooler winds is condensed into visible vapor or clouds, constantly forming as the breeze passes over the groves, thus protecting them from the sun as with an umbrella. The climate becomes changed, for the rocks, once bare and exposed to the sun, have now upon them soil, and, sheltering the soil, trees, and, sheltering the trees, clouds. Thus where were but glaring sun, dry winds, dry with stony land, absence of vegetable products, are now to be found fleecy clouds floating through the air, the heat of the sun tempered by visible and invisible vapors, groves with moist soil, trickling streamlets issuing from the rocks, villages springing up apace—Palestine renewed."

*History.*—The history of the Holy Land is treated in detail under CANAAN, ISRAEL, JUDAH, and JERUSALEM. A concise general view may here be added for convenience to the reader. The history of this land may be not inappropriately divided into five great periods: (1) Before the Israelitish conquest; (2) Under the Judges and kings; (3) During the Captivity and Maccabæan period; (4) The Roman and Christian period. (5)

The Mohammedan period. An outline only can be given under each period.

1. *Before the Israelitish Conquest.*—The earliest inhabitants of Palestine of whom we have any notice were Hamites, descended from Canaan, and included ten or more tribes, grouped under the general name of Canaanites. Gen. 10: 15-18. Some suppose these tribes were in two groups, Sidon and Heth, and that the curious inscriptions found at Hamath, yet undeciphered by scholars, are of Hittite origin. At an early date there may have been only four leading tribes within the bounds of Palestine—Jebusites, Amorites, Gargasites, and Hivites; others were soon added, however, and appear in the days of Abraham, the Hittites probably coming from the north, as did also the Amorites. The walls of the temple at Karnak, in Egypt, bear a hieroglyphic inscription, lately deciphered, recording an invasion by Thothmes III. of the countries east of the Mediterranean, including Palestine, and the conquest of one hundred and nineteen towns and cities, a large portion of them being identified as cities mentioned in the Bible. For the later conquest of the land by Joshua, and the division of it among the tribes, see CANAAN.

2. *Under the Judges and Kings.*—During the rule of the Judges the land was not under any united or strong government. The fortunes and the possessions of the people were subject to constant fluctuations—sometimes overrun by enemies, at others victorious over them, as under the leadership of Samson, Gideon, and Jephthah; but there was little general security, and the former tribes kept the new settlers in a state of constant alarm. They longed for a central and monarchical government, and God granted their desire, though warning them, through the prophet Samuel, of the result. Under David and Solomon the nation was consolidated and reached the highest point of temporal prosperity. The rupture followed, and for five hundred years the nation gradually declined in greatness and power, until it fell into captivity under the Assyrian and Babylonian empires. See ISRAEL and JUDAH, KINGDOMS OF.

3. *The Captivity and Maccabæan Rule.*—After the seventy years' captivity portions of the southern nation returned to repeople Palestine. The ten tribes com-

posing the northern kingdom of Israel were "lost," and portions of their territory were repopled by a mixed class, afterward known as Samaritans. Later, Philip and his son Alexander extended the Grecian conquests into Asia. The decisive battle of Issus, B. C. 333, in which Darius was completely defeated, caused Palestine to pass from the Persian to the Grecian sway. The country was ruled under the Seleucidæ by governors appointed by the king at Antioch. The war of independence, under the leadership of the Maccabæan princes, is among the most important events of this period.

4. *Roman and Christian Period.*—About B. C. 40 the Parthians plundered Syria and Palestine; Herod I. (afterward the Great) obtained the vassal-kingship from the Romans, and was confirmed in office B. C. 37. After his death (B. C. 4), and during the ministry of our Lord, the land was divided and ruled by his sons and by Roman procurators, Herod Antipas and Pilate being among those more prominent in biblical history. A national (Jewish) insurrection broke out in consequence of the maladministration of the Roman governor, and in A. D. 70 the capital, Jerusalem, was captured after great loss of life. The whole land was soon after reduced to the condition of a colony, and the Jews excluded from their capital. Later, the eastern empire gained the ascendancy in Western Asia, and under the Constantines the land was favored, Christianity was recognized, churches built, Christian sees established, and partial prosperity restored. The birth of the false prophet Mohammed, A. D. 570, and the rapid rise of Mohammedanism, led the way for the Holy Land to fall into the hands of the Arabs.

5. *The Mohammedan Period.*—The battle of Hieromax (Yarmuk), A. D. 634, opened the whole of Palestine to the Arabs, followers of Mohammed. The political history of the Arab rulers of these centuries presents a continuous scene of war and bloodshed, accompanied by an interminable series of intestine dissensions, intrigues, and murders. The Arabs, however, made considerable progress in scientific knowledge, in philosophy, and in mathematics. The internal disorders of the Muslim empire aided in giving success to the bold bands of Christian Crusaders who were deter-

mined to wrench the Holy Land from the hand of the Muslim, and for a time they held the country, but their rule was comparatively short; and, though four or five crusades were undertaken with remarkable zeal, the Mamelukes succeeded in coming into possession of the land, to be followed by the Osmans, who have held the country under their misrule, scarcely interrupted by the famous invasion of the French under Napoleon I., who signally defeated the Turks in battle on the plain of Jezreel. The recent intervention of England and the nations of Europe was supposed to promise some reforms in misgoverned Turkey and its possessions, including Palestine, but the realization of the promise must be found in the future, if at all.

Palestine now belongs to the pashalic of Damascus, which includes the three sub-pashalics of Beirut, Akka, and Jerusalem.

*Present Inhabitants.*—As no census of Palestine has been taken under its present rule, the number of its inhabitants can be only approximately determined. The estimates of the present population vary widely. The pashalic of Jerusalem, according to Ritter, has 602,000; the pashalic of Acre, according to Robinson, has 72,000; the remaining part of the pashalic of Sidon in Palestine and the East Jordanic region is estimated to contain about 150,000, making a total population of 824,000. Dr. Hitchcock, in JOHNSON'S *Cyclopædia*, supposes the present population "to be well on toward 400,000, less than a tenth of what it probably was in the time of Solomon." The correct number can only be ascertained by a census under a government with more trustworthy officials than the present Turkish rule sustains. Of the population of Palestine probably about 20,000 are Jews, chiefly dwelling in the four sacred cities of Jerusalem, Safed, Tiberias, and Hebron. The Samaritans number scarcely one hundred and fifty, dwelling in Nablûs. The rest of the population is Mohammedan, with a few Christians from the ancient Syrians and their conquerors the Arabs. Computations based on the statements of Josephus make the population of Palestine in the time of our Lord from 4,000,000 to 6,000,000; the number in

the most prosperous days of the monarchy under Solomon is estimated at from 3,000,000 to 4,000,000.

The peasantry of Judæa are termed *fellaheen Arabs*, but M. Ganneau argues that this sedentary and not nomadic race must be distinguished from the nomad Arabs who came from Arabia with Caliph Omar. He thinks that the fellaheen Arabs are descendants, not of the conquering Arabs, but of the peasants found by them upon the soil. "Of what race, then, were these peasants? Were they Jews? No; for the wars of extermination waged by Vespasian, Titus, Trajan, and Hadrian, and the persecutions of the Christian emperors left not one stone upon another of either political or ethnic Judaism. . . . Jewish tradition, properly so called, is for ever lost in Palestine; and all the Jews now found there have, without exception, come to the country at a comparatively recent date." Were they Greeks? No; for they spoke a Semitic dialect. M. Ganneau's conclusion is "that the fellaheen of Palestine, taken as a whole, are the modern representatives of those old tribes which the Israelites found in the country, such as the Canaanites, Hittites, Jebusites, Amorites, Philistines, Edomites, etc." He designates these as "pre-Israelite" races. "Each successive change in the social and political condition of the country has more or less affected it in various ways; and we must not be surprised, when we study the fellaheen, at finding Jewish, Hellenic, Rabbinic, Christian, and Mussulman reminiscences mingled pell-mell and in the quaintest combinations with traits which bring us back to the most remote and obscure periods of pre-Israelite existence.

"The tenacity with which old religious customs have been kept up is another remarkable circumstance. Not only have the fellaheen, as Robinson conjectured, preserved, by the erection of their Mussulman *kubbehs* and their fetichism for certain large isolated trees, the site and the souvenir of the hill-sanctuaries and shady groves which were marked out for the execration of the Israelites on their entry into the Promised Land, but they pay them almost the same veneration as did the Canaanite *Kooffars*, whose descendants they are. These *makoms*, as Deuter-



onomy calls them—which Manasseh rebuilt, and against which the prophets in vain exhausted their invectives—are word for word, thing for thing, the Arabic *makoms*, whose little white-topped cupolas are dotted so picturesquely over the mountain-horizon of Central Judæa.

“In order to conceal their suspicious origin, these fellah sanctuaries have been placed under the protection of the purest Mohammedan orthodoxy by becoming the tombs or shrines of *sheykhs*, *welys*, and *nebys*—elders, saints, and prophets—deceased in the odor of sanctity. But there are many traces of their true origin beneath this simple disguise.”

On account of the close connection between the names and places, Moses insisted upon destroying both. The fellaheen will “swear fluently and perjure themselves without scruple by any other sacred object, even by the Sakrah—the rock upon which stood the altar; but if they take an oath on their local sanctuary, it is extremely rare to find them faithless or bearing false witness.”

*Antiquities and Explorations.*—Palestine has no wonderful pyramids and obelisks like Egypt, nor has it ruins of vast temples and palaces like Assyria. There are few remains of the work and art of the Israelites, most of the ruins of edifices being not older than the Roman period. There are some coins of the Maccabæan era, some of the stones of Solomon’s temple and palace have been found, and the enclosure of Abraham’s tomb at Hebron has not been explored and its age is unknown. The wells at Beersheba are, however, of the patriarchal ages, and the well at Sychar has also been generally accepted as the one dug by the patriarch Jacob.

The exploration of this land may be traced back to the era of pilgrimages, when Eusebius and Jerome wrote a description of Palestine in the *Onomasticon*. Little was added to the information they gathered until a recent period, when Seetzen (1805–1807), Burckhardt (1810), Irby and Mangles (1817), and, pre-eminently, Robinson (1838 and 1852) brought a true critical and scientific method to the examination of this land of lands. Besides these, a multitude of noted travellers have visited and explored the

country, and presented the results of their labors to the world.

In 1865 the English Palestine Fund was formed for an exact survey and thorough scientific exploration of Western Palestine. This has been completed, and the results have been very satisfactory, the latest being given in the admirable large sheet-maps of the whole territory between the Jordan and the Mediterranean, accompanied by full descriptive memoirs of the survey.

The American Palestine Exploration Society was formed in 1870 to make a similar survey of the Holy Land east of the Jordan. It has furnished valuable information relating to the identification of Mt. Nebo and of many places east of the Jordan. Its work of exploration has now (1884) been assumed by the English Palestine Fund. The Moabite Stone, found by Mr. Klein in 1868 (see DRIBON), had caused explorers to expect rich results from a thorough survey of the East Jordanic region—expectations which may yet be realized.

Meanwhile, there are a number of topographical questions unsettled in respect to cities in the West Jordanic territory, as the locations of Capernaum, Chorazin, Bethsaida, Cana of Galilee, Emmaus and the sites of the lost cities of the plain, the true Calvary, and a large number of points in Jerusalem topography. Some of these will be settled more surely with the spade than with the pen; others it may be impossible to solve satisfactorily by either method. It is, however, remarkable to note how completely every successive fact in the history or topography of this land has tended to throw additional light upon the Book of books, and to add to the external evidence of its divine origin, by showing how writers of such a variety of grades of intelligence, trained under such widely-different circumstances, and at eras separated by upward of fifteen centuries, each recorded descriptions, allusions, and incidents which are now found to be in exact accord with what we know must have been the physical features of the land, the character, customs, conditions of the people, and the influences existing at each of the periods of which he professes to write. Renan happily calls Palestine “the fifth Gospel.” The Book fits the

Land, and the Land testifies to the accuracy and the inspiration of the Book.

The literature upon Palestine would fill a large library. Tobler notes over one thousand writers on the topic. A few of the most important and of the later works only can be given on the subject. *Onomasticon*, by Eusebius and Jerome (330-338), edited by Lasson and Parthey (1862); *Descriptiones Terræ Sanctæ*, of writers in the eighth, ninth, twelfth, and fifteenth centuries, edited by Tobler (1874); *Aleppo to Jerusalem*, by Maundrell (1697); *Palestina Illustrata*, by Reland (1714); *Voyages and Travels in the Levant*, by Hasselquist (1749-1752), edited by Linnæus (1766); *Travels in Syria and the Holy Land*, by Burckhardt (1822); *Egypt, Nubia, Syria, and Asia Minor*, by Irby and Mangles, (1822); *Biblical Researches*, by Robinson (1838-1841 and 1856); *Lands of the Bible Visited and Described*, by John Wilson (1847); *Physical Geography of Palestine*, by Robinson (1865); *Expedition to the Dead Sea and Jordan*, by Lynch (1849); *Sinai and Palestine*, by Stanley (1857); *Land and Book*, by Thomson (1859, and new edition 1880); *Narrative of a Journey through Syria and Palestine*, by Van de Velde (1858 and 1865); *Rob Roy on the Jordan*, by Macgregor (1870); *Land of Israel*, by Tristram (1865); *Natural History of the Bible*, by Tristram (1867); *Land of Moab*, by Tristram (1873); *Geography of Palestine*, Ritter, translated by Gage (1866); *Damascus*; *Giant Cities of Bashan*, by Porter (1855-1865); *Handbook of Syria and Palestine*, by Murray (1875); *Bible Educator*, by Plumpre (1873-1875); *Handbook of Syria and Palestine*, by Baedeker (1876); *Bible Lands, their Modern Customs, etc.*, by Van Lennep (1875); *Quarterlies Palestine Exploration Fund* (organized, 1865-1880); *American Palestine Exploration Society's Statements* (1871-1877); *Our Work in Palestine* (1875); *Through Bible Lands*, by Schaff (1878); *Tent-work in Palestine*, by Conder (1878); *From Egypt to Palestine*, by Bartlett (1879); *Handbook to the Bible*, by F. R. and C. R. Conder (1879); *Sheet Maps and Memoirs of the Palestine Exploration Fund* (1880).

**PAL'LU** (*distinguished*), the second son of Reuben, and founder of the family

of the Palluites, Ex. 6:14; Num. 26:5, 8; 1 Chr. 5:3; called Phallu in Gen. 46:9.

**PAL/LUITES.** See above.

**PALM TREE.** The date-palm (*Phœnix dactylifera*) is found from the Indus to the Nile, through most of Northern Africa, and upon all the warmer shores of the Mediterranean, but it is now rare in Palestine. Yet in ancient times, when the land was peopled with many industrious inhabitants, it was very common. Lev. 23:40; Deut. 34:3; Jud. 1:16; 3:13; 4:5. Ancient historians corroborate this statement, and inform us that the region of the Dead Sea was noted for the palm, of which there were groves twelve miles in extent.

The general figure and appearance of this tree is familiar to our minds from pictures and descriptions. It grows in sandy soils, in hot and dry climates, but flourishes best in the vicinity of streams and where it can be watered, and in valleys and plains, especially where the water is moderately salt or brackish. It is always green and grows to a great height—from 60 to 100 feet. Its straight and slender trunk rises very high before it puts forth any leaves, and its foliage is in one mass at the top. Cant. 7:7; Jer. 10:5. This ever green and stately tree is the emblem of the righteous. Ps. 1:3 and 92:12. The columns of costly edifices were sometimes hewn in imitation of its trunk, as may be observed in some of the ruins of Egypt. Palm trees were carved upon the doors of the temple. 1 Kgs. 6:32; comp. Eze. 41:19.

It is a peculiarity of palms and similar endogenous trees that the diameter of the trunk is as great as it ever becomes when the tree first rises above the ground, as seen in the cut of young palms. Hence there is growth yet completeness almost from the first.

Strictly speaking, the palm has no branches, but at the summit from forty to eighty leaf-stalks spring forth, which are intended in Neh. 8:15. These are set around the trunk in circles of about six. The lower row is of great length, and the vast leaves, often 12 feet in length, bend themselves in a curve toward the earth; as the circles ascend the leaves are shorter. In the month of February there sprout from between the junctures of the lower stalks and the

trunk little scales, which develop a kind of bud, the germ of the coming fruit. These germs are contained in a thick and tough skin not unlike leather. Ac-



Date-Palm. (After Photograph.)

ording to the account of a modern traveller, a single tree in Barbary and Egypt bears from fifteen to twenty large clusters of dates, weighing from fifteen to twenty pounds each. The palm tree lives more than two hundred years, and is most productive from the thirtieth until the eightieth year. The Arabs speak of three hundred and sixty uses to which the different parts of the palm tree are applied.

The inhabitants of Egypt, Arabia, and Persia depend much on the fruit of the palm tree for their subsistence. Camels feed on the seed, and the leaves, branches, fibres, and sap are all very valuable.

When the *dates* are ripe they are plucked by the hand or shaken into a net, which is held below. The person

who ascends the lofty trunk is assisted by the ragged processes or scales with which the body of the tree is armed. The dates ripen at different times, so that a tree is commonly ascended two or three times in a season. When gathered they are spread upon mats in the open air, and after a few days begin to be used. Some are eaten fresh, and some are laid aside for future use. Others yield a rich syrup; which being expressed, the remaining mass is steeped in hot water, and after being macerated and cleansed affords a pleasant drink. These different kinds of syrups are the celebrated *date-wine*, which was greatly prized in ancient times by the Orientals. Some suppose it to be the "strong drink" often named in the Scriptures; but this term rather designates all intoxicating liquors except wine. See WINE.

The shoots, which are annually cut away from the bottom of the tree, and the leaves themselves, are used for making ropes, baskets, sacks, mats, fans, hats, and sandals. The Hebrews were accustomed to carry the leaves, which they called "branches," in the solemn festivities of the feast of tabernacles, and to strew them in the way of triumphal processions. Thus branches were spread in the way of Christ upon his entry into Jerusalem. John 12:13. They were anciently used as a symbol of victory, and carried before the conqueror in triumphal processions. Hence the force and beauty of the figure in Rev. 7:9.

The former abundance of the palm and the estimation in which the Hebrews held it are seen from many Bible names and references. Phœnicia and Phœnicæ came from the Greek name of the palm; Elim and Elath, or "trees," refer evidently to this species; Hazezontamar, "the filling of the palm trees," is identified with En-gedi, Gen 14:7; 2 Chr. 20:2, whose palm trees are mentioned by Josephus and Pliny; Tamar, "a palm," occurs twice in Ezekiel for a place, and, referring to the tree as tall, straight, and graceful, was a favorite female name among the Hebrews; Baal-tamar, "the sanctuary of the palm," occurs; Bethany is "the house of dates;" and Jericho is often called "the city of palm trees." This tree is found upon



ancient Hebrew coins as the symbol of Judæa, and Roman coins struck after the conquest of Judæa have a palm with an inscription commemorating the event.

**PALM'CRIST**, mentioned in the margin of Jonah 4: 6, is the GOURD, which see.

**PALM'ER-WORM**, a destructive insect of the locust tribe, figuratively spoken of in Joel 1: 4; Am. 4: 9 as an instrument employed to afflict the rebellious Jews. See LOCUST.

**PAL'SY** (contr. from *paralysis*), a disease which deprives the part affected of sensation or the power of motion, or of both, according as the sensory or the motor nerves, or both, are attacked. As the term is used in the N. T. it imports apoplexy, or paralysis of the whole system; paralysis of one side; a paralysis affecting the whole body below the neck; and a paralysis caused by a contraction of the muscles, so that the limbs can be neither drawn up nor extended, and soon become emaciated and dried up. 1 Kgs. 13: 4-6; Matt. 4: 24; 12: 10-13; Luke 6: 6; John 5: 5-7. A fearful form of this disease is known in Eastern countries. The limbs remain immovably fixed in the position in which they were at the time of the attack, and the suffering is so exquisitely severe that death is often occasioned in a few days. Matt. 8: 6.

**PAL'TI** (*deliverance of Jehovah*), a Benjamite, and one of the twelve spies. Num. 13: 9.

**PAL'TIEL** (*deliverance of God*), the chief of the tribe of Issachar, and one of the twelve appointed to superintend the division of the land of Canaan. Num. 34: 26.

**PAL'TITE, THE**, one of David's mighty men, 2 Sam. 23: 26; called the Pelonite in 1 Chr. 11: 27.

**PAMPHYL'IA** (*region of every tribe*), a Roman province in Asia Minor. Acts 27: 5. It was bounded on the east by Cilicia, on the north by Pisidia—from which it was separated by the Taurus Mountains—on the west by Lycia, and on the south by the sea. Claudius made Pamphylia an imperial province, including in it the regions of Pisidia and Lycia, which are distinguished from Pamphylia proper. Acts 13: 13, 14; 14: 24; 27: 5.

*Physical Features.*—Sweeping around the head of the bay in crescent form and

extending to the Taurus Mountains on the north is a plain about 80 miles long and 30 miles broad. This is Pamphylia proper. Three principal rivers intersect this plain, the Catarrhaetes, the Cestrus, and the Eurynedon. The Cestrus was navigable for 7 miles to the city of Perga, which appears to have been the capital of the province, and Attalia its chief seaport. Acts 14: 25.

*History.*—Pamphylia, according to Herodotus, was a small territory during the Persian war, when it sent only thirty ships, while Cilicia contributed one hundred. The Romans united it to the province of Asia, but later it was detached, and was included in the jurisdiction of M. Tullius Cicero. Its capital, Perga, was the first place in Asia Minor visited by Paul on his first missionary-tour, and there Mark left him. Acts 13: 13. On his return from Pisidia he preached at Perga, and from Attalia sailed to Antioch. Acts 14: 24-26. Strangers from Pamphylia were at Jerusalem on the day of Pentecost.

**PAN** is, in our version, the rendering of six different Hebrew words, of which two seem to have denoted flat plates of metal, such as are still used in the East for baking cakes of meal, while the others seem to have denoted deeper vessels, used for boiling purposes. Lev. 2: 5; 6: 21.

**PAN'NAG**. Eze. 27: 17. Our translators wisely did not render this word into English. The most probable opinions are that it meant some kind of spice, or that it is millet. It has also been interpreted "balsam," "cassia," "sweetmeats," "panax."

**PAP'ER**, 2 John ver. 12, **PAPER REEDS**. See BOOKS, BULRUH.

**PA'PHOS** (*boiling, or hot*), a town in the western end of Cyprus. There were two towns of this name—old Paphos, or Paphos of the poets, situated on a height about 2 miles from the sea, and new Paphos, on the seashore, about 10 miles to the north-west of the old town. It was founded B. C. 1184. Paul and Barnabas visited it, and the Roman governor was converted. Acts 13: 6-11. At the old town there was a famous temple dedicated to Venus, which was visited annually by great numbers of heathen pilgrims. There are still extensive ruins and catacombs on its site. Not long before the visit of Paul and

Barnabas the new town had been destroyed by an earthquake. Augustus rebuilt it, and it became famous from its shrine and from the worship of Venus. Mingled with the ruins of palaces and churches are the poor dwellings and hovels of the Greek and Mohammedan inhabitants. The harbor is now nearly filled up. The modern name of the town is *Baffa*.

**PAPY'RUS.** Job 40:21. See REED.

**PAR'ABLE** (from a Greek word signifying *comparison*) is used in the Bible in both a wider and a narrower sense. In the first case it comprises all forms of teaching by analogy and all forms of figurative speech, and is applied to metaphors, whether expanded into narratives, Eze. 12:22, or not, Matt. 24:32; to proverbs and other short sayings, 1 Sam. 10:12; 24:13; 2 Chr. 7:20; Luke 4:23; to dark utterances or signs of prophetic or symbolical meaning, Num. 23:17, 18; 24:3; Eze. 20:49; Heb. 9:9, etc. In the second case it means a short narrative of some everyday event, by which some great spiritual truth is conveyed to the hearer. In this sense the parable differs—

1. From the fable, by its higher aim to illustrate spiritual truth, and by the intrinsic possibility and probability of its fictitious narrative, which could have happened, though perhaps it did not actually happen; while the fable uses the wonderful, and even the impossible (thinking, talking, acting animals and plants), for teaching maxims of prudence and lower morality, the parables of Christ always keep within the limits of the simple every-day experience.

2. The parable differs from the allegory by its meaning, its idea not being represented, but simply suggested. The allegory is self-interpreting, the imaginary persons being named and performing acts which declare the meaning; while the parable must be interpreted by means of a knowledge of him who speaks it and of those to whom it is spoken. The allegory itself says what it means; the parable receives its whole meaning from the situation which called it forth. For him who knows not Christ the parable of the Sower contains nothing beyond a common every-day experience, but to him who knows the Man sitting there in the boat and speaking to the multitude on

the shore this parable reveals a sublime spiritual truth.

From this peculiarity of the character of the parable it is easy to understand its signification in the teaching of Christ, and easy to derive the law for its interpretation. "The purpose of our Lord in teaching by parables was twofold—to *reveal* and to *conceal* the truth; to *reveal* to those who really sought the truth, to *conceal* from those who did not desire such knowledge, thus rewarding the former and punishing the latter."—*Schaff*. To him who has, the parable gives more; but it takes away from him who has not. No pondering over its details will ever bring out its meaning, for, although the idea may be reflected a thousand times from every turn of the narrative, still it is not present in the words: it is a light thrown upon the words from without, from the situation, from the speaker.

Teaching by parables was an ancient method. Striking instances occur in the O. T.—Nathan's address to David, 2 Sam. 12:1-4; the woman of Tekoah, 2 Sam. 14:6; the rebuke of Ahab, 1 Kgs. 20:39; the denunciation of Isaiah, Isa. 5:1-7—and later on, the method found much favor with the Hebrew teachers. But it reached its perfection by the application it found in the teaching of Christ.

Matthew gives, in ch. 13, seven parables, which represent the several stages of the kingdom of God and its relation to the world: (1) The parable of the Sower, or the beginning of the kingdom and its reception or rejection by the different classes of men; (2) The parable of the Tares, or the kingdom of heaven in conflict with the kingdom of Satan; (3) The parable of the Mustard-seed and (4) the parable of the Leaven, or the growth of the kingdom of heaven extensively, comprising all nations and intensively pervading all forms of human life; (5) The parable of the Hidden Treasure; (6) The parable of the Pearl of Great Price; and (7) The parable of the Net cast into the Sea, or the relation between the kingdom of heaven and individual man and his efforts to grasp it and to develop it.

The parables occurring in the N. T. are:

1. The Sower. Matt. 13:3-8; Mark 4:3-8; Luke 8:5-8.

2. The Wheat and the Tares. Matt. 13: 24-30.
3. The Mustard-seed. Matt. 13: 31, 32; Mark 4: 30-32.
4. The Leaven. Matt. 13: 33.
5. The Seed cast into the Ground and Growing up Secretly. Mark 4: 26-29.
6. The Hidden Treasure. Matt. 13: 44.
7. The Pearl of Great Price. Matt. 13: 45, 46.
8. The Net cast into the Sea. Matt. 13: 47, 48.
9. The Lost Sheep. Matt. 18: 12, 13; Luke 15: 4-6.
10. The Merciless Servant. Matt. 18: 23-34.
11. The Two Debtors. Luke 7: 41, 42.
12. The Good Samaritan. Luke 10: 30-35.
13. The Importunate Friend. Luke 11: 5-8.
14. The Rich Fool. Luke 12: 16-20.
15. The Return from the Wedding. Luke 12: 35-40.
16. The Fig Tree. Luke 13: 6-9.
17. The Great Supper. Luke 14: 16-24.
18. The Lost Piece of Money. Luke 15: 8, 9.
19. The Prodigal Son. Luke 15: 11-32.
20. The Unjust Steward. Luke 16: 1-8.
21. The Rich Man and Lazarus. Luke 16: 19-31.
22. The Unjust Judge. Luke 18: 2-5.
23. The Pharisee and the Publican. Luke 18: 10-13.
24. The Pounds. Luke 19: 12-27.
25. The Laborers in the Vineyard. Matt. 20: 1-16.
26. The Two Sons. Matt. 21: 28-30.
27. The Vineyard let to Husbandmen. Matt. 21: 33-39; Mark 12: 1-9; Luke 20: 9-15.
28. The Marriage-Feast. Matt. 22: 2-14.
29. The Wise and the Foolish Virgins. Matt. 25: 1-13.
30. The Talents. Matt. 25: 14-30.
31. The Sheep and the Goats. Matt. 25: 31-46.

The number of parables in the Gospels differs according to the range given to the application of the term. Greswell reckons 27; Trench, 30; Plumptre, 31; others, 50.

Matthew and Luke give us most of the parables. Mark dwells more on the acts

than the discourses of Christ. John has no parables proper. He took them for granted from the earlier Gospels, and gives us instead those higher discourses of our Lord respecting his relation to the Father.

The best special works on the parables are by Lisco, Greswell, Trench, Arndt, Arnot, Stier. Our Lord has himself explained the parable of the Sower and the parable of the Wheat and the Tares. His explanation must be the standard by which our interpretations are to be regulated and measured.

**PARACLETE.** See ADVOCATE.

**PARADISE,** a word of Persian origin, meaning a "garden," "orchard," or other enclosed place, filled with beauty and delight. Hence it is used figuratively for any place of peculiar happiness, and particularly for the kingdom of perfect happiness, which is the abode of the blessed beyond the grave. Luke 23: 43; 2 Cor. 12: 4; Rev. 2: 7. See EDEN.

**PARAH** (*heifer-town*), a place in the territory of Benjamin. Josh. 18: 23. It has been located south-east of Michmah, at the ruined village *Farah*, at the junction of the *Wady Farah* with the *Wady Suceinit*, and about 6 miles north-east of Jerusalem.

**PARALYTIC.** See PALSY.

**PARAN** (*place of caverns*), a wilderness or desert region west of the Elanitic Gulf, and within the Sinaitic peninsula. It was bounded on the north by the wilderness of Shur and the land of Canaan; on the east by the great valley of the Arabah—which separated it from the mountains of Moab—and the Gulf of Akabah; on the south by a great sand-belt, separating it from the granitic mountains of Sinai; and on the west by the wilderness of Etham, which separated it from the Gulf of Suez and from Egypt. A range of mountains sweeps around this wilderness on all sides except the north. It is a high limestone plateau, crossed by low ranges of hills and intersected by few watercourses, always dry except in the rainy season. In this blanched and dreary waste of chalk, covered with coarse gravel, black flint, and drifting sand, upon which a slight coating of vegetation struggles for existence, the Israelites spent thirty-eight years after leaving Sinai. Num. 10: 12. The modern name, *Badiet et*



*Tih*, or "desert of the wandering," commemorates this historic fact. Across this desert lay the road from Canaan to Egypt which was travelled by Abraham, Jacob, and Joseph. The north-east corner of the wilderness is a hilly plateau, the home and pasture-ground of the patriarchs, the *Negeb*, or "south country," of Scripture.

*Scripture History.*—Paran is first mentioned in connection with the conquest of the confederate kings, when it appears to have been the home of the Horites. Gen. 14:6. Hagar and Ishmael, after being driven away by Abraham, went into the wilderness of Paran, Gen. 21:21; the Israelites entered it soon after leaving Sinai, Num. 10:12, 33; 11:3, 34, 35; 12:16; the spies were sent up to Canaan and returned from this region; and eighteen stations of the Israelites' journey are noted in this wilderness. Num. 13:3, 26; 33:17–36; comp. Deut. 1:1. Probably, during their thirty-eight years of sojourn in the wilderness, the people were scattered over a wide extent of territory, like the modern Bedouin tribes. David found refuge in this wilderness, 1 Sam. 25:1, and Hadad passed through it when escaping to Egypt. 1 Kgs. 11:18.

**PAR'AN, MOUNT OF**, the place where the Lord is said to have shined forth. Deut. 33:2; Hab. 3:3. It was probably the most southern portion of the mountain-plateau in the north-eastern part of the wilderness of Paran, now *Jebel Magra'h*. In this region is situated *'Ain Gadis*, which some identify with Kadesh, and the one encampment in the wilderness of Kadesh. *Jebel Magra'h* would always be the most conspicuous object, and would completely shut out from view the more fertile mountains beyond.

**PAR'BAR** occurs only in 1 Chr. 26:18, where it denotes some place on the western side of the temple-enclosure.

**PARCH'ED CORN**, mentioned in Ruth 2:14, consisted of roasted heads of grain.

**PARCH'ED GROUND**. The Hebrew word thus rendered, Isa. 35:7, denotes that optical delusion known by the name of "mirage," and frequently occurring in the African and Asiatic deserts. On account of the different refraction of the solar rays in the various

layers of the atmosphere, the white, barren sand-waste suddenly assumes the aspect of a beautiful lake surrounded by trees and a most luxuriant vegetation.

**PARCH'MENTS**. The skins of beasts were early and extensively used for writing; the Ionians wrote upon sheep-skins five centuries before Christ. Very slight preparation was used, however, until under Eumenes, a king of Pergamos, a mode of producing a really fine material was discovered, whence the skins thus prepared were called by the Latins *pergamena*, which is translated "parchments." 2 Tim. 4:13.

**PAR'DON**. Ps. 25:11. The scriptural import of this term is very imperfectly indicated by the common acceptance of it among men. In the dispensation of grace pardon is inseparably connected with justification. Hence it is spoken of as the covering of sin, Ps. 85:2; the non-imputation of it, Ps. 32:2; a blotting out, Ps. 51:1, 9; Isa. 43:25; forgetting it, Heb. 8:12; passing by it or removing it to an immeasurable distance from us. Ps. 103:12; Mic. 7:19.

It is evident that God only has power to bestow pardon, Mark 2:7, 10–12, and that it proceeds from free sovereign grace, Eph. 1:6, 7, through the mediation and atonement of Jesus Christ. Heb. 9:9–28; 1 John 1:7.

Men are commissioned to preach pardon and salvation through the blood of Christ, but no man can forgive sin or pretend to the right and power of absolution without direct and daring blasphemy.

**PAR'LOR**. See DWELLINGS.

**PARMASH'TA** (*superior*), one of the ten sons of Haman; slain by the Jews in Shushan. Esth. 9:9.

**PAR'MENAS** (*steadfast*), one of the seven deacons ordained by the disciples to administer alms to the widows and the poor of the church. Acts 6:5.

**PAR'NACH** (*swift*), the father of Elizaphan, chief of the tribe of Zebulun. Num. 34:25.

**PAR'ROSH** (*flea*). Of his descendants one group, comprising 2172 persons, returned from Babylon with Zerubbabel, Ezr. 2:3; Neh. 7:8; and another, comprising 150 males, with Ezra. Ezr. 8:3.

**PARSHAN'DATHA** (*given by prayer*), the eldest of the ten sons of

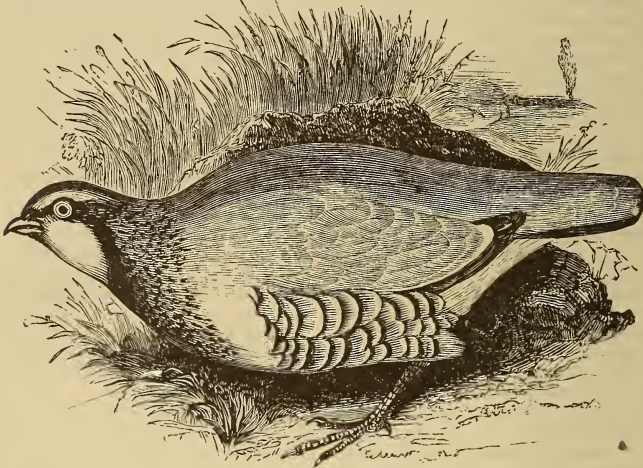
Haman; slain by the Jews in Shushan. Esth. 9:7.

**PAR'THIA.** Originally a province of Media, on its eastern side, in the time of the apostles it had spread its sway from India to the Tigris, and from the Kharesem desert to the southern ocean. Seleucia was a chief city, and Ecbatana was its king's summer residence. Parthia was united to the Persian empire under Cyrus, B. C. 550. But in B. C. 256 it revolted and became an independent empire. At last, however, Parthia was conquered by the Persians and united to their empire, A. D. 226.

**PAR'THIANS,** inhabitants of Parthia, were at Jerusalem during the Pentecost. Acts 2:9. They spoke the Persian language, so that, in Scripture and other ancient writing, "Persia" and "Parthia" are often used interchangeably. Coming from the ruins of the Persian empire, they were a powerful

enemy to the Romans, whom they defeated at Carrhæ (*Haran*). Under Mithridates I. their cavalry and bowmen were very expert, and dangerous to an opposing army. They were accustomed to shoot their arrows while at full speed. They possessed, also, considerable knowledge of architecture and art. But it is for their remarkable skill in archery that they are now remembered, and for a long time they were Rome's formidable rival in the East.

**PARTITION, MIDDLE WALL OF,** is supposed to have reference to the wall in the temple which separated the court of Israel from the court of the Gentiles, Eph. 2:14, and is figuratively used to denote whatever in their laws or customs separated the Jews from the Gentiles, and rendered the former any more the objects of divine favor than the latter. See TEMPLE.



The Greek Partridge.

**PAR'TRIDGE** (Heb. *the caller*). The Greek partridge (*Caccabis saxatilis*) is very common in Palestine, and one or two other kinds are found. The modern peasants esteem the flesh of these birds a luxury; and as, when hunted, they try to save themselves by running rather than by flight, they are often chased till, being fatigued, they can be knocked

down with a stick or a stone. 1 Sam. 26:20. The partridge lays many eggs, which are prized by the Syrians and gathered in large numbers. The ancients undoubtedly hunted the bird and its eggs in the same way as is now customary. Thus the partridge often laid her eggs and brooded upon them in vain, which is the meaning of Jer. 17:11.

**PAR'UAH** (*blossoming*), the father of Jehoshaphat, one of Solomon's officers. 1 Kgs. 4:17.

**PARVA'IM** (*eastern regions*) occurs only once, 2 Chr. 3:6, and is the name of the country or place producing the gold which Solomon used for the decoration of the temple; but this country or place it has not been possible to identify. Some regard it as an abbreviation for "Sepharvaim," or "Sephar," supposed to be a seaport in Arabia.

**PA'SACH** (*cut off*), one of the chiefs of the tribe of Asher. 1 Chr. 7:33.

**PAS-DAM'MIM** (*boundary of blood*), the scene of fierce contests between the Israelites and the Philistines. 1 Chr. 11:13. It is called Ephes-dammim in 1 Sam. 17:1. It was on the side of the valley of Elah, and Van de Velde proposes to identify it with the ruins called *Dammum*, 3 miles east of Shochoh, about 11 miles south-west of Jerusalem.

**PASE'AH** (*lame*). 1. One of the descendants of Judah. 1 Chr. 4:12.

2. One whose descendants returned from Babylon with Zerubbabel, Ezr. 2:49; called Phaseah in Neh. 7:51. One of the family, Jehoiada, assisted in rebuilding the gate under Nehemiah. Neh. 3:6.

**PASH'UR** (*freedom*). 1. The son of Malchijah, and founder of a family of priests, 1 Chr. 9:12; 24:9; Neh. 11:12, which seems to have returned with Zerubbabel, and which, in the time of Nehemiah, was one of the chief houses, its head being the head of a course. Ezr. 2:38; Neh. 7:41; 10:3. Sent by King Zedekiah to Jeremiah to inquire about the issue of Nebuchadnezzar's preparations against Jerusalem, Pashur received a sombre warning, Jer. 21; but when later on the siege of Jerusalem was raised by the advance of the Egyptian army, Pashur, together with other prominent men, demanded of Zedekiah that Jeremiah should be put to death as a traitor, and the prophet was actually cast into the dungeon or well where was mire. Jer. 38.

2. The son of Immer, also a priest, and chief governor in the house of the Lord. Jer. 20:1. In the reign of Jehoiakim he caused Jeremiah to be put in the stocks because he prophesied evil against Jerusalem; but the prophet pronounced a fearful sentence against him,

Jer. 20:1-6, and his name was changed to MAGOR-MISSABIB, which see.

**PAS'SION**. Acts 1:3. The word, in this connection, denotes the last sufferings of Christ, or rather his death as the consummation of his sufferings. The expression in Acts 14:15 and Jas. 5:17 signifies like propensities, feelings, and susceptibilities. See CROSS.

**PASS'OVER**, the principal annual feast of the Jews, which typified the sacrifice of Christ, the Lamb of God, slain for the sins of the world. Comp. 1 Cor. 5:7, 8, Christ our Passover is slain for us, etc. It was appointed to commemorate the exemption or "passing over" of the families of the Israelites when the destroying angel smote the first-born of Egypt, and also their departure from the land of bondage.

At even of the 14th day of the first month (Nisan) the Passover was to be celebrated, and on the 15th day commenced the seven days' feast of unleavened bread. The term "Passover" is strictly applicable only to the meal of the paschal lamb, and the feast of unleavened bread was celebrated on the 15th onward for seven days to the 21st inclusive. This order is recognized in Josh. 5:10, 11. But in the sacred history the term "Passover" is used also to denote the whole period—the 14th day, and the festival of the seven days following. Luke 2:41; John 2:13, 23; 6:4: 11:55.

As to the time of the celebration of the Passover, it is expressly appointed "between the two evenings," Ex. 12:6; Lev. 23:5; Num. 9:3, 5, or, as it is elsewhere expressed, "at even, at the going down of the sun." Deut. 16:6. This is supposed to denote the commencement of the 15th day of Nisan, or at the moment when the 14th day closed and the 15th began. The twenty-four hours, reckoned from this point of time to the same period of the next day, or 15th, was the day of the Passover. At sunset of the 14th day the 15th began, and with it the feast of unleavened bread. The lamb was to be selected on the 10th day, and kept up till the 14th day, in the evening of which day it was to be killed. Ex. 12:3-6. A male lamb was demanded, not more than one year old and without blemish; but often several households, comprising, perhaps, one hundred per-



sons, associated and had a lamb in common, in which case each person was provided with a piece at least as large as an olive. The feast began by the handing around of a cup of wine mixed with water, over which the head of the family or the chief of the association pronounced the benediction. The lamb, roasted whole, and the other dishes were then placed on the table, and after a second cup of wine the meal was eaten. Everybody present partook of the lamb, the bitter herbs, and the unleavened bread, and care was taken that no bone was broken. What was left of the flesh was immediately burnt. After the meal followed the third cup of wine, then the singing of psalms and hymns, and finally a fourth, and perhaps a fifth, cup of wine. Then followed the feast of unleavened bread, occupying seven days, the first and last of which were peculiarly holy, like the Sabbath. Ex. 12 : 15, 16.

The "preparation of the Passover," John 19 : 14, or "the day of the preparation," Matt. 27 : 62, was the Paschal Friday, as in John 19 : 31 and 42, or the day preceding the regular Sabbath (Sabbath eve). It was, then, at the close of the 14th day of the month, when the feast of unleavened bread, called, in the larger sense, the *Passover*, Luke 22 : 1, approached, that Jesus directed the lamb for the paschal sacrifice to be prepared for himself and his disciples. This being done immediately after sunset of the 14th, which was the beginning of the 15th, the paschal supper was eaten. After this supper, and in the course of that night, Christ was arrested, tried during the night, condemned the next morning, crucified at 9 A. M., and died at 3 P. M. of the 15th of Nisan (this being a Friday). The whole series of events occurred between what we should call Thursday evening and Friday evening.

The facts of chief importance in reconciling all the evangelists are that the word "Passover" is applied sometimes strictly to the 14th day, and at other times to the whole festival of unleavened bread; that the Passover, or paschal supper, strictly speaking, was celebrated at 6 P. M. at the close of the 14th or at the beginning of the 15th day of the month, and that the 15th of Nisan, or first day of the festival, was

the day of the crucifixion. This has been verified by astronomical calculation, which proves that in the year A. D. 30, the year of our Saviour's death, the 15th of Nisan (April 7), fell on a Friday, which agrees with the testimony of all the evangelists.

**PAS'TOR.** Jer. 2 : 8. See SHEPHERD.

**PAT'ARA**, a seaport-town on the south-west shore of Lycia, near the left bank of Xanthus, and opposite Rhodes. Acts 21 : 1, 2. It was about 7 miles east of the mouth of the river, had a convenient harbor, and was visited by ships of all nations. The gospel was early preached there, and it became the seat of a bishopric and was represented in the Council of Nice. The city was given up to the worship of Apollo, its founder, Patarus, being reputed to be a son of that god. Patara is now in ruins, but retains its ancient name. The remains prove it to have been a city of considerable importance. Among them are a theatre, some massive walls and arches, a gate of the city with three arches nearly perfect, and numerous sarcophagi. Near the theatre is a deep circular pit, and a square pillar rising above it, which Lewin thinks was the seat of the oracle of Patareus Apollo. The port is completely filled with sand, and is a malarious swamp: all communication with the sea is cut off by a sand-beach, and the sand is also gradually encroaching upon the ruins.

**PATH'ROS** (*region of the south*), a district of Egypt near Thebes; named, as some suppose, from a town called *Ha-hathor*, or "the abode of Hathor," the Egyptian Venus. Originally it was ruled by its own kings, independent of Egypt. It was probably the Thebaid of the Greeks and the Said of the Arabs. The country is mentioned in the Prophets, and nearly always in connection with Egypt. Isa. 11 : 11; 19 : 11-13; Jer. 44 : 1-15; Eze. 29 : 14. Its inhabitants were known as the Pathrusim, the descendants of Ham through Mizraim. Gen. 10 : 14; 1 Chr. 1 : 12.

**PATHRU'SIM.** See above.

**PA'TIENCE.** With God, patience is a form of his infinite love which causes him to bear long with sinners, Isa. 30 : 18; Rom. 3 : 25; 2 Pet. 3 : 9, and to send them warnings of judgments before the judgments are executed. Hos. 6 : 5; Am.

1:1; 2 Pet. 2:5. With man, patience is a grace enabling him to bear with meekness and confidence the trials which God sends him, Rom. 2:7; 2 Tim. 3:10, and to deal with his fellow-men with love and forbearance. 1 Thess. 5:14. In many passages of our English Version where "patience" occurs, "endurance" or "constancy" would be a better rendering of the Greek (*ὑπομονή*).

**PAT'MOS**, a little rugged island in the Ægean Sea, 20 miles south of Samos and 24 miles west of Asia Minor. Rev. 1:9.

It is from 15 to 25 miles in circumference, and is very rocky and barren. The coast is rock-bound, but indented with several deep bays. It has only a few large trees, among them a palm, some olives, and cypresses. The barrenness of the island made it a suitable spot for the banishment of Roman criminals. To it the apostle John was banished by the emperor Domitian, A. D. 95. Its rocky solitude well suited the sublime nature of the Revelation. There is a grotto on a hill in the southern part of the island



Isle of Patmos.

which tradition points out as the place where John received the Revelation. Upon the summit of the mountain is a monastery built in honor of St. John, and having a library containing about two hundred and forty manuscripts. In the Middle Ages the island was called Palmosa, and now bears the name of *Patmo*.

**PA'TRIARCH**. Acts 2:29. In the early history of the Jews we find the ancestor or father of a family retaining authority over his children and his children's children so long as he lived, whatever new connections they might form. When the father died the branch-families did not break off and form new communities, but usually united under another common head. The eldest son was generally invested with this dignity. His authority was paternal. He was honored as the central point of connection, and as the representative of the whole kindred. Thus each great family

had its patriarch or head, and each tribe its prince selected from the several heads of the families it embraced. These princes were called "elders of Israel." See **ELDERS**. The word "patriarch" is also applied to the founder of a family or to any illustrious ancestor. Acts 2:29. In later ages of the Church the same title is found, but is applied to ecclesiastical dignitaries, and denotes the supposed paternal character of their authority. The sons of Jacob, as the progenitors of the Jewish nation, are called, by way of distinction, "the twelve patriarchs." Acts 7:8.

• **PAT'ROBAS** (*life of his father?*), a Christian in Rome to whom Paul sends salutation, Rom. 16:14, was, according to a late tradition, one of the seventy disciples, and became bishop of Puteoli, where he suffered martyrdom on November 4, which accordingly is his anniversary in the Romish calendar.

**PAT'TERNS**, in Heb. 9:23, should be "copies."

**PAU** (*bleating*), a place in Idumæa; called Pai in 1 Chr. 1:50; Gen. 36:39. It may be identical with *Phauara*, a ruined site in Idumæa.

**PAUL** (*small*), OR **SAUL** (*asked for*). 1. *Life*.—Paul, or Saul, was a native of Tarsus, in Cilicia, and inherited the privileges of a Roman citizen. Acts 22:28, 29. His original Hebrew name was "Saul," which he exchanged afterward in his intercourse with the Gentiles for the Hellenistic or Latin form, "Paul." His descent and education were Jewish, but he had also a good knowledge of the Greek language and literature, and quotes from three poets not much known—Aratus, Acts 17:28; Menander, 1 Cor. 15:33; and Epimenides. Tit. 1:12. Being a Jew of the tribe of Benjamin, born in the Greek city of Tarsus, and a Roman citizen, he combined the three great nationalities of the Roman empire, and was providentially prepared for his apostolic mission among Jews and Gentiles, Greeks and barbarians. Under the instruction of Gamaliel, a distinguished rabbi at Jerusalem, Acts 5:34, he became master of the Jewish law, Acts 22:3; Gal. 1:14, and was also taught a useful mechanical trade, according to the custom of the rabbis. Acts 18:3. His residence at Jerusalem commenced at an early period, Acts 26:4, and he was probably from twenty-two to twenty-five years old when Christ commenced his public ministry. He belonged to the strict sect of the Pharisees. Acts 23:6.

The preaching of the apostles, and especially the fact of Christ's resurrection, on which they placed their chief stress, excited a violent opposition among the Jews. Stephen, an eloquent and powerful advocate of the new religion, was seized and stoned to death. Among the spectators and promoters of this bloody deed was Paul. Acts 7:58; comp. 22:20. His temperament, talents, and education fitted him to become a leader in the persecution; and he commenced his career with a degree of fanatical zeal bordering on madness. He even sought for authority to go to Damascus, whither many of the disciples had fled after the murder of Ste-

phen, to bind and drag to Jerusalem, without distinction of age or sex, all the followers of Christ whom he could find.

Just before he reached Damascus, however, he was arrested by a miraculous light so intense as to deprive him of sight. Acts 9:8, 9. At the same time Christ revealed himself as the real object of his persecution. Acts 26:15; comp. 1 Cor. 15:8. From this time he became a new man, and received from the lips of Christ himself his commission as an apostle to the Gentiles. Acts 26:16. The miraculous restoration of his sight, his baptism, and the gifts of the Holy Spirit followed in quick succession, and we soon find him zealously preaching the faith he had set out to subvert. Acts 9:20, 21; Gal. 1:16.

To this one purpose he thenceforth gave all the energies of his mind and all the affections of his heart. Forsaking, and indeed forgetting, all other purposes and pursuits, he devoted the residue of his life to the cause of Christ with a singleness of purpose and an energy of devotion that have no parallel in history.

The Acts trace his career till the first imprisonment at Rome, which lasted two years, A. D. 61–63, and left him comparatively free to labor for the gospel. After this we are left in the dark. Some scholars maintain that he suffered martyrdom in the Neronian persecution of



The Traditional Room in the Centurion's House at Rome in which Paul was imprisoned.

A. D. 64; others that he was freed from the first Roman imprisonment, made new missionary tours in the East, and possibly also to the West as far as Spain, was taken prisoner to Rome a





Portrait of Paul. (From a Roman Two-leaved Tablet not later than the Fourth Century.)

second time, and suffered martyrdom A. D. 67 or 68. The hypothesis of a second Roman imprisonment has some support in an ancient tradition (mentioned by Eusebius), and explains certain historical allusions in the Pastoral Epistles, which cannot well be placed *before* the first imprisonment, but were probably composed between the first and the second Roman imprisonments, except Second Timothy, the last of all Pauline Epistles. Ancient tradition is unanimous as to his martyrdom in Rome, and the place of his execution by the sword is still shown a little distance from the city. He himself alludes to his approaching martyrdom in those noble words, 2 Tim. 4 : 6-8: I am already being offered, and the time of my departure is at hand. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

2. *Character of Paul.*—Whether we regard his sudden and radical change from an enemy to a most devoted friend of the Christian religion, or the purity and loftiness of his character, or the strength and depth of his mind, or the extent of his missionary labors, or his whole heroic career from his conversion in Damascus to his martyrdom in Rome, St. Paul is beyond doubt one of the most remarkable men that ever lived, and perhaps the greatest man in the history of Christianity. Without money, without family, without friends, lonely by land and lonely by sea, he faced a hostile world and converted it to Christ, whom he himself once persecuted, and by his Epistles and example he still rules the theology and feeds the devotions of believers in all parts of Christendom. His motives are above suspicion; his intellect is apparent on every page of his letters; it is impossible to charge him with hypocrisy or self-delusion, as even infidels admit; he furnishes an irresistible argument for the divine truth of the religion he taught and practised to the end.

3. *Chronological Summary of the Chief Events in the Life of Paul* (from SCHAFF'S *History of the Apostolic Church*):

	A. D.
Paul's conversion .....	37
Sojourn in Arabia.....	37-40
First journey to Jerusalem after his conversion, Gal. 1 : 18; sojourn at Tarsus, and afterward at Antioch, Acts 11 : 26.....	40
Second journey to Jerusalem, in company with Barnabas, to relieve the famine.....	44
Paul's first great missionary journey, with Barnabas and Mark; Cyprus, Antioch in Pisidia, Iconium, Lystra, Derbe; return to Antioch in Syria.....	45-49
Apostolic Council at Jerusalem; conflict between Jewish and Gentile Christianity; Paul's third journey to Jerusalem, with Barnabas and Titus; settlement of the difficulty; agreement between the Jewish and Gentile apostles; Paul's return to Antioch; his collision with Peter and Barnabas at Antioch, and temporary separation from the latter....	50
Paul's second missionary journey from Antioch to Asia Minor, Cilicia, Lycaonia, Galatia, Troas, and Greece (Philippi, Thessalonica, Berea, Athens, and Corinth). From this tour dates the Christianization of Europe.	51
Paul at Corinth (a year and a half). First and Second Epistles to the Thessalonians.....	52-53
Paul's fourth journey to Jerusalem (spring); short stay at Antioch. His third missionary tour (autumn).....	54
Paul at Ephesus (three years); Epistle to the Galatians (56 or 57). Excursion to Macedonia, Corinth, and Crete (not mentioned in the Acts); First Epistle to Timothy (?). Return to Ephesus. First Epistle to the Corinthians (spring, 57).....	54-57
Paul's departure from Ephesus (summer) to Macedonia. Second Epistle to the Corinthians.....	57
Paul's third sojourn at Corinth (three months). Epistle to the Romans.....	57, 58
Paul's fifth and last journey to Jerusalem (spring), where he is arrested and sent to Cæsarea.....	58
Paul's captivity at Cæsarea. Testimony before Felix, Festus, and Agrippa (the Gospel of Luke and the Acts commenced at Cæsarea, and concluded at Rome).....	58-60
Paul's voyage to Rome (autumn); shipwreck at Malta; arrival at Rome (spring, 61).....	60, 61
Paul's first captivity at Rome. Epistles to the Colossians, Ephesians, Philip- pians, Philemon.....	61-63
Conflagration at Rome (July); Nero- nian persecution of the Christians; martyrdom of Paul (?)......	64
Hypothesis of a second Roman cap- tivity and preceding missionary journeys to the East, and possibly to Spain. First Epistle to Timothy; Titus (Hebrews?), Second Timothy.	63-67

4. The *Epistles* of Paul are thirteen, or, if we count the Hebrews (as the product of Paul's mind, though probably not of his pen), fourteen, in number. They are the most remarkable body of correspondence in the history of literature. They are tracts for the times, and yet tracts for all times. They will be found separately considered under their titles. Here only some general remarks are given. They may be arranged differently.

(a) *Chronologically* :

- 1 and 2 Thessalonians, written A. D. 52, 53, from Corinth.  
 Galatians, written A. D. 56-57, from Ephesus.  
 1 Corinthians, written A. D. 57, from Ephesus.  
 2 Corinthians, written A. D. 57, from Macedonia.  
 Romans, written A. D. 58, from Corinth.  
 Colossians, Ephesians, Philippians, and Philemon, written A. D. 61-63, from Rome.  
 Hebrews, written A. D. 64 (?), from Italy.  
 1 Timothy and Titus, written A. D. 65 or 57 (?), from Macedonia.  
 2 Timothy, written A. D. 67 or 64 (?), from Rome.

The time of the composition of the Pastoral Epistles depends upon the question of the second Roman captivity. The Second Epistle to Timothy was at all events the last, whether written in the first or second captivity.

(b) *Topically* :

- Romans and Galatians : doctrines of sin and grace.  
 1 and 2 Corinthians : moral and practical questions.  
 Colossians and Philippians : person of Christ.  
 Ephesians : the Church of Christ.  
 1 and 2 Thessalonians : the second advent.  
 1 and 2 Timothy and Titus : church government and pastoral care.  
 Philemon : slavery.  
 Hebrews : the eternal priesthood and sacrifice of Christ.

(c) As to importance, the order in our Bible is pretty correct. The Epistles are all important, but were not equally well understood in all ages of the Church. Thus the Galatians and Romans were more appreciated in the time of the Reformation than in any preceding century; they are the stronghold of the evangelical doctrines of total depravity and salvation by free grace. Paul's Epistles give us the most complete exhibition of the various doctrines of Christianity and of the spiritual life of

the apostolic Church, and are applicable to all ages and congregations.

Works on the life and Epistles of Paul are very numerous, and constantly increasing. We mention only three, which are very elaborate, yet popular, and enriched with fine maps and illustrations: Conybeare and Howson (1854 and later editions), Thomas Lewin (1875, 2 vols.), and Canon Farrar (1879, 2 vols.).—See map of journeys of St. Paul at the close of this volume.

**PAVE'MENT**, an area in Pilate's court-room, the floor of which was paved with marble or other stones. John 19 : 13. See GABBATHA.

**PAVIL'ION**, a small movable tabernacle or tent, chiefly used for a king, prince, or general. 1 Kgs. 20 : 12-16; Jer. 43 : 10. The Psalmist sublimely describes Jehovah as surrounding himself with dark waters and thick clouds of the skies as with a tent or pavilion. Ps. 18 : 11.

**PEACE**. Employed in various phrases, such as "Peace be to thee," "Go in peace," etc., this word occurs both in the O. T. and the N. T. as a common form of salutation. Ex. 4 : 18; Mark 4 : 34; Luke 10 : 5; John 20 : 19, 21; Rom. 1 : 7.

In a more special sense, the word denotes a Christian grace obtained by faith in Christ, who by his death has restored us to peace with God. Rom. 5 : 1; Eph. 2 : 14. Peace with ourselves springs from peace with God, and peace with God from the assurance of pardon and reconciliation with God by the atoning merits of Christ, who "is our peace." Without such peace there can be no true happiness.

**PEA'COCK**. 1 Kgs. 10 : 22. This singular and beautiful bird is mentioned among the articles imported by Solomon from Tharshish, the modern Ceylon or Malabar coast of India, where the peacock is indigenous. In Job 39 : 13 another Hebrew word is found, better rendered "ostriches," and the word "ostrich" should be translated (as it is elsewhere) "stork." The wings of the ostrich cannot raise it from the ground; yet in running it catches (or, as the word rendered "goodly" imports, "drinks in") the wind. The construction of the ostrich and that of the stork are thus contrasted, as are also their habits; for the stork is



as proverbial for her tenderness to her young as is the ostrich for her seeming indifference. Job 39:14-16. See OSTRICH, STORK.



Peacock.

**PEARL.** The best pearls are produced by a shell-fish of the oyster species, though they are found in other mollusks. The pearl-oysters grow in clusters on rocks (hence called "pearl-banks") in the Persian Gulf, on the western coast of Ceylon, on the coasts of Java, Sumatra, etc., and in some parts of Europe. The shells are obtained by diving, and this is done by a class of persons trained to the business. The Ceylon pearl-fishery bank is about 15 miles from the shore, and 72 feet deep on an average. The fishery begins in April, when the sea is most calm, and continues five or six weeks. One shell contains from eight to twelve pearls. The largest are of the size of a walnut, but they are rarely as large as a cherry-stone. The shell of the pearl-oyster, or, more properly, the interior coat, is called "mother-of-

pearl." A single pearl has been valued at \$350,000.

Pearls were anciently, as now, used in the East as personal ornaments. 1 Tim. 2:9; Rev. 17:4; 18:12-16. From the various illustrations in which the pearl is introduced in the N. T., it was evidently regarded as among the most precious substances, and, compared with gems, it was esteemed as more valuable than at present. Matt. 7:6; 13:45, 46; Rev. 21:21.

**PED'AH'EL** (*whom God delivers*), the son of Ammihud, chief of the tribe of Naphtali, one of the superintendents of the division of Canaan. Num. 34:28.

**PEDAH'ZUR** (*whom the Rock—i. e. God—delivers*), the father of Gamaliel, and chief of the tribe of Manasseh in the time of the Exodus. Num. 1:10; 2:20; 7:54, 59; 10:23.

**PEDAH'IAH** (*whom Jehovah delivers*). 1. The father of Zebudah, Jehoiakim's mother. 2 Kgs. 23:36.

2. The brother of Shealtiel, and father of Zerubbabel. 1 Chr. 3:17-19.

3. One who assisted Nehemiah in repairing the walls of Jerusalem. Neh. 3:25.

4. A Levite who stood on the left hand of Ezra when he read the Law to the people. Neh. 8:4; called Phaldaius in 1 Esd. 9:44.

5. A Benjamite, ancestor of Sallu. Neh. 11:7.

6. A Levite in the time of Nehemiah. Neh. 13:13.

7. The father of Joel, chief of the half-tribe of Manasseh in the reign of David. 1 Chr. 27:20.

**PEEP**, to "chirp" like young birds. Isa. 8:19; 10:14. The wizards who pretended to raise the dead spoke in low shrill tones because the dead were supposed to speak thus.

**PE'KAH** (*open-eyed*), a general of

the Israelitish army who assassinated the king Pekahiah in his palace and usurped the government; but his reign, which lasted twenty years, B. C. 758-738, was highly inauspicious; the country was invaded and greatly harassed by the Assyrians, and the king himself became finally the victim of a conspiracy. 2 Kgs. 15: 25.

**PEKAHIAH** (*Jehovah has opened his eyes*) succeeded his father, Menahem, as king of Israel in 760, and reigned only two years, being murdered by Pekah, B. C. 758. 2 Kgs. 15: 22-26.

**PE'KOD** (*visitation?*), a symbolical name for Babylon. Jer. 50: 21. In Eze. 23: 23 it appears to be applied to a Chaldean province. A Pekod is mentioned in the cylinder of Sennacherib as near the Hauran, and Lenormant thinks it was the collective name of several tribes in the Euphrates valley. The exact meaning of the term is not known. Some explain it as "visitation," "punishment," others as "perfect," "noble."

**PELA'IAH** (*whom Jehovah distinguishes*). 1. A descendant of David. 1 Chr. 3: 24.

2. A Levite who assisted Ezra in expounding the Law, Neh. 8: 7, and sealed the covenant with Nehemiah, Neh. 10: 10; called Biatas in 1 Esd. 9: 48.

**PELALIAH** (*whom Jehovah judges*), a priest in Jerusalem after the return from the Captivity. Neh. 11: 12.

**PELATIAH** (*whom Jehovah delivers*). 1. The grandson of Zerubbabel. 1 Chr. 3: 21.

2. A Simeonite captain on an expedition to Mount Seir. 1 Chr. 4: 42.

3. One of the heads of the people, who sealed the covenant with Nehemiah. Neh. 10: 22.

4. One of the five-and-twenty men who withstood the prophet Ezekiel and counselled the people of Israel wickedly, but was suddenly struck dead while the



The Pelican.

prophet was uttering his prediction. Eze. 11: 1-13.

**PE'LEG** (*division*), a son of Eber and brother of Joktan, in whose time—that is, in the age immediately succeeding the Deluge—the family of Eber was divided, the elder branch, which de-

sceded from Peleg, remaining in Mesopotamia, while the younger branch, descending from Joktan, emigrated to Southern Arabia. Gen. 10 : 25 ; 11 : 16 ; 1 Chr. 1 : 25.

**PE'LET** (*deliverance*).

1. A son of Jahdai, descendant of Judah. 1 Chr. 2 : 47.

2. One of the Benjamites who joined David at Ziklag. 1 Chr. 12 : 3.

**PE'LETH** (*swiftness*).

1. A Reubenite whose son On joined Dathan and Abiram in their rebellion. Num. 16 : 1.

2. A son of Jonathan, and a descendant of Judah. 1 Chr. 2 : 33.

**PE'LETHITES.** 2 Sam. 8 : 18. See CHERETHITES.

**PEL'ICAN** (Heb. *the vomiter*), a voracious water-bird, unclean by the Levitical law, Lev. 11 : 18, of singular construction and habits, resembling the goose, though nearly twice as large. Its bill is 15 inches long. The female has a large pouch or bag capable of containing 2 or 3 gallons of water, and food enough for six common men. Out of this pouch she feeds herself and her young, and from this habit and the red nail at the end of her bill came the notion that she fed her offspring on her own blood. The pelican was formerly more abundant than now in the Levant, but Dr. Thomson has seen it at Lake Huleh and the Sea of Galilee. Having gorged itself with fish, this bird flies miles into the wilderness, where it sits in some lonely place "for hours, or even days, with its bill resting on its breast, a picture of melancholy." Ps. 102 : 6. The margin correctly reads "pelican" for "cormorant" in Isa. 34 : 11 ; Zeph. 2 : 14. (See cut. p. 667.)

**PEL'ONITE**, a designation applied in 1 Chr. 11 : 27, 36 to Helez and Ahijah, two of David's mighty men, of whom the former is called the Paltite in 2 Sam. 23 : 26.

**PEN.** The instruments with which the characters were formed in the writing of the ancients varied with the materials upon which the letters were to be traced. Upon hard substances, such as stone or metallic plates, a *graver* of steel was used, the same which Job calls "an iron

pen." It is possible that an instrument pointed with diamond, such as glaziers now use, was not unknown, as "the sin of Judah is written with a pen of iron, and with the point of a diamond ;



Pens and Writing-Materials.

it is graven upon the table of their heart, and upon the horns of your altars." Jer. 17 : 1. Upon tablets of wax a metallic pen or *stylus* was employed, having one end pointed to trace the letters, the other broad and flat to erase any erroneous marks by smoothing the wax.

Upon paper, linen, cotton, skins, and parchments, it was in very early times common to paint the letters with a hair-pencil brought to a fine point. The *reed pen* was introduced afterward, and at first used without being split at the point. The reed pen is used by the modern Turks, Syrians, Persians, Abyssinians, Arabs, and other Orientals, as their languages could not be written without difficulty with pens made from quills. A particular kind of knife is used to split the reed. Jer. 36 : 23.

**PEN'EL, OR PENU'EL** (*face of God*), a place between the Jabbok and Succoth where Jacob had his mysterious wrestling with the Angel. Gen. 32 : 24-32. The usual, and probably the original, form was "Penuel," and this is the form in the Samaritan Pentateuch. Five hundred years later, when pursuing the Midianites, Gideon found a city and tower at Penuel, and slew the men of the city. Jud. 8 : 17, 18. Jeroboam went from Shechem and built Penuel. 1 Kgs. 12 : 25. Its site has long been counted as unknown, for the region in which it was situated has been only slightly explored. Dr. Merrill, however, identifies Penuel with a point on the Zerka (Jabbok), about 4 miles east of Canaan's ford and at *Tabûl edh Dhahab*. See JABBOK.



**PENIN'NAH** (*coral*), one of the two wives of Elkanah, the father of Samuel. 1 Sam. 1:2.

**PEN'KNIFE.** Jer. 36:23. See KNIFE.

**PEN'NY.** This word, so translated in our English Version for the Greek *denarius*, is equivalent to about sixteen cents or eight pence, and was a regular day's wages. The "penny" shown to Christ bore the likeness and name of Cæsar (Tiberius), who had then been emperor for seventeen or eighteen years. Matt. 22:19, 21. *Denarius* ought to have been retained or Anglicized into *denar*, with a marginal note giving its precise value. See MONEY.

**PENTATEUCH, THE,** is the collective name for the first five books of the O. T., the books of Moses. The name is of Greek origin, meaning "five volumes," and was probably introduced by the Alexandrian translators of the O. T. As also the names of the separate books—Genesis, Exodus, etc.—are of Greek origin, referring to the contents of the books, and as, in the Jewish manuscripts, these books form only one roll or volume, it has been conjectured that the division itself is due to the Greek translators. In Scripture the Pentateuch is called "a book of the law of the LORD given by the hand of Moses," 2 Chr. 34:14; "the book of the law of the LORD," 2 Chr. 17:9; "the book of the law," 2 Kgs. 22:8; "the book of the covenant," 2 Chr. 34:30; 2 Kgs. 23:2, 21; "the law of Moses," Ezr. 7:6; "the book of the law of Moses," Neh. 8:1; "the book of Moses," Ezr. 6:18; Neh. 13:1; 2 Chr. 25:4; 35:12; or simply "the law," Matt. 12:5; Luke 10:26; John 8:5, 17. Among the Jews the several books are designated by their initial letters—*Bereshith* ("in the beginning"), *Shemoth* ("names"), etc.; among the Christians, with reference to their subject-matter—*Genesis* giving the primitive history, as a preparation for the theocracy, from the Creation to the death of Jacob; *Exodus*, the foundation of the theocracy, by the legislation from Mount Sinai; *Leviticus*, the inner organization of the theocracy by the ceremonial laws on the Levitical worship; *Numbers*, the actual establishment of the theocracy by the march through the wilderness and the conquest of Canaan; and *Deuteronomy*,

the final and comprehensive recapitulation of Mosaic legislation. The whole is one compact and complete representation of the Hebrew theocracy, the first and the last books having a more universal character, the three intermediate ones a more specifically Jewish character, Exodus giving the prophetic, Leviticus the priestly, and Numbers the kingly, aspect of the theocracy.

With respect to the authorship of this work, various circumstances have during the last two centuries caused some doubt whether it can legitimately be ascribed to Moses. Moses is always spoken of in the third person, and in the last passages of Deuteronomy his death and burial are related. Names of places occur, though we know that they did not come into use until after the conquest of Canaan—such as "Dan," Gen. 14:14; Deut. 34:1; comp. Josh. 19:47, and "Hebron." Gen. 13:18; 23:2; comp. Josh. 14:15; Jud. 1:10. The names of the Lord, "Jehovah" and "Elohim," alternate in such a way as to indicate a double authorship, and alleged differences in style and language and repetitions seem to point the same way. On these grounds a school of modern critical scholars contends that the Pentateuch, at least in its present shape, was not written by Moses, or by any single author, but is a compilation of much later date and from very different sources.

However ingenious many of the arguments against the Mosaic authorship may be, the collected evidence in its favor is nevertheless overwhelming. The unity of the composition, as set forth above, is so strong that no attempt at breaking it has ever succeeded, and the book itself, directly and indirectly, bears testimony to its essential Mosaic origin. In Deut. 31:9-12, 24-26 we are told that Moses wrote "this law," and when he was done with it he placed it in the hands of the Levites, to be kept in the ark of the covenant and to be read to the people every seventh year on the feast of the tabernacles. "This law" may mean Deuteronomy alone, and not the whole Pentateuch; but other passages refer in exactly the same manner to other parts of the work. He wrote, by divine command, the book of the covenant and the ten commandments, Ex. 24:3-7; 17:

14, and also the camping-stations of the Israelites in the wilderness. Num. 33 : 2 ff. The presumption is that he wrote the rest, unless there are convincing arguments to the contrary (as in the account of his death at the close of Deuteronomy, which is evidently added by a later hand). The Mosaic authorship of the great body of the Pentateuch is sustained by uninterrupted and unanimous tradition of the Jewish Synagogue and the Christian Church, and by the internal evidence of the work itself. Moses was, of all men, best qualified to write it. He had the best preparation, he knew all about the events in which he figured so prominently. The book contains so many and so close references to Egypt—the land, the people, and the civilization—that its author must not only have lived for a long time in Egypt, but also have received the benefit of a thorough Egyptian education and partaken in Egyptian life from a superior position; see, for instance, the references to irrigation, Deut. 11 : 10 ; to war, Deut. 20 : 5 ; to mining, Deut. 8 : 9 ; to criminal punishment, Deut. 25 : 2, etc. Next, the narrative of the passage through the desert gives so correct and so fresh a description of the event that it could never have been made by any one who had not taken part in that long trial, and hardly by any other than by him who was the leader. The language, also, and the theology (especially the eschatology) of the Pentateuch are archaic, and antedate the compositions of the Davidic, and still more of the post-Exilian, period. There is no man in the whole subsequent history of Israel, as far as we know, who could at all account for the peculiarities of the Pentateuch near so well as the great lawgiver, who is the central figure of the book. Ezra, for instance, to whom some ultra-critics assign the authorship, never was in Egypt nor in the wilderness, and lived in the reproductive period of reconstruction or restoration of the theocracy founded by Jehovah through Moses centuries before. Thus from various sides we are led to feel not only that Moses has written the Pentateuch, but also that he was the only one who could have written it; and the objections have so much the less power, as a Mosaic authorship by no means excludes either

the use of earlier documents or the addition of later notes.

For further details see the special articles on the separate books: GENESIS, EXODUS, LEVITICUS, NUMBERS, and DEUTERONOMY.

**PEN'TECOST** (from a Greek word signifying *fiftieth*) is the name by which the N. T. denotes the second great festival of the Jews, called by them "the feast of weeks" or "the day of first-fruits." It was celebrated on the fiftieth day (hence the name) after the Passover, reckoning from the second day of the Passover (the 16th of Nisan), Lev. 23 : 11, 15, to the morrow after the end of the seventh week. Lev. 23 : 15, 16 ; Dent. 16 : 9. It was originally a simple thanksgiving for the harvest, which in Palestine fell in the weeks between the Passover and the Pentecost. The festival was kept only for one day, and the principal rite consisted in the offering of two loaves made of the finest flour of the last crop's wheat.

Later on, however, after the destruction of Jerusalem and the dispersion of the Jewish nation, the feast assumed an historical character. It was made out from Ex. 19 that the giving of the Law on Mount Sinai took place on the fiftieth day after the deliverance from Egypt, and in course of time, and among Jews living in other climes with another harvest-season, this became the principal signification of the festival.

In the Christian Church, Pentecost is celebrated seven weeks after Easter, in commemoration of the outpouring of the Holy Spirit on the disciples, as the birthday of the Christian Church. Acts 2 : 1-14.

**PENU'EL** (*face of God*). 1. A Judite. 1 Chr. 4 : 4.

2. A chief Benjamite. 1 Chr. 8 : 25, 28.

**PENU'EL**. See PENIEL.

**PE'OR** (*cleft*), the mountain-peak to which Balak brought Balaam to curse Israel. Num. 23 : 28. The camp of Israel was at this time in the Jordan valley, near the Dead Sea. Beth-peor was "over against" the camp. Deut. 3 : 29 ; 34 : 6. Peor is described as "facing Jeshimon," and this is also said of Pisgah. The Rev. J. A. Paine proposed to identify Pisgah with *Jebel Siaghah* in the Abarim range opposite Jericho. Of

the three summits of Siaghah he suggested the first or western as one station of Balaam, Num. 22 : 41, and the second summit as the top of Peor, but his theory is disputed by Dr. Merrill and others. Balaam was first at "the top of Pisgah" and then upon "the top of Peor," Num. 23 : 14, 28, another peak evidently not far from Pisgah. From this he exclaimed, "How goodly are thy tents, O Jacob!" See PISGAH.

**PER'AZIM** (*breaches*), a mountain upon which divine vengeance would be manifested. Isa. 28 : 21. It is not elsewhere mentioned in Scripture, but has been regarded as identical with Baal-perazim of 2 Sam. 5 : 20 and 1 Chr. 14 : 8-17, where David won his victory over the Philistines. The latter place was in the valley of Rephaim. See BAAL-PER-AZIM.

**PE'RES.** Dan. 5 : 28. See MENE.

**PE'RESH** (*dung*), son of Machir, and descendant of Manasseh. 1 Chr. 7 : 16.

**PE'REZ** (*a rent*). See PHAREZ.

**PE'REZ-UZZA**, or **UZZAH** (*breaking of Uzzah*), a place called also Nachon and Chidon. 2 Sam. 6 : 6-8; 1 Chr. 13 : 9-11; 15 : 13. It was near Jerusalem, and there Uzzah died for his presumptuous rashness in attempting to steady the ark of God.

**PERFECTION.** That which is entire and complete in all its parts, without defect or blemish, is perfect. Thus even the most insignificant thing can be perfect—perfect in its kind; and, although perfection can never raise a thing above its kind, it nevertheless confers on it the highest value which it ever can reach. When Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect," Matt. 5 : 48, the meaning is not that we should be perfect as God, but simply that we should realize all the possibilities which are involved in our nature and conditions as his children—that is, we should be entire in our faith and without blemish in our love.

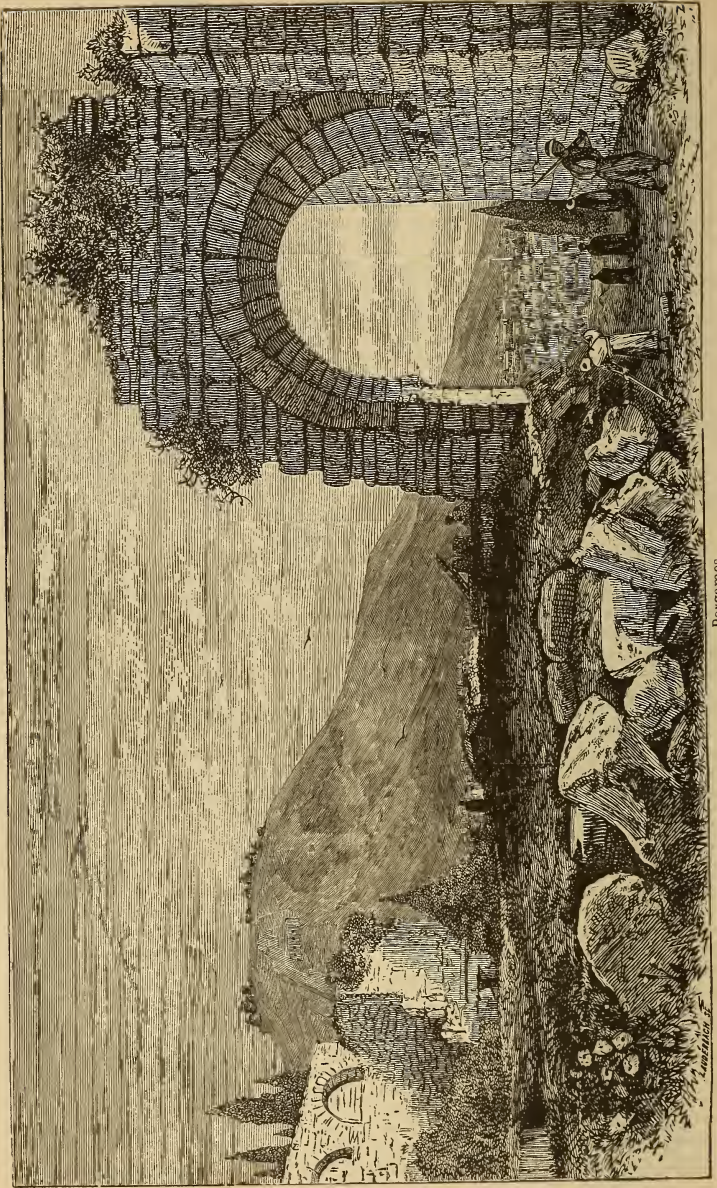
**PERFUME.** Ex. 30 : 35. The use of perfumery to give an agreeable odor to the person and apparel is, and ever has been, widely prevalent in Eastern countries. In the passage cited, however, the composition which is called a perfume was to be used in the tabernacle

service. The composition of it is prescribed with great particularity, and the making or using it for any other purpose was forbidden under severe penalties. It is of little importance what the ingredients were, or what was specially denoted in the manner of using it. It had its value as a test of obedience, and may have had some significance to the view which we cannot appreciate. The "art of the apothecary," after or according to which the compound was to be made, probably consisted quite as much in the preparation of perfumes as in the sale of drugs and medicines. See INCENSE.

**PER'GA** (*extremity, or place of nuptials*), a city of Pamphylia, a province of Asia Minor, and situated on the river Cestrus, about 7½ miles from the sea. It was the original capital of the province. The inhabitants were Greeks, and had a temple, a stadium, theatres, and a famous temple of Diana, standing on a high eminence. Coins of Perga have been found bearing the image of this celebrated goddess. Paul and Barnabas, with Mark, landed at Perga in the spring, when the roads to Pisidia would be cleared of snow. Paul preached in the city, and Mark here forsook him and returned to Jerusalem. Acts 13 : 13; 14 : 25. There are extensive ruins at the place, which is now called *Eski Kalessi* by the Turks.

**PER'GAMOS** (*place of nuptials*), a celebrated city of Mysia, about 3 miles north of the river Caicus and 20 miles from the sea. It was noted for its wealth, which had its origin, it is said, from the time that 9000 talents were entrusted by Lysimachus, a successor of Alexander, to the keeping of Philatærus, who (B. C. 283) appropriated the money, declared himself independent, and founded a successful dynasty, which lasted for over four centuries, when the treasure was bequeathed to the Romans. The city was celebrated for (1) literary character; (2) idolatry. It had a vast library of 200,000 volumes (rolls), rivaling that at Alexandria, but Antony presented this library to Cleopatra, when it was removed to Egypt, and, with the Alexandrine Library, destroyed by Caliph Omar. At this city also the art of preparing skins for writing was greatly improved, and our word "parchment" is derived from the Latin *charta per-*





Pergamos.

L. Schmitt del.

*gamea*, or "paper of Pergamos." The city had, in a grove near by, a cluster of famous temples dedicated to Zeus, Minerva, Apollo, Venus, Bacchus, and Æsculapius. One of the seven churches of Asia was at Pergamos, "where Satan's seat is." Rev. 1: 11; 2: 12-17. The term "Satan's seat" some regard as referring to the worship of Æsculapius, whose common emblem was the serpent. Others think it denotes the particular wickedness of the various idolatries and the trials which had come upon the church, one faithful member, Antipas, having already suffered martyrdom. The city is now called *Bergama*, and has a population of from 20,000 to 30,000, of which about 2000 are Christians, having several churches. The rest of the inhabitants are Turks and Mohammedans. There are ruins of fine churches and temples, indicating the former grandeur of the city, but the modern houses are small and mean.

**PERIDA.** See PERUDA.

**PERIZZITES** (*villagers*). The Canaanites apparently lived in the cities of Palestine, while the Perizzites lived in the open country; accordingly, the two together made up the inhabitants of the country, and were scattered over the land, from which they were, however, in great measure expelled during the Conquest. Gen. 13: 7; 34: 30; Josh. 17: 15; Jud. 3: 5; 1 Kgs. 9: 20; 2 Chr. 8: 7; Ezr. 9: 1.

**PERSECUTION** is the application of coercive means in matters of conscience, or the infliction of pains and penalties for conscience' sake. Under the Mosaic dispensation, which considers God as the King of the Hebrew nation, the enforcement of religious views was a part of the criminal law. To worship another god was treason, and was punished as such. Deut. 13. Foreigners who dwelt in Palestine were not compelled to embrace Judaism, but they would not obtain full citizens' rights unless fulfilling this condition, Ex. 12: 48, and for open idolatry they were punished. Lev. 18: 26; 20: 1-5.

Under the Christian dispensation, which considers God as the Father of all men, persecution becomes itself a crime, which, however, does not encroach on the right of the Christian Church to exclude any member for heretical doc-

trine or scandalous conduct. 1 Cor. 5: 3-5, 13.

Persecution in the Christian Church has indeed been defended by reference to the Mosaic Law, but it is manifestly contrary to both the spirit and action of Christ and the apostles, who had rather suffer than inflict punishment, and who trusted to the power of the truth, and not to carnal weapons, for the universal success of their religion. Thus Jesus said, "My kingdom is not of this world." John 18: 36. And Paul affirms, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10: 4.

**PERSEPOLIS**, a celebrated city, and the capital of Persia. It is not mentioned in the canonical books of the Bible, but is noticed in the Apocrypha. 2 Macc. 9: 2. It was probably founded by Darius Hystaspes, and became a residence of Persian monarchs until the time of Alexander the Great, who wantonly burned the city. It partially recovered, and was again attacked by Antiochus Epiphanes, who attempted to plunder it. The city was situated near the plains of *Mergusht*, where extensive and magnificent ruins still exist, and are called *Cehl-Minar*, or "forty pillars."

**PERSIA** (Heb. *Pharas*, *pure*, or *tigers* ?), a country in Central Asia. The term is generally applied in Scripture to the entire Persian empire, but in Eze. 38: 5 it appears to designate Persia proper. The latter country was bounded by Media on the north, Carmania on the east, Susiana on the west, and the Persian Gulf on the south. The Persian empire, however, extended from the Indus on the east to Thrace on the west, and from the Black and Caspian Seas on the north to the Indian Ocean, the Persian Gulf, and the Red Sea on the south. It included all Western Asia and portions of Europe and Africa. Persia proper was in general an unproductive country, low and sandy on the gulf, hilly and mountainous inland. The interior was a great plateau, having an average elevation of 4000 feet above the sea, broken by mountains and valleys and interspersed with fruitful plains.

*History.*—Persia was settled originally by Aryan tribes from the east, probably about B. C. 880. They were brave and enterprising, and divided into ten castes

or tribes, of which the Pasargadæ were the nobles. Their language was closely allied to the Sanscrit, and in their religion they were dualists, believing in one supreme god and in one great power of evil. These good and evil beings were regarded as co-eternal and co-equal. The founder of the Persian dynasty was Achæmes, and it was tributary to the Medes for a time, until a revolt under Cyrus about B. C. 588. Their sway was then rapidly extended over Asia Minor, and in B. C. 539 over Babylon, where the Persians came into contact with the captive Jews, Cyrus issuing a decree permitting these captives to return to their own land. 2 Chr. 36 : 20-23; Ezr. 1 : 8. Cyrus died in B. C. 529, and his tomb is still pointed out near the ancient capital, now known as *Murghab*. A later king, called Artaxerxes in Scripture, forbade the rebuilding of the temple, but Darius Hystaspes authorized the work to go on. Ezr. 4 : 5-24; 6 : 7-12. Xerxes, who was probably the Ahasuerus of the book of Esther, succeeded him, and was defeated by the Greeks, assassinated, and succeeded by his son Artaxerxes Longimanus, who was friendly to the Jews. Ezr. 7 : 11-28; Neh. 2 : 1-9. Only one of his successors is noticed in Scripture, Darius the Persian. Neh. 12 : 22. After lasting about two hundred years the Persian empire was overthrown by Alexander the Great, B. C. 330, and followed by the Macedonian, the third great world-empire. Dan. 8 : 3-7.

*Present Condition.*—Persia now has an area of about 500,000 square miles and a population of about 10,000,000. Its principal seaport-town is Bushire, a city of 30,000 inhabitants having considerable trade with England. The chief ruler is called the Shah. The province of Shiraz is properly the ancient kingdom of Persia before Cyrus. Within it are the ruins of Persepolis, the palace of Darius, which was burned by Alexander the Great when in a drunken frolic, fire-temples, inscriptions, altars, and various mementoes of the old Persian faith, which is still held by the Parsees. Christian missions have been established among the Nestorians in Persia by the American Congregational, and the American Presbyterian Board of Missions, which have met with encouraging success.

**PER'SIANS**, inhabitants of Persia. Dan. 6 : 28. See PERSIA.

**PER'SIS** (*a Persian woman*), a Christian woman in Rome to whom Paul sends his salutation. Rom. 16 : 12.

**PERU'DA** (*kernel*), a servant of Solomon whose descendants returned with Zerubbabel. Ezr. 2 : 55; called Perida in Neh. 7 : 57.

**PES'TILENCE** expresses all sorts of distempers and calamities. Jer. 21 : 6. The Hebrew word, which properly signifies the "plague," is applied to all epidemical and contagious diseases.

Pestilences are still very common in Asia and Africa. It is supposed to have been by a species of pestilence that the first-born of Egypt were cut off. Ps. 78 : 50, 51.

A *pestilent fellow* is one who is mischievous and disposed to corrupt and ruin a multitude. Acts 24 : 5. See PLAGUE.

**PETER** (*stone, or rock*; Syriac *Cephas*; Greek *Petros*), one of the twelve apostles, one of the three favorite disciples (with John and James), and the most active of all in word and deed (except Paul, who did not belong to the twelve). His original name was "Simon" or "Simeon." He was a son of Jonas (John, according to the reading of the best manuscripts), a brother of Andrew, probably a native of Bethsaida in Galilee. He was a fisherman by trade, and resided at Capernaum with his wife and mother-in-law, who was healed by Christ of a fever. See John 1 : 42; 21 : 15; Matt. 16 : 18; Luke 5 : 3-10; Matt. 8 : 14, 15; Mark 1 : 29-31; Luke 4 : 38. When he forsook all to follow Christ he must have made a considerable sacrifice. His new name "Peter" ("rock-man") was given him when he was called to the apostleship, John 1 : 42, and was solemnly confirmed when he, in the name of all the other apostles, made that remarkable confession of the divinity of our Lord which is the fundamental creed of Christendom and the immovable foundation of the Christian Church. Matt. 16 : 18. The name "Peter" or "Cephas" was a prophecy of the prominent position which he, as the confessor of Christ, would occupy in the primitive age of the Church. He laid the foundation of the Church among the Jews on the day



of Pentecost, Acts 2, and, after a special revelation, among the Gentiles also, in the conversion of Cornelius, Acts 10. He appears throughout in the Gospels and the first part of the Acts as the head and mouthpiece of the twelve. He had an ardent nature, a sanguine, impulsive, hopeful temperament, was frank, open, fresh, enthusiastic, and energetic, and born to take the lead, but apt to overrate his strength and liable to change and inconsistency. He was the first to confess and the first to deny his Lord and Saviour, yet he repented bitterly, and had no rest and peace till the Lord forgave him. He had a great deal of genuine human nature, but divine grace did its full work, and overruled even his faults for his advancement in humility and meekness, which shine out so beautifully from his Epistles.

The labors of Peter are recorded in the Acts. Chs. 1 to 12 and ch. 15. He was the leading apostle from the day of Pentecost to the Council of Jerusalem, in A. D. 50. After that time his whereabouts are involved in obscurity. Paul mentions him as being at Antioch, about A. D. 52, and censures him for inconsistency of conduct, which he showed at that time toward the Gentile converts, from fear of offending the Judaizing party. The alienation of the two apostles was merely temporary. We must admire the meekness and humility with which Peter bore the sharp rebuke of his younger colleague, and with which he alluded afterward to the Epistles of his "beloved brother Paul," 2 Pet. 3 : 15, as much as the boldness and fearlessness with which Paul stood up for principle and the rights and liberty of the Gentile Christians. Paul mentions him again, A. D. 57, 1 Cor. 9 : 5, as engaged, in company with his wife, in missionary journeys and labors, perhaps among the dispersed Jews in Asia Minor, to whom he addressed his Epistles. 1 Pet. 1 : 1. This allusion to Peter's wife is important as proving that he did not give up the family ties when he entered upon his spiritual calling. Clement of Alexandria expressly states that Peter and Philip had children, and that both took about with them their wives, who aided them in ministering to women at their own homes. It is a singular fact that he whom Roman Catholics hold to be the

first pope should have been and remained a married man and thus protested against clerical celibacy.

According to the unanimous testimony of Christian antiquity, Peter suffered



Portraits of Peter and Paul. (From a Gilded Glass Cup found in the Catacombs of Rome.)

martyrdom in Rome under Nero, but the length of his residence in Rome and the year of his martyrdom are uncertain. When Paul arrived at Rome, A. D. 61, and during his imprisonment, A. D. 61-63, no mention is made of Peter. It is therefore improbable that he reached Rome before the close of 63. The report of a twenty or twenty-five years' residence of Peter in Rome rests on a chronological miscalculation of Eusebius and Jerome, who assume that he went to Rome A. D. 42, immediately after his deliverance from prison (Acts 12 : 17, "he went into another place"), and is entirely irreconcilable with the silence of Scripture, and we may say even with the mere fact of Paul's Epistle to the Romans, written in 58; for Paul says not a word of previous labors of Peter in that city, and never built on other men's foundation. Peter's martyrdom may have taken place either in A. D. 64, during the terrible Neronian persecution after the great conflagration, or in 67. He is said to have been crucified, and thus he followed his Lord literally in the mode of his death. Comp. John 21 : 18, 19. Origen adds, however, that Peter, deeming himself unworthy to be, in the mode of his death, conformed to his Master, was at his own request crucified with his head downward.

THE EPISTLES OF PETER belong to the last years of his life, and are addressed to last churches in Asia Minor, chiefly planted by Paul and his companions. They contain precious consolations and exhortations, and confirm the harmony of his doctrine with that of the apostle of the Gentiles. 1 Pet. 5 : 12; 2 Pet. 3 : 15. They breathe a sweet, gentle, lovely, humble spirit, thoroughly mastered and softened by divine grace, and are full of joy and hope in view of the threatening persecutions.

The First Epistle is dated from Babylon, 1 Pet. 5 : 13; but commentators differ. Some refer it to the famous Babylon in Asia, which after its destruction was still inhabited by a Jewish colony, and remained for several centuries a chief seat of rabbinical learning; others refer it to Babylon in Egypt, now called *Old Cairo*; still others understand it mystically of heathen Rome, in which sense "Babylon" is certainly used in the Apocalypse of John. The last view is favored by the terms *co-elect* ("elected together with you") and *Marcus my son*, which occur in the same verse, and which scarcely bear a literal interpretation ("Peter's wife and son"), but probably mean the Christian Church and Mark the evangelist, who was his spiritual son. In this case the passage would be the first, and the only scriptural, proof for Peter's presence in Rome. If the letter was written during or after the terrible persecution of 64, he might have had good reason to call Rome by the name of Babylon, the ancient enemy of the people of God. Mark was a companion and interpreter of Peter in his missionary labors. The Epistle was transmitted by Silvanus, 1 Pet. 5 : 12, a disciple and fellow-laborer of Paul, and a connecting link between him and Peter, well qualified to assure the Jewish converts in the churches of Asia Minor of the harmony of the two great apostles in all the essential doctrines of salvation.

The Second Epistle is a valedictory of Peter, written shortly before his martyrdom, with warnings against Antinomian heresies, which began to disturb the harmony and purity of the Church. The external testimonies in favor of the Second Epistle are not so numerous as those in favor of the First, nor was it as much used. But the author expressly

designates himself as an eye-witness of the transfiguration of Christ on the mount, 2 Pet. 1 : 16-18, and bears ample evidence of apostolic depth and unction. It attests some of the most important facts in our Lord's ministry; it confirms the unity of apostolic teaching; it adds the doctrine of the final destruction of the material universe to make room for a new heaven and a new earth "wherein dwelleth righteousness;" and it appropriately closes with the exhortation to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever."

**PETHAH'AH** (*whom God sets free*). 1. The head of the nineteenth course of the priests in the reign of David. 1 Chr. 24 : 16.

2. A Levite who had married a foreign woman in the time of Ezra, Ezr. 10 : 23, and probably the same who conducted the solemn service of the fast. Neh. 9 : 5.

3. A descendant of Judah who held an office at the Persian court. Neh. 11 : 24.

**PE'THOR** (*soothsayer?*), the native place of Balaam, situated "upon the river," probably the Euphrates, as it was in Mesopotamia. Num. 22 : 5; Deut. 23 : 4. Pethor has been supposed to be identical with Balis, on the Euphrates, where Benjamin of Tudela states there is the "tower of Balaam, son of Beor." Some scholars have recently proposed, however, to locate the country of Balaam in Syria, but this view lacks sufficient support. See PADAN-ARAM.

**PETHU'EL** (*vision of God*), or perhaps **METHU'EL** (*peace of God*), the father of the prophet Joel. Joel 1 : 1.

**PE'TRA**. Isa. 16 : 1. See SELA.

**PEUL'THAI** (*wages of Jehovah*), a Levite porter, the eighth son of Obededom. 1 Chr. 26 : 5.

**PHA'LEC**, same as Peleg, the son of Eber. Luke 3 : 35.

**PHAL'LU** (*distinguished*). Gen. 46 : 9. See PALLU.

**PHAL'TI** (*deliverance of Jehovah*), called **PHAL'TIEL**, 2 Sam. 3 : 15, the man to whom Saul gave Michal, the wife of David. 1 Sam. 25 : 44.

**PHAL'TIEL**. See above.

**PHANU'EL** (*face of God*), father of the prophetess Anna. Luke 2 : 36.

**PHA'RAOH**, an Egyptian word applied by the Egyptians themselves to their kings as a generic name or title, and adopted into Hebrew, where it was used either alone or with the addition "king of Egypt," or, as in two cases, followed by a proper name—Pharaoh-nechoh and Pharaoh-hophra. The word was formerly derived from the Egyptian article *Pi* or *Ph* and the word *Ra*, denoting "the sun," as the Egyptian king was considered the representative on earth of the sun-god, or from the Coptic *ouro*, "king." Modern Egyptologists (De Rouge, Brugsch, and Ebers) define its meaning as "the great house," and its application would thus be equivalent to our "the sublime porte." On account of the great uncertainty which still surrounds Egyptian chronology, it has proved very difficult to identify the different Pharaohs mentioned in the Bible, but, in many points, the investigations of Egyptologists and biblical scholars have reached pretty certain conclusions. Ten Pharaohs are mentioned in the O. T.

1. The Pharaoh of the time of Abraham. Gen. 12 : 15. He is probably identical with Salatis, the head of the fifteenth dynasty, one of the Shepherd-kings (Hyksos), foreigners of the Semitic race, who conquered Egypt and, having become Egyptianized, ruled it for several centuries. The date of Abraham's visit to Egypt is most probably fixed at about B. C. 2080.

2. The Pharaoh of Joseph, Gen. 41, was the last, or the last but one, of the fifteenth dynasty; probably identical with Apophis, who reigned at least 26 years, B. C. 1876-1850.

3. The Pharaoh of the Oppression—"the new king over Egypt who knew not Joseph," Ex. 1 : 8, and under whose reign Moses was born—is now by most Egyptologists identified with Rameses II., the third sovereign of the nineteenth dynasty (the Sesostriis of the Greeks), the most prominent of the Pharaohs, a conqueror of many lands, the master-builder of Egypt, whose statues and temples in ruins are found all over the Nile valley from Zoan (Tanis) to Karnak. His mummied body was taken from the tomb in 1881 and unwrapped in the Boulak museum. That this Pharaoh was Aahmes I. (the Amosis of Josephus),

the first sovereign of the eighteenth dynasty, is now pretty generally abandoned. See EGYPT.

4. The Pharaoh of the Exodus, Ex. 5 : 1, before whom Moses wrought his miracles, and who perished with his army in the pursuit of the Israelites, was Menepthah, the thirteenth son of Rameses II., who began to rule B. C. 1325. His reign was inglorious and marked a period of decline. He did not even finish his father's tomb. On a monument of Tanis mention is made of the fact that he lost a son, and Dr. Brugsch connects this with the death of the first-born, the last of the plagues.

5. The Pharaoh whose daughter, Bithiah, was given in marriage to Mered, a descendant of Judah. 1 Chr. 4 : 18.

6. The Pharaoh who gave the sister of his queen in marriage to Hadad, an Edomite of royal blood, who escaped the massacre of Joab and fled to Egypt. 1 Kgs. 11 : 18-20.

7. The Pharaoh whose daughter Solomon married and brought "into the city of David, until he had made an end of building his own house, and the house of the Lord," 1 Kgs. 3 : 1, consequently before the eleventh year of his reign, in which year the temple was finished. 1 Kgs. 6 : 37, 38. This Pharaoh afterward made an expedition into Palestine, took Gerar, slew the Canaanites who dwelt in the city, and gave it to his daughter, Solomon's wife. 1 Kgs. 9 : 16.

8. The Pharaoh in whom King Hezekiah put his confidence in his war with Sennacherib, 2 Kgs. 18 : 21, probably identical with Sethos or Zet.

9. Pharaoh-nechoh, also called simply Necho, was the fifth or sixth ruler of the Saite dynasty, and reigned from B. C. 610 to 594. He made an expedition against Assyria, but was encountered by Josiah, king of Judah, who sided with Assyria, but was defeated and killed at Megiddo. 2 Chr. 35 : 20-24; 2 Kgs. 23 : 29, 30. The Jews then raised Jehoahaz, the younger son of Josiah, to the throne, but he was deposed by Necho, who gave the sceptre to Jehoiakim, the elder son of Josiah. Necho's army was afterward defeated at Carchemish by Nebuchadnezzar, and he lost all his Asiatic possessions, 2 Kgs. 24 : 7. See NECHO.



10. Pharaoh-hopra, the Apries of secular historians, was the second successor of Necho, and entered Palestine, probably in B. C. 590, in order to relieve Jerusalem, which was besieged by Nebuchadnezzar. Jer. 37 : 5-8; Eze. 17 : 11-13; comp. 2 Kgs. 25 : 1-4. The campaign was of no avail. Jerusalem fell, and Nebuchadnezzar made a successful invasion into Egypt. Pharaoh-hopra was afterward deposed by his own subjects, and, though he was at first treated kindly by his successor, Amosis, he was finally strangled. In their prophecies Jeremiah and Ezekiel give a very striking picture of this king, his arrogance and conceit, which corresponds closely with that given by Herodotus.

#### PHA'RAOH'S DAUGH'TER.

Three Egyptian princesses are mentioned in the Bible.

1. Moses' preserver. Ex. 2 : 10.

2. Bithiah, the wife of Mered, an Israelite. 1 Chr. 4 : 18.

3. A wife of Solomon. 1 Kgs. 3 : 1.

**PHA'RES.** Matt. 1 : 3; Luke 3 : 33. See PHAREZ.

**PHA'REZ** (*a breach*), a son of Judah, and twin-brother of Zarah, Gen. 38 : 29; 46 : 12, the ancestor of a great family called the Pharizites, Num. 26 : 20; Ruth 4 : 12, 18; 1 Chr. 2 : 4; 4 : 1; 9 : 4; called Perez in Neh. 11 : 4, 6, and Phares in Matt. 1 : 3; Luke 3 : 33.

**PHAR'ISEES, THE** (from a Hebrew word meaning *separated*), formed one of the most conspicuous and powerful sects or parties among the Jews in the time of our Lord. The name does not occur before the N. T. period, and the origin of the sect is somewhat obscure. It is probable, however, that the Pharisees were simply a continuation or development of the Assideans ("the pious") in the time of the Maccabees. 1 Macc. 2 : 42; 7 : 13; 2 Macc. 14 : 6. Under the foreign rule, and more especially under the Syrian government, which left no means unemployed—even resorting to violence—in order to effect an amalgamation of the different nationalities under its sway, it was natural that there should rise among the Jews a party which opposed this influence and labored to preserve the national integrity. The Pharisees were this party, and much of their influence with the people was no doubt due to

their political position. On the accession of Herod, 6000 Pharisees refused to take the oath of allegiance, but were "put down with a strong hand;" and, again, it was the Pharisees who originated and organized that desperate resistance to the Romans which finally led to the dispersion of the whole nation. In a constitution, however, like that of the Hebrew theocracy, a political party must always be a religious sect at the same time, and with the Pharisees their political position was a simple consequence of their religious standpoint. As they were national in politics, they were orthodox in religion; and in opposition to the two other sects, the Sadducees and the Essenes, they stood among the people as the true expounders of the Law. In the time of our Lord, however, their orthodoxy had degenerated into mere formalism.

The principal points of difference between the Pharisees and the Sadducees were the doctrine of the immortality of the soul and a future reward or punishment; the doctrine of a divine Providence acting side by side with the free will of man; and the doctrine of an oral tradition descending from Moses and involving the same authority as the written Law,—all of which doctrines the Pharisees accepted, while the Sadducees rejected them. It was, however, more especially the last-mentioned doctrine which gave the Pharisees their peculiar character, and which caused our Lord to denounce them so often and so severely. Teaching that God had given to Moses, on Mount Sinai, an oral explanation with respect to the proper application of the written Law, and commanded him to transmit this explanation by word of mouth, the Pharisees ended by placing the oral explanation above the written commandment, the tradition above the Law. Entangled in the minute and subtle application of the Law, they missed its spirit; and though to the very last there were found noble characters among them, such as Nicodemus, Joseph of Arimathea, Gamaliel, and others, self-conceit, arrogance, and hypocrisy became the general characteristics of the sect. They were exceedingly particular in refraining from anything which had not been duly tithed, but they forgot to pay that tithe which is most necessary

of all, and which consists in meekness and mercy. Matt. 23:23; Luke 18:12. They were exceedingly particular in avoiding anything which the Law declared unclean, but they forgot to acquire that cleanness which is the most important of all, and which consists in the purity of the heart. Matt. 15:11. And while they themselves degenerated into empty formalists, they troubled the conscience of the people by the absurd importance they ascribed to the most futile questions, such as what material the wick of the Sabbath-lamp was to be made of, whether or not it was permitted to eat an egg laid on a Sabbath-day, etc. Hence we understand how they could at the same time be the true bearers of Judaism in politics and in religion, and yet be punished by our Lord by the severest denunciations.

**PHAROSH.** Ezr. 8:3. See PAROSH.

**PHAR'PAR** (*swift*), a river of Damascus named by Naaman. 2 Kgs. 5:12. It is about 8 miles from Damascus, and is the modern *Awaj*, while the Abana is the modern *Barada*. The Pharpar, or *Awaj*, rises high up on the eastern side of Hermon, near the mountain-village of *Beit Jann*. There are several other small streams, which unite near Sasa, and the river flows eastward in a serpentine course through a deep glen and thickets of poplars and willows, and through green meadows rendered fertile by its waters. It empties into a lake or marsh called *Bahret Hijaneh*, about 4 miles south of the lake into which the *Barada* falls, and about 16 miles south of Damascus. In spring and summer these so-called "meadow-lakes" are of considerable size, but in autumn and winter they are mere morasses. The *Awaj* flows across the plain of Damascus, but its waters are diminished by canals constructed to irrigate the fields and gardens almost up to the walls of the city. Its length is from 30 to 40 miles, and it is a much smaller stream than the *Barada*, for it is described as a little and lively stream, often dry in the lower part of its course, while the *Barada* is perennial and is a copious stream in the hottest season. The traveller from Banias to Damascus now crosses a deep ravine east of Hermon, through which runs the *Nahr Barbar*, a name in which the ancient Pharpar survives, according

to Baedeker, but it no longer falls into the *el-Awaj*.

**PHAR'ZITES**, a family descending from Pharez, and belonging to the tribe of Judah. Num. 26:20.

**PHASE'AH.** See PASEAH.

**PHASE'LIS**, a town on the border of Lycia and Pamphylia, where the Jews settled. It was at one time a place of considerable importance, but later became a resort of pirates. It is now called *Tekrova*. It is mentioned only in the Apocryphal book of Maccabees. 1 Macc. 15:23.

**PHE'BE** (*shining*). See PHOEBE.

**PHENICE, OR PHENICE.** 1. Another and more accurate form for Phœnicia. Acts 11:19; 15:3. See PHœNICIA.

2. A town and harbor, more properly Phœnix (from the Greek word for the palm tree, which was indigenous to Crete). The town was on the south-west coast of the island of Crete. It had a safe winter harbor, into which the captain of the ship upon which Paul was a prisoner attempted to sail after leaving Fair Havens. He was caught in the storm, however, and his ship was wrecked on the island of Melita. Acts 27:8, 12. Phœnix or Phenice has been identified with the harbor of *Lutro*, about 35 miles west-north-west from Cape Matala. It has lately been shown that this place has an admirable harbor with a good depth of water, and sheltered from the winter winds.

**PHI-BE'SETH.** See PI-BESETH.

**PHI'CHOL** (according to some, *strong*; according to others, *mouth of all*), chief of the army of Abimelech, king of the Philistines of Gerar in the times of Abraham, Gen. 21:22, and of Isaac. Gen. 26:26.

**PHILADELPHIA** (*brotherly love*), a city on the borders of Lydia and Phrygia, about 25 miles south-east of Sardis. It was built by Attalus Philadelphus, king of Pergamos, who died B. C. 138. It then came into the hands of the Romans; was destroyed by an earthquake A. D. 17; was restored, and continued a place of importance to the Byzantine age; was taken by the Turks in A. D. 1392. Philadelphia is mentioned in the N. T. as the seat of one of the seven churches. Rev. 1:11; 3:7-13. The church at this place was highly commended, and it is noticeable that the

city has survived all the vicissitudes of earthquakes and wars until the present day. Its bishops were at the councils of Nicæa, Laodicea, and Constantinople; and when Tamerlane destroyed the seats of the other Christian churches and massacred the Christians, Philadelphia escaped, and was an asylum for some of the Christians of Sardis. Even the sceptical Gibbon speaks of its preservation as remarkable. A solitary pillar is still one of the most conspicuous features of the town, and the modern name is *Alah Shehr*, "beautiful city," a fine site about one thousand feet above the sea. The modern city, situated upon four or five flat summits at the foot of Mount Tmolus, contains about 3000 houses and 10,000 inhabitants, mostly Turks. The dwellings are mean and badly built, and the streets filthy. The ruins include a wall and about 25 churches. In one place there are four large marble pillars which may have once supported the dome of a church. Tradition points out an old mosque in which the primitive Christians addressed in the Apocalypse are said to have worshipped. Earthquakes have frequently overthrown the city and rendered even its walls unsafe.

**PHILE'MON**, a native of Laodicea and a resident of Colossæ, was a man of means and influence, the head of a large household and of a Christian congregation in his own house. He had been converted to Christianity through Paul, probably during the apostle's stay at Ephesus, A. D. 54-57, and appears, from the letter addressed to him by Paul, to have been a large-hearted and sympathetic character.

THE EPISTLE OF PAUL TO PHILEMON was written at the same period as those to the Ephesians and Colossians—that is, toward the close of the apostle's first captivity in Rome, A. D. 62 or 63. Onesimus, a slave of Philemon's, had committed some crime—theft, it would seem—and fled from the house from fear of punishment. Arrived at Rome, he met with Paul, and was converted to Christianity; and when he was ready to return penitently to his former master, the apostle furnished him with a letter bespeaking for him a good reception as a brother and freeman in Christ.

About the genuineness of the letter there can be no doubt, and, though short

and occasioned by a private affair, it is a "gem of Christian tenderness," and an invaluable testimony to the character of the apostle as a perfect Christian gentleman.

**PHILE'TUS** (*amiable*), one whom Paul associates with Hymeneus as an errorist. 2 Tim. 2:17. "They appear to have been persons who believed the Scriptures of the O. T., but misinterpreted them, allegorizing away the doctrine of the resurrection, 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 apostolic age it was accompanied with supernatural or miraculous effects upon the bodies of the persons so delivered."—WATERLAND: *Importance of Doctrine of Holy Trinity*.

**PHIL'IP** (*lover of horses*). 1. The apostle, a native of Bethsaida, and known to the Lord before called to follow him. He is always mentioned as the fifth among the twelve, Matt. 10:3; Mark 3:18; Luke 6:14; John 1:43-46; Acts 1:13, but the Gospels contain only a few notices of him. According to tradition, he preached in Phrygia and died at Hierapolis.

2. The evangelist, one of the seven persons appointed to the office of deacon in the primitive church in Jerusalem, Acts 6:3-5, and who preached the gospel with great success in Samaria. Acts 8:6-8. While there he received a divine intimation to go southward from Samaria to the road leading from Jerusalem to Gaza. In the course of his journey he found a distinguished Ethiopian traveller on his way home from Jerusalem—probably either a Jew or a proselyte to the Jewish religion—who had been to the city to celebrate some feast. He was an officer of high rank in the court of Candace, queen of Ethiopia, and as he was sitting in his chariot in the leisurely pursuit of his journey he read aloud a portion of the Jewish Scriptures. At this time Philip saw him, and was divinely admonished to approach him. Without hesitation he obeyed the suggestion, and ran to overtake the chariot. He overheard the traveller reading Isa. 53:7, 8, and immediately inquired of him if he understood the force and scope of the passage. The traveller meekly ac-



knowledge his need of instruction, and invited Philip to take a seat with him in the chariot. The latter then explained the great subject of redemption, to which the passage so naturally led; and the result was that the traveller became a convert to the faith of the gospel and was baptized. Philip was next found at Azotus, about 40 miles from Gaza, and afterward settled, it is supposed, in Cæsarea. Acts 21 : 8. He had four daughters, who were endued with gifts of prophecy. Acts 21 : 9.

3. The tetrarch. Luke 3 : 1. See HEROD.

4. The husband of Herodias. Matt. 14 : 3. See HEROD.

5. The foster-brother of Antiochus Epiphanes, who appointed him regent of Syria and guardian of his son, Antiochus V. 1 Macc. 6 : 14, 15, 55. He is probably identical with that Philip who was made governor of Jerusalem in b. c. 170. 2 Macc. 5 : 22; 6 : 11.

6. King of Macedonia, b. c. 359-336, father of Alexander the Great. 1 Macc. 1 : 1; 5 : 1.

7. Another king of Macedonia, b. c. 220-179, defeated by the Romans. 1 Macc. 8 : 5.

**PHILIP'PI** (see PHILIP), the chief city of the eastern division of Macedonia, situated near the borders of Thrace and 8 miles north-west of Neapolis, which was its seaport. It lay between two mountain-ranges, and a paved Roman road led over the steep range Symbolum from Neapolis to Philippi, over which Paul went.

*History.*—The place was at first called Crenides, or "fountains," from its numerous springs. It also at one time bore the name of Datum. Philip, the father of Alexander the Great, took it from the Thracians, garrisoned it as a frontier-town, and gave it his name. It is made famous by the noted battle of Philippi, fought, b. c. 42, between Octavius and Antony on the one side, and Brutus and Cassius on the other. In honor of this victory Augustus made Philippi a "colony." These colonies were miniature Romes established on foreign soil. The Roman law was administered, and the Roman language was used even among natives who spoke Greek.

*Scripture References.*—Philippi was the first place in Europe to receive the

gospel. Paul and Silas preached there; Lydia became a convert; the apostles cast out the "spirit of divination" from a damsel; were thrown into prison and miraculously delivered; the jailer was converted. Acts 16. Afterward, Paul revisited Philippi, and perhaps remained for a considerable time. Acts 20 : 1-6. The Christians of that city on four occasions sent contributions for his support, and he wrote to them the Epistle to the Philippians. Ignatius visited the city, A. D. 107, on his way to Rome, where he suffered martyrdom, and Polycarp sent the church at Philippi all the letters of Ignatius which Sardis had received, thus keeping up their sympathy with the suffering Christians.

*Present Appearance.*—The ruins of the citadel are still seen on the summit of a rounded hill. The circuit of the walls which enclosed the hill and a part of the plain can be traced. Next to the theatre is a temple of Silvanus, and various tablets show the list of donors, the members of the sacred college, etc. Four massive pillars mark the site of the forum, where the apostles were publicly scourged.

About 10 furlongs to the west of Philippi is a small river called the Gangas or Gangites, now the *Bournabachi*, which is probably the place where the Jews had their place of prayer.

**PHILIP'PIANS, EPIS'TLE TO**, is the eleventh in the order of the books of the N. T., and was addressed by Paul to the Christians at Philippi, with whom he appears to have entertained particularly friendly relations. They had kindly ministered to his necessities by sending Epaphroditus to him with a present of money; and when Epaphroditus returned to Philippi, Paul acknowledged the kindness shown to him in grateful and affecting terms, and took occasion to warn the church in Philippi against certain Judaizing teachers. The second chapter contains one of the most important passages on the doctrine of the person of Christ and his states of humiliation and exaltation. The Epistle was probably written about 62, when Paul was a prisoner at Rome. About its genuineness there can be no reasonable doubt.

The following is the analysis of the Epistle given by Dr. Braune in Lange's

*Commentary*: I. Address and salutation. 1: 1, 2. II. Situation and labors of the apostle at Rome. 1: 3-26. III. The Lord's example and pattern for the observance of the church. 1: 27-2: 18. IV. Paul's assistants and colaborers. 2: 19-30. V. Warning against Judaistic false teachers and wicked deceivers, in contrast with the apostle. 3: 1-4: 1. VI. Final exhortation to co-operation between himself and the Philippian church. 4: 2-20. VII. Salutation and benediction. 4: 21-23.

**PHILISTIA** (*land of sojourners*), in Ps. 60: 8; 87: 4; 108: 9, the only places where the word "Philistia" occurs, is the same Hebrew word elsewhere translated "Palestine." "Palestine" originally meant only the district inhabited by the "Philistines." In Ps. 83: 7 the word is rendered "Philistines." Josephus calls these people "Palestines."

*Situation and Extent*.—Philistia, or the "land of the Philistines," included the coast-plain on the south-west of Palestine, from Joppa on the north to the valley of Gerar on the south, a distance of about 40 miles, and from the Mediterranean on the west to the Judæan hills. Its breadth at the northern end was 10 miles, and at the southern about 20. It appears to have extended as far inland as Beersheba. Gen. 21: 33, 34; 26: 1, 14-18; Ex. 23: 31; Josh. 13: 2, 3. Warren limited it, somewhat more closely, to the plain reaching 32 miles from Ekron to Gaza, with a breadth of from 9 to 16 miles. It is bounded on the north by the plain of Sharon, east by the hill-country, south by "the south country," and west by the Mediterranean.

*Physical Features*.—Along the whole sea-board are white sandy dunes. Behind these is the broad undulating plain, from 50 to 300 feet above the sea-level, with a deep rich soil. To the east of this plain is found a series of low spurs and undulating ground culminating in hogs' backs, running nearly north and south, and rising in places 1200 feet above the ocean; to the east of these is a steep descent of about 500 feet to the valleys, and east of these the hill-country of Judah begins. From the deep and narrow ravines of the hill-country rapid torrents roll during the rainy season. On coming into the plain the water forms marshes and pools, and quietly sinks

away, most of the water reaching the ocean underground. The sand from the shore is constantly encroaching upon the fertile land. This whole great maritime plain was called in the Hebrew the *Shephelah*, signifying properly "low country," and sometimes so rendered in the English version, 2 Chr. 26: 10; 28: 18, as likewise the "low plains," 1 Chr. 27: 28; 2 Chr. 9: 27; the "plain," Jer. 17: 26; the "valley." Josh. 11: 16; Jud. 1: 9.

*History*.—The origin of the Philistines has been a matter of much discussion. That the Hebrews regarded the Philistines as a branch of the Caphtorim is clearly stated in Jer. 47: 4; Am. 9: 7; Deut. 2: 23. In the last text, "the Caphtorims which came forth out of Caphtor" are said to have destroyed "the Avim which dwelt in Hazerim"—*i. e.*, in the villages—"even unto Azzah" (Gaza). These could certainly have been no other than the Philistines. The Hebrew words in Gen. 10: 14 which are translated "out of whom"—*i. e.*, the Casluhim—"came Philistim" appear to mean, not that the Philistines were descended from the Casluhim, but that they came out of or passed through their country. The purport of the two passages seems therefore to be that the Philistines (or Caphtorim) who took possession of the Holy Land entered it on the south-west by way of the land of the Casluhim (Egypt), having, as is probable, come thither from Crete. But although the balance of authority places the Caphtorim in Crete, the evidence is by no means conclusive. The Vulgate in several places identifies them with the Cappadocians, and some modern critics identify them with the Cyprians. Baedeker (*Hand-book*) says: "Their original home, the land of Caphtor or Kaftor (*Kaft*) being the same word as *Gypt* in Egypt), must have been in the Delta of the Nile, and not in Crete, as was once supposed."

It would seem that the Philistines who were settled in the land in the time of Abraham, whose capital was Gerar and whose king was called Abimelech, Gen. 21: 34; 26: 14, did not possess Gaza or either of the five Philistine cities that became powerful in later times. In Gen. 10: 19, Gaza is named as the frontier-town of the Canaanites in the direction of Gerar, and from Deut. 2: 23 it ap-

pears that the Avims held it till they were driven out by the Caphtorim. This seems to indicate a second immigration of Philistines, probably direct from Crete or Cyprus, that may have taken place but little before the time of Moses. Abraham found them in possession of the "south country," but they seem then to have treated with him as an equal in power. He made a treaty with their chief, Abimelech, at Beersheba, and this treaty was renewed in the days of Isaac. Gen. 21 : 32, 33 ; 26 : 12-23.

But at the Exodus the Philistines seem to have been such a mighty and warlike people that it was thought best for the Israelites to avoid their land, lest "the people repent when they see war, and they return to Egypt." Ex. 13 : 17.

Thenceforward, during the whole period of O. T. history, the Israelites and the Philistines were frequently brought in contact. The Philistines are mentioned three hundred and ten times in the O. T. from Genesis to Zechariah, but the limits of this article will allow of only the briefest outline of the leading events.



Philistine. (From an Egyptian Painting.)

The land of the Philistines was within the limits of the land promised to Israel. Num. 34 : 5, 6 ; Eze. 13 : 17 ; 23 : 31, and it was assigned to Judah and Dan,

Josh. 15 : 45-47 ; 19 : 41-45, but no attempt to conquer it was made under Joshua's leadership. They had a league of their five chief towns, Gaza, Ashdod, Ashkelon, Gath, and Ekron, under the direction of the five lords or kings.

After Joshua's death Gaza, Ashkelon, and Ekron were taken, Jud. 1 : 18, but not permanently held, by Israel. The Philistines gained the ascendancy and long held it, although occasionally shaken off for a brief period, as by Shamgar, Jud. 3 : 31 ; 10 : 7 ; and Samson. Jud. 13 to 16. Even Samson, who broke up the subjection of forty years, did not succeed in permanently delivering his people from the Philistine yoke. Under Eli the Israelites again resisted, but were defeated at Aphek, 30,000 slain, and the ark captured. 1 Sam. 4 : 1-11. Under Samuel's leadership success crowned the arms of Israel. 1 Sam. 7 : 11-14. When Saul became king he continued the contest against the ancient foe, and Jonathan and his armor-bearer began the fight which terminated in the slaughter of the Philistines at Michmash. 1 Sam. 13 and 14. David killed Goliath later, and the Philistines were pursued to the gates of Gath and Ekron with great slaughter (30,000 killed and 60,000 wounded, according to Josephus). 1 Sam. 17.

David, after inflicting many defeats upon the Philistines, sought refuge among them from the malignity of Saul. 1 Sam. 19 : 8 ; 23 : 1-5 ; 27 : 1-7 ; 29 ; Ps. 56, title. Saul and his sons were slain at Gilboa by the Philistines. 1 Sam. 31 ; 1 Chr. 10 : 1. When David became king the Philistines attacked him. He defeated them at Baal-perazim and Rephaim. During Solomon's reign the Philistines were subjects, 1 Kgs. 2 : 39, 40 ; 4 : 21, 24, and he fortified Gezer and some other border-towns. After the division of Israel the Philistines engaged in hostilities at various times with both kingdoms. 1 Kgs. 16 : 15 ; 2 Chr. 21 : 16, 17. Jehoshaphat, Uzziah, and Hezekiah defeated them. 2 Chr. 17 : 11 ; 26 : 6 ; 2 Kgs. 18 : 8. As Philistia was on the great route between Egypt and Assyria, it was often involved in the great wars between those powers. Ashdod was taken by Sargon, king of Assyria, after a siege of three years, Isa. 20 : 1, and to Sennacherib most of the towns



became subject. Isa. 36. Pharaoh took Gaza. Jer. 47 : 1.

Before the Jewish Captivity the kingdom of the Philistines had disappeared, and a few of their towns only retained some importance. Upon the return from captivity some of the Jews married Philistine women, "wives of Ashdod." Neh. 13 : 23. After the time of Alexander the power of the Philistines was entirely gone. Later the country shared in the reverses and desolations of the Syrian and Egyptian, Maccabæan, and Jewish and Roman wars.

*Customs, Religion, etc.*—According to all accounts, the Philistines far surpassed the Hebrews in culture, and in war-chariots and cavalry they were superior to the Israelites. 1 Sam. 13 : 5.

The heavy-armed soldiers wore a round copper helmet, a coat-of-mail, brazen greaves. Their weapons were a javelin and long lance, and each had an attendant to bear his shield and weapons, like the Greeks in the Homeric poems. The light-armed soldiers were archers. The Philistines had fortified encampments, surrounded their towns with lofty walls, and kept the territories they had conquered in subjection by means of garrisons. They were a commercial as well as a warlike people, and not only competed with the Phœnicians by sea, but endeavored to keep in their own hands the inland and caravan traffic. Their chief god was Dagon, Jud. 16 : 23 ; 1 Sam. 5 : 1-5, who, as well as the goddess Derketo, had the form of a fish. Baalzebub, 2 Kgs. 1 : 2, 3, 6, 16, the fly-god of Ekron, was famed for his oracles. On their various campaigns they took their idols with them. 2 Sam. 5 : 21 ; 1 Chr. 14 : 12. Their seers or prophets seem to have formed a distinct profession.

*Present Condition.*—It is a remarkable fact that the principal towns of Philistia, Gaza, Ashkelon, Joppa, Ashdod, Lachish, and Gath, have never once disappeared from history, but exist at the present day under the names of *Gazzeah, Askalûn, Yafa, Esdud, Umm Lakis*, and *Beit Jibrin*—that is, Beth-geborim, "the house of the giants." Many other of the modern names also preserve the memory of the old Philistine history and worship. Low mounds at intervals show the sites of former cities. Four

and a half miles from Gaza a colossal marble statue has recently been discovered (1879). The total height of the figure is 15 feet. The hair hangs in long ringlets down upon the shoulders, and the beard is long, indicating a man of venerable age. The right arm is broken in half, while the left arm is crossed over the breast to the right shoulder, the hand being hidden by the drapery of a cloth covering the shoulders. There is no inscription on the figure or the pedestal, which is a huge block carved in one piece with the figure. The statue was found in a recumbent position, buried in the sand, on the top of a hill near the sea. It had evidently been removed from its original site, which is unknown. Its estimated weight is 12,000 pounds. Lieut. Conder thinks it is the statue of Marnas (the Cretan Jupiter), the god of Gaza, which once stood in the principal temple of Gaza, but which had been buried, perhaps at the time of the destruction of the temple, by Porphyrius, A. D. 406. See Palestine Exploration Fund's *Quarterly Statement* for January, 1880.

The inhabitants are a race distinct from the rest of the inhabitants of Palestine, and it has been suggested that the *fellahîn*, or peasantry, are of Canaanite origin, though no doubt a mixed race as now constituted.

For the present condition of the land of the Philistines, see ASHDOD, ASHKELON, EKRON, GATH, GAZA, GERAR, GIBBETHON, JABNEEL, METHEG-AMMA, PALESTINE.

#### PHILIS'TIM, PHILIS'TINE.

See above.

**PHILOL'OGUS** (*learned*), a Christian in Rome to whom Paul sends a salutation. Rom. 16 : 15.

**PHILOS'OPHY.** During his visit to Athens, Paul was encountered by certain philosophers of the Epicureans and of the Stoics, Acts 17 : 18, the two great moral schools of Greek philosophy. This is the only instance related in the N. T. of an encounter between Christianity and Western speculation. But Eastern speculation, in many ways and under many forms, tried from the earliest times to penetrate into the mysteries of Christianity, and in the philosophy against which Paul warned the Colossians, Col. 2 : 8 *et seq.*, we recognize not only an outgrowth of Eastern specula-

tion, but the prototype of that phantastic mysticism which afterward played so conspicuous a part in the history of the Eastern Church under the name of Gnosticism. Comp. 1 Tim. 6 : 20.

**PHIN'EHAS** (*brazen mouth*). 1. A son of Eleazar, and grandson of Aaron, Ex. 6 : 25; 1 Chr. 6 : 4, 50 filled the office of high priest of the Jews for nearly twenty years. His zeal and promptitude in punishing the sin of Zimri turned away the anger of the Lord against the nation, and was rewarded by the promise to his family of perpetual succession in the Jewish priesthood. Num. 25 : 6-15. This promise was fulfilled; for except the interval from Eli to Zadok, the priesthood continued in the family of Phinehas until the destruction of the temple and the captivity of the nation.

2. A son of Eli, and noted for his wickedness. 1 Sam. 1 : 3; 2 : 34; 4 : 4, 11, 17, 19; 14 : 3.

3. A Levite in the time of Ezra. Ezr. 8 : 33.

**PHLE'GON** (*flame*), a Christian in Rome to whom Paul sent salutation. Rom. 16 : 14.

**PHŒ'BE**, a distinguished member of the church at Cenchræa, a city of Corinth. Rom. 16 : 1. She is called a "servant of the church" (see DEACON-ESS); and the strong commendation of the apostle shows her to have been prominent in works of faith and labors of love.

**PHŒNICE**. See PHENICE.

**PHŒN'ICIA**, a country north of Palestine, so named by the Greeks, either from the abundance of palm trees or from Phoenix, the brother of Cadmus. It was a narrow strip of country between the Lebanon mountains and the Mediterranean Sea. It varied in extent at different periods, sometimes extending about 30 miles from the "Ladder of Tyre" to the *Nahr Auly*, 2 miles north of Sidon, and sometimes about 120 miles north of the "Ladder of Tyre." Along the shore it was sandy, but behind this sand-belt was fertile land, and upon the slopes of the mountain good pasture and excellent timber. Promontories jut out into the sea, making good harbors and sites for towns, as at Tyre, Sidon, and Beirut. The country is well watered, its principal rivers being the Leontes, Bos-

trenus, Lycus, or "dog river," Adonis, and Eleutherus. Its principal towns are Arvad, Tripoli, Beirut, Sidon, and Tyre.

Phœnicia was included in the Land of Promise, but it was not occupied by the Israelites. Josh. 13 : 4-6; Jud. 1 : 31, 32. David and Solomon traded with its king, receiving timber from its territory, and employing its sailors, laborers, and skilled workmen. 2 Sam. 5 : 11; 1 Kgs. 5 : 9, 17, 18. Ahab married a princess of this country, and there Elijah found a refuge. 1 Kgs. 16 : 31; 17 : 9; Luke 4 : 26. Jesus also visited this country—the only time he passed the borders of Palestine. Matt. 15 : 21; Mark 7 : 26. Paul visited Tyre, Sidon, and Ptolemais. Acts 21 : 2, 3, 7; 27 : 3.

The name "Phœnicia" does not occur in the O. T.; in the N. T. it appears once as "Phœnicia" and twice as "Phenice." Acts 21 : 2; 11 : 19; 15 : 3. There are numerous prophecies in the O. T., however, concerning the overthrow of cities in this country, which have been signally fulfilled. See TYRE and SIDON.

*Present Condition*.—Phœnicia is now a land of ruins, the whole shore from the "Ladder of Tyre" northward, according to Porter, being strewn with them. "Heaps of hewn stones and quantities of marble tesserae lay in my path, while broken shafts and mounds of rubbish were seen to the right and left, here crowning a cliff, there washed by the waves. One thing I specially noticed: from the time I left Achzib till I reached the fountains [of Tyre] I did not see a human being; a mournful and solitary silence reigns along Phœnicia's coast."

—*Giant Cities*, p. 277. Stanley writes in a similar strain: "There is one point of view in which this whole coast is specially remarkable. 'A mournful and solitary silence now prevails along the shore which once resounded with the world's debate.' This sentence, with which Gibbon solemnly closes his chapter on the Crusades, well sums up the general impression still left by the six days' ride from Beirut to Ascalon; and it is no matter of surprise that in this impression travellers have felt a response to the strains in which Isaiah and Ezekiel foretold the desolation of Tyre and Sidon. In one sense, and that the highest, this feeling is just. The Phœnician power which the prophets denounced has en-

tirely perished."—*Sinai and Palestine*, p. 266.

**PHŒNICIANS.** At the very dawn of history the Phœnicians appear to occupy one of the most prominent places among the nations of the earth. They were closely related to, if not identical with, the Canaanites, Gen. 10: 15, and of the whole group of Semitic languages their language was nearest allied to the Hebrew; indeed, the few remnants of the Phœnician tongue—names of persons and places, inscriptions on coins and monuments, etc.—which are still extant can be interpreted only by means of Hebrew. The nation, though cultured in literature and art, was debased by its religion. The worship of Baal was made corrupt and revolting in the extreme. While the burning of children to this god may have originated in the idea that sin required some blood-expiation, the form of the sacrifice was so cruel, and many features of the worship were so shameless, that they tended to destroy all virtue in the people, and the nation died of immoral rottenness. Passion and licentiousness were deified in connection with the worship of Astarte, the Phœnician Venus. 2 Kgs. 23: 7; Deut. 23: 17, 18; 1 Kgs. 14: 24; 15: 12; 22: 46; Hos. 4: 14. Their religion was a kind of Nature-worship, centering in the idea of generation, and most of their gods, such as Baal, Ashtaroth, etc., seem to have had a double signification—one allegorical and lofty, and another literal and sensuous. Their occupation was commerce. They maintained commercial stations on the shores of the Red Sea and all along the coasts of the Mediterranean. They worked the silver-mines of Spain and the lead-mines of Cornwall, and their sailors brought amber from the Baltic and tin from Britain. Through their commerce they became the bearers of civilization, and from them both the Greeks and the Romans learnt the use of letters and of coins, of the compass and of astronomy in navigation, of glass, purple, etc.

Between the Jews and the Phœnicians friendly relations seem to have been established very early. Palestine was the granary of the Phœnician cities, and, indeed, all its surplus products—wheat, honey, oil, balm, etc.—were exported from Tyre and Sidon, Eze. 27: 17, as the

Jews had no ports themselves. Under King David these friendly relations grew into an alliance, and the conquest of Edom and the establishment by the Jews of a harbor at Ezion-geber, on the Red Sea, did not cause any disturbance. Phœnician mechanics worked at the erection of the temple in Jerusalem beside Jewish, and Phœnician vessels sailed together with Jewish from the port of Ezion-geber for Ophir and other places. 1 Kgs. 10: 11, 22; 9: 26-28; 1 Chr. 14: 1; 2 Chr. 8: 18; 9: 10. After the secession of the ten tribes the Phœnicians sided with the kingdom of Israel and broke the old covenant with Judah, Joel 3: 4-8; Am. 1: 9, 10; Isa. 23; Eze. 28; they even went so far as to sell the Jews to the Edomites as slaves. The influence, however, of the Phœnician idolatry on the Israelites was very baneful, though it would seem that the Phœnicians themselves were not so very anxious to make proselytes; at least, they did not interfere when Elijah slew four hundred and fifty prophets of Baal at the brook of Kishon. 1 Kgs. 18: 40.

**PHRYGIA** (*dry, barren*), a district of Asia Minor, whose limits varied so much at different times that no exact boundaries can be given. Its settlement was very early. Phrygian traditions and those of the Egyptians make them the most ancient race of men in the world. Profane writers say that the Phrygians migrated from Macedonia long before the Trojan war. Phrygia is mentioned in Homer's *Iliad*. It then appears to have included a large part of Central Asia Minor. Later it was divided into Phrygia Major on the south, and Phrygia Minor on the west. It was of a very irregular and undefined shape; and when Galatia was a part of it, Phrygia touched, so it was said, upon every other province in Asia Minor. The Romans divided it into three districts. Part of it belonged to the province of Asia and part to Cilicia, and in N. T. times it was not a regularly-defined Roman province, but an ancient country, apportioned to other provinces, but mostly included in the province of Asia. Within its limits were the cities of Laodiceæ, Hierapolis, Colossæ, and Antioch of Pisidia.

Phrygia is mentioned three times in the book of the Acts. People from there



were present at Pentecost, Acts 2 : 10, and the apostle Paul twice traversed the country. Acts 16 : 6; 18 : 23. Some converts were made, and we find Paul "strengthening all the disciples." Acts 18 : 23. At the Council of Nice, A. D. 325, the Phrygian churches were represented by eight bishops, and still more attended the Council of Constantinople, A. D. 381.

**PHU'RAH** (*bough*), the armor-bearer of Gideon, who accompanied him into the camp of the Midianites. Jud. 7 : 10, 11.

**PHUT**, Gen. 10 : 6, or **PUT**, Nah. 3 : 9 (probably *a bow*), the name of the third son of Ham and of the country occupied by his descendants.

**PHUT** (*afflicted, or a bow?*), Gen. 10 : 6; more properly, **PUT**. 1 Chr. 1 : 8. Phut was a son of Ham, and progenitor of an African people of the same name, though sometimes the name is rendered "Libya" or "Libyans." Jer. 46 : 9; Eze. 27 : 10; 30 : 5; 38 : 5; Nah. 3 : 9. These people probably occupied Libya, in North Africa, to the west of Lydia, or Ludim, near the Mediterranean coast. This is the land of the Moors in modern times.

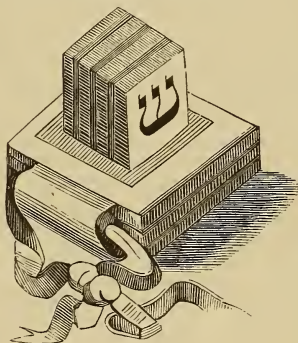
Mr. Poole would identify Phut with Nubia, south of Egypt. The Egyptian monuments mention a people called "Pet," whose emblem was a bow unstrung, and who dwelt between Egypt and Ethiopia. Phut may be *Pet*, or *To-Pet*, and therefore modern Nubia, as *To-meru-Pet* of the monuments answered to the island of Meroë.

**PHU'VAH** (*mouth*), a son of Issachar, Gen. 46 : 13; called Pua in Num. 26 : 23, and Puah in 1 Chr. 7 : 1.

**PHYGEL'LU** (*fugitive*), a Christian of Pronconsular Asia who "turned away" from Paul. Nothing more is known of him than his name and this circumstance. 2 Tim. 1 : 15.

**PHYLAC'TERIES** (*preservation, or safeguard*, with reference either to the preserving of the words of the Law in the memory or to the preservation of the person from danger, as by the amulets or charms of modern superstition). The practice of using phylacteries was founded on a literal interpretation of Ex. 13 : 9, 16; Deut. 6 : 8; 11 : 18, where God commands the Hebrews to bear the Law in their hearts and in their heads, and it

is still continued in our days. There are two kinds of phylacteries—one to be worn on the forehead, between the eyebrows, and another to be worn on the left arm. The former was called a "frontlet," and was composed of four pieces of parchment, on the first of which was written Ex. 12 : 2-10; on the second, Ex. 13 : 11-21; on the third, Deut. 6 : 4-9; and on the fourth, Deut. 11 : 18-21. These pieces of parchment, thus inscribed, were inclosed in a piece of tough skin, making a square, on one side of which was placed the Hebrew letter *shin*, ש, and this box was tied to the forehead with a thong or riband. Some wore them both evening and morning, and others only at morning prayer.



The Phylactery.

The other kind of phylacteries consisted of two rolls of parchment, written in square letters, with an ink made on purpose, and with much care. They were rolled up to a point, enclosed in a sort of case of black calfskin, and then put upon a square bit of the same leather, whence hung a thong of the same, about a finger in breadth and about two feet long. These rolls were placed near the elbow of the left arm, and after one end of the thong had been made into a little knot in the form of the Hebrew letter *yod*, י, it was wound about the arm in a spiral line, which ended at the top of the middle finger.

**PHYSI'CIAN**. It was natural that the Jews should have learned something about medicine in Egypt, where, at the time of their stay in the country,

this art was cultivated with great zeal. It also appears from several passages in the books of Moses that at his time there were not only midwives, but also surgeons and physicians, among the Jews. Thus it was ordained, Ex. 21 : 19, that he who hurt another should not only pay for the loss of time, but also "cause *him* to be thoroughly healed." At a later period surgeons and physicians became quite numerous. 2 Chr. 16 : 12 ; Jer. 8 : 22 ; Mark 5 : 26. A special physician was appointed at the temple, and every parish had its surgeon and physician. The art, however, never reached any high degree of perfection in Palestine, because the people were prevented from acquiring sufficient anatomical knowledge by their great aversion to contact with dead bodies; and to the last we find them employing amulets, charms, invocations, etc., as remedies. Some medical knowledge was demanded of the priests, who exercised a kind of sanitary superintendence; also the prophets gave medical advice. 2 Kgs. 4 : 18 ; 20 : 7. But generally medicine was cultivated as a separate profession. Luke was a physician. Col. 4 : 14.

**PI-BE'SETH**, or **PIB'ESETH**, a city of Lower Egypt, named from the goddess Bubastis. The hieroglyphic name is "Pe-Bast," "the house of Bast," the Egyptian Artemis, the goddess of fire, the calf-headed goddess, also shown with a lion's head. The name appears in Scripture only as one of the cities of Egypt which Ezekiel foretold would be destroyed. Eze. 30 : 17. From this it would seem to have been a city of great importance. The name appears occasionally in Egyptian annals. An earthquake is mentioned on Manetho's list which took place there about b. c. 2470. Herodotus speaks of the temple of the goddess Bubastis, whom he identifies with the Greek Artemis, as the most beautiful he had ever seen. It was built of the finest red granite, in the midst of a sacred enclosure 600 feet square.

Ruins still bearing the name of Fel Besta mark the site of the ancient city, which was situated on the eastern or Pelusiac branch of the Delta, some 20 miles from the Nile and 40 miles north-east of Memphis. Remains of the ancient houses of brick and of a fortress

are found. The temple is entirely ruined, but the names of several of the sovereigns have been traced out, including those of Rameses II. and Shishak. The city was taken by the Persians, b. c. 352, and the walls were overthrown. It continued to exist, however, as a considerable city under the Roman empire.

**PICTURE.** See **PAINT.**

**PIECE OF GOLD**—*e. g.*, 2 Kgs. 5 : 5—should be "shekels of gold," as there was no coined money in Palestine before the Persian period.

**PIECE OF MONEY.** See **MONEY.**

**PIECE OF SILVER.** In the O. T. the word "pieces," in every passage but one, is inserted in the A. V., the phrase being "a thousand," or the like, "of silver," and may be interpreted "shekels," as the shekel was the common weight for money. See **MONEY.**

In the N. T. "piece of silver" is the translation of "drachma," Luke 15 : 8, and of a coin of uncertain value, probably shekel. Matt. 26 : 15.

**PIETY** occurs only once in our version, 1 Tim. 5 : 4, where it denotes the reverence which children owe their parents.

**PIG'EON.** See **DOVE.**

**PIHAHI'ROTH** (*mouth, or entrance of caverns, or place of reservoirs*), the last place where the Israelites encamped before crossing the Red Sea. Ex. 14 : 2, 9 ; Num. 33 : 7, 8. Robinson identifies it with *Aj-rûd*, 12 miles from Suez, now a watering-place for caravans, and is approved by Lepsius. In a curious papyrus deciphered by Chabas it is said that Pehir (which seems to be the same as Pihahiroth) was the place from which King Rameses was supplied with garlands of beautiful flowers. Stanley says that there is now no appearance of verdure there.

**PILATE**, John 19 : 1, or **PONTIUS PILATE**, Matt. 26 : 2, was appointed procurator of Judæa, A. D. 26. The proper residence of the procurator was Cæsarea, but it was customary for him to go to Jerusalem at the great festivals for the purpose of securing order and safety in the city, and thus it happened that Pilate was present in Jerusalem during the Passover when our Lord suffered death. The chief duty of the procurator respected the revenues, but in a minor territory, such as Ju-

dæa, which was dependent on a larger contiguous province (Syria), the procurator was the head of the whole administration, and held the highest military and judicial authority; and thus Pilate became the judge of our Lord.

The administration of Pilate was extremely offensive to the Jews, and more than once he drove them to the very verge of insurrection. He seems to have nourished a special contempt for them and taken pleasure in showing it, but when, by cruelty and perfidy, he had brought them into a rage, he generally became frightened and yielded. Having transferred the military headquarters from Cæsarea to Jerusalem, he sent the standards with the images of the emperor into the city. As soon as this became known the Jews rushed in great multitudes down to Cæsarea, and demanded to have the standards removed, because, as idols, they defiled the Holy City. Pilate permitted the multitude to be surrounded by soldiers, and told them to disperse quietly or else they would be massacred. But when the Jews declared that they would die rather than tolerate the images of the emperor within the walls of Jerusalem, Pilate was frightened and yielded.

The principal feature in the character of Pilate was weakness, and it became piteously apparent during the trial of our Lord. When Jesus was arraigned before him he was not only anxious to avoid trying him, but he once and again, in the most solemn and impressive manner, even in presence of his malicious and bloodthirsty persecutors, declared his conviction of his perfect innocence. He even remonstrated with them on the iniquity and unreasonableness of their conduct, and would fain throw upon them the whole responsibility of the deed they were about to perpetrate. Nevertheless, as soon as he saw that the acquittal of Jesus might be so construed as to arouse the suspicion of the emperor, he renounced his own conviction and delivered up the innocent Saviour to the hands of the enraged multitude to be crucified.

In 36 the governor of Syria raised some severe accusations against Pilate, who went to Rome to defend himself before the emperor. He did not succeed, however, and was banished to Vienne, in

Gaul, and there, or, according to another tradition, on the mountain near Lake Lucerne which bears his name, he committed suicide shortly after. The Fathers speak often about an official report of the trial and condemnation of our Lord sent by Pilate to Tiberius, but the *Acta Pilati* now extant are spurious.

**PIL'DASH** (*flame of fire*), a son of Nahor, Abraham's brother. Gen. 22 : 22.

**PIL'EHA**, one of the chiefs who signed the covenant with Nehemiah. Neh. 10 : 24.

**PIL'LAR**. This word is often used metaphorically in the Bible, thus a pillar of fire, cloud, smoke, etc., denoting a fire, a cloud, or a mass of smoke in the form of a pillar. Ex. 13 : 21; Jud. 20 : 40. Besides, in architecture, where it was employed both as support and ornament, it was common to erect a pillar as a monument of some distinguished person or event. Gen. 28 : 18; 35 : 20; Josh. 24 : 26.

"The plain of the pillar," Jud. 9 : 6, properly the "oak of the pillar," a tree near Shechem under which Abimelech was crowned.

**PIL'LAROF CLOUD**. See CLOUD.

**PIL'LAR OF SALT**. See SALT.

**PILL'ED**. Gen. 30 : 37. "Peeled."

**PIL'LOW**, a cushion for the head. Mark 4 : 38. Jacob used a stone for his pillow, Gen. 28 : 11, 18; in Eze. 13 : 18, 20 pillows are spoken of as an appearance of luxury.

**PIL'TAI** (*whom Jehovah delivers*), a priest. Neh. 12 : 17.

**PINE**. Isa. 41 : 19; 60 : 13. This is mentioned as a tree of Lebanon. The root of the original word denotes "curvature" or "duration," neither of which meanings suits the pine. Tristram suggests the elm, a species of which grows upon Lebanon, and Gesenius the oak, but the proper translation is very doubtful. Another word is rendered "pine branches" in Neh. 8 : 15, where the OIL TREE (to which refer) is undoubtedly meant. (See cut, p. 690.)

**PIN'NACLE**. The word translated "pinnacle," Matt. 4 : 5; Luke 4 : 9, signifies, not a summit, but a wing; and the part of the temple to which our Lord was taken by Satan was probably the elevation over the roof of Solomon's



porch, to which there was a passage by stairs, and which overlooked the valley on the east, and had beneath a perpendicular depth of 600 or 700 feet, for at this part of the valley a wall had been

musical instrument, was heard. See MUSIC and MUSICAL INSTRUMENTS.

**PI'RAM** (perhaps *fleet as the wild ass*), king of Jarmuth, one of the Amorite chiefs in the time of Joshua. Josh. 10 : 3.



The Eastern Pine.

carried up to a level with the ground on which the temple stood (some historians say 750 feet).

**PINON** (*darkness*), one of the dukes of Edom. Gen. 36 : 41; 1 Chr. 1 : 52. His tribe was settled, according to later traditions, at Punon, one of the stations of the Israelites in the wilderness.

**PINS.** See NAIL, WEAVING.

**PIPE, OR FLUTE**, similar to the present instrument, was the principal perforated wind instrument among the Hebrews, as the harp was the principal string instrument. It was made of different materials, reed, copper, bronze, etc., and was played on all occasions—the procession, 1 Kgs. 1 : 40, the banquet, Isa. 5 : 12, the wedding, the funeral. Matt. 9 : 23. Thus, in times of joy and in times of sorrow, in the religious festivals and in private life, the pipe, the simplest, and probably the oldest,

the territory afterward assigned to Reuben, and thus was north of the Arnon. Num. 21 : 20; Deut. 3 : 27; 4 : 49; 34 : 1; Josh. 13 : 20. Pisgah had cultivated land. Balaak brought Balaam “into the field of Zophim, to the top of Pisgah,” and there “built seven altars.” Num. 23 : 14.

*Situation.*—While the general position of Pisgah is clearly given in the Scriptures, the precise location has been sharply disputed, and is yet unsettled. So able a writer as Dean Stanley says: “In the long line of those Eastern mountains which so constantly meet the view of the traveller in all the western parts of Palestine, the eye vainly strives to discern any point emerging from this horizontal platform which may be fixed as the top of Nebo. Nothing but a fuller description than has ever yet been given of

these regions can determine the spot where the great lawgiver and leader of his people looked down upon their embattled ranks, and over the 'land which he was to see with his eyes, but was not to go in thither.'"—*Sinai and Palestine*, p. 294.

Some scholars have questioned whether "pisgah" is a proper name. It occurs eight times in Scripture: four times with Ashdath. In Deut. 4: 4, 9 the English version reads "springs of Pisgah." The Septuagint renders "Pisgah" and "Ashdath-pisgah" as a proper name only four times; the Jewish Targums render it "hill." The English version regards it as a proper name, and it has a prominent place in Christian literature.

The great interest which Nebo and Pisgah possess, as the scene of the last days of Israel's lawgiver, has led recent travellers carefully to explore the region in order to discover the location of these historic peaks. Robinson long ago suggested that the name *Nebá* might represent the ancient Nebo. In 1863, De Saulcy, when about an hour's ride from Hesbân on his way to *Ma'in*, found a peak which the Arabs called *Jebel Nebá*. This he regarded as the long-lost Nebo, and says he was proud to recover the famous mount so long searched for without success. Among other explorers who have visited the region are Tristram in 1864, and again in 1872; Duc de Luynes, 1864; Captain Warren, 1867; and the expeditions of the American Exploration Society in 1873 and 1877.

In 1875 the American Society issued an extended statement on the identification of Pisgah by the Rev. J. A. Paine. He thinks De Saulcy mistook the height of *Nebi 'Abdulláh* for *Jebel Nebá*; he likewise rejects the description of Tristram as inaccurate, and infers that Duc de Luynes may have "suppressed the real name, *Jebel Nebá*, and endeavored to substitute a term of his own, *Jebel Musá*, as the Arabic name of the mountain," though he holds "that the members of Duc de Luynes' party were the first to ascend Mount Nebo with a consciousness that they were standing on the summit supposed to be made sacred by the death of the great lawgiver." Mr. Paine claims to have discovered that the name *Jebel Siaghah* is applied by the Arabs to the extreme western headland

or peak near *Jebel Nebá*; and after noticing the extent of the view and the grandeur of the scenery declares: "Two conclusions are irresistible—namely: the highest portion of the range is Nebo: the extreme headland of the range is Pisgah." He urges in favor of this identification of Pisgah with *Jebel Siaghah*: (1) the similarity in the names; (2) the position of Siaghah, "the only headland overlooking the circuit of the Jordan—the place above all others to be selected for the sake of a remarkable view;" Mr. Paine says: "Two-thirds of the Dead Sea stretches out an azure sheet to the southward, and beyond it the Negeb Moses saw." Deut. 34: 1-4.

His theory of the site of Pisgah is sharply questioned by Wolcott, Tristram, Warren, and others, chiefly on the ground that it fails to meet the requirements of the biblical narrative, and that *Siaghah* is not the modern equivalent of Pisgah. Merrill, as the results of a later exploration, says: "Mr. Paine makes the *lowest* and most *western* of his five flat summits to be the Pisgah of Moses. The most prominent summit directly south of 'Ayûn Mûsa is called by Duc de Luynes *Jebel Mûsa*, and is covered with ruins." Mr. Paine's theory places Pisgah a quarter of a mile south-west of this ruin summit, while Duc de Luynes regards a higher peak in the opposite direction as Pisgah. Merrill favors this "highest point and most commanding outlook" as the probable point to which Moses ascended. (See EAST OF THE JORDAN, pp. 242-250.) The biblical statement seems to designate the summit of Nebo, Deut. 34: 1; and if Nebo is *Jebel Nebá*, as many explorers now hold, then Pisgah should be its most prominent peak. The Duc de Luynes gives the following graphic description of the view from this mount:

"Observing that a second height of this mountain seemed more elevated and to give a perspective of greater extent over the Dead Sea and the Holy Land, we proceed thither. In spite of the hazy state of the horizon, we ascertained that from this elevation one discerned the north and the north-west shore of the Dead Sea from the mouth of the Jordan as far as nearly to *Jebel Esdoun* and to *Jebel Safâa*, the whole mountain-chain from Hebron to the Quarantania Mount,

all the land from the mountain of Hesban, of *Jebel Osha*, and of *es-Salt*, even into the Ghor, to the mountains of *Nablus*, of *Jenin*, and of Nazareth, Mount Tabor, a part of its plain, and even Banias, as our guides assured us; only they said that one could not see the snow of Hermon, even in the purest atmosphere. The perspective of that elevated spot was without limits, and its effect of the utmost majesty. It is understood that tradition [Scripture] causes Moses to be conducted to this place by Jehovah, in order to show him all the Promised Land. The view from this second height does not reach as far as the place where Segor is admitted to be, the refuge of Lot, whether situated at *Wady es-Safteh*, or supposed to lie in *Wady Eddrâa*. . . . We were, then, on the summit of Pisgah, among the heights of Mount Nebo, and in the chain called Abarim; we were beholding the same spectacle that Jehovah spread before Moses, after having prohibited him from crossing the Jordan."—*Voyage d'Exploration à la Mer Morte* (1866-67), pp. 150-152.

**PISID'IA** (*pitichy*), a district of Asia Minor. The boundaries varied at different times. It lay to the north of Pamphylia and to the south of Phrygia, and was during the republic contained in the province of Cilicia.

The ranges of the Taurus Mountains extended through it, and the mountains are cut by deep defiles, through which dash rapid torrents. The inhabitants also were rough highlanders, famous for their warlike character, and long maintaining their independence. They were also notorious robbers, and in this region Paul may have been "*in perils of waters, in perils of robbers.*" 2 Cor. 11 : 26.

Paul twice visited Pisidia, passing directly north from Perga to Antioch, Acts 13 : 14, and again returning through Pisidia to Pamphylia. Acts 14 : 21-24. See **ΑΝΤΙΟΧ**.

**PISON** (*the full-flowing*, Gesenius, or *the free-flowing*, Fürst), one of the four "heads" into which the stream that watered Eden was parted. Gen. 2 : 11. There have been numberless conjectural identifications of the Pison, which of course will depend for their likelihood upon the location of EDEN, which see. If Eden was in Armenia, near the sources

of the Euphrates and Tigris, then the ancient Pison may be the modern *Phasis*.

The Rev. L. W. Bacon sums up these views by stating that "for the river of Havilah, the Pison, some like (for the sound of the name doubtless) the Phasis; others (because it is so great and beautiful), the Halys; and others, the Cyrus, flowing into the Araxes." The above writer would identify the Pison with the *Jorak* or *Acampis*, that rises in the same mountain with the Araxes and the Euphrates, and bounds Colchis on the west.

If, on the other hand, Eden was near the mouth of the Euphrates, some would identify the Pison with the river *Jaab*, which empties into the Tigris near Kurnah.—*NEWMAN'S Babylon*, p. 68. Among other streams which have been suggested as identical with the Pison are the Indus, the Ganges, the Hyphasis, the Nile, etc. Dr. Tayler Lewis suggests the northern shore of the Arabian Sea.—*LANGE'S Genesis*, p. 219. See **HAVILAH**.

**PIS'PAH** (*expansion*), an Asherite chief. 1 Chr. 7 : 38.

**PIT**. This term is used to render several Hebrew words. It denotes a cistern or a reservoir, which the Eastern people are in the habit of preparing in those regions where there are few or no springs for the purpose of preserving rain-water for travellers and cattle. These cisterns and trenches are often without water, there being no supply for them except from the rain. It was into such a dry cistern that Joseph was cast. In old decayed cisterns the water leaks out or becomes slimy; and such a pit becomes the image of dreariness and misery. Jer. 2 : 13; Ps. 40 : 2; Zech. 9 : 11.

Next, the word is used for the grave and as an image of the realm of death, Ps. 28 : 1; 30 : 3, 9; 88 : 4, and finally it is employed as the name of the game-trap. Eze. 19 : 8. The pit here spoken of is used at this day in all wild countries. A deep hole in the earth is covered very slightly with boughs or shrubs, upon which is placed a living lamb, which by its cries allures the lion or wolf; and when the beast makes a sudden spring upon his prey, he is caught in the pit below. This affords a sig-



nificant figure of the devices of crafty men and devils. Ps. 119 : 85 ; Prov. 26 : 27 ; Eze. 19 : 4.

**PITCH.** This word is used in the Bible for asphalt or bitumen, a light, inflammable, and nearly black mineral which in its soft form is called slime. Gen. 14 : 10. In this latter state it was formerly obtained in pits near the Dead Sea (hence called the "Lake of Asphaltites"). On exposure this pitch becomes dry and hard like mortar, for which it was often used, especially in stone-work. It was also employed for coating the outside of vessels and for making watertight the papyrus boats of Egypt. Gen. 11 : 3 ; 6 : 14 ; Ex. 2 : 3. There is reference to its inflammable nature in Isa. 34 : 9. The ancients obtained pitch in various localities of the Old World. At the present time fragments of asphalt occasionally rise from the bottom of the Dead Sea, having been dislodged by earthquakes and other causes, and are washed ashore.

**PITCHER.** The custom of drawing water in pitchers still prevails in the East, an earthen vessel with two handles or in modern times a skin-bottle being used for the purpose; and the letting down of the picher upon the hand, Gen. 24 : 18, justifies the inference that it was carried upon the head or left shoulder and balanced with the right hand, and when presented was rested on the left hand.

**PI'THOM** (*house, or temple, of Tum*, who was the Sun-god of Heliopolis), a "treasure city," or *dépôt* of provisions, built by the Israelites in Goshen. Ex. 1 : 11. It was probably not far from the "Bitter Lakes" of Suez and near the canal. Some critics identify it with the Patmos of Herodotus and the Thoum of the Antonine Itinerary, between Heliopolis and Pelusium, 50 Roman miles from the former and 48 miles from the latter. M. Naville identifies Pithom with Pa-Tum, "setting sun," and with *Tel el-Maskhâta*, where he made excavations in 1883, and found remarkable ruins, brick grain-chambers, and similar evidences of a "store city." The conclusions of M. Naville have been disputed, but Poole, Sayce, and other Egyptologists accept his "find" as settling the question of Pithom. According to this view, Ramesses II. was its founder.

**PI'THON** (probably *harmless*), a son of Micah, a descendant of Saul. 1 Chr. 8 : 35 ; 9 : 41.

**PLAGUE**, an eminently contagious and destructive disease, a virulent typhus accompanied by loathsome eruptions, prevalent in the East from the earliest ages, and still ravaging Egypt even in modern times. Ex. 11 : 1. Besides in this its specific sense, the sacred writers also employ the word to express any terrific and desolating disease, Lev. 13 : 3 ; 1 Kgs. 8 : 37, or any severe calamity or scourge, Mark 5 : 29, 34 ; Luke 7 : 21, or as a general term for the judgment of God. Ex. 9 : 14. The judgments of God on Pharaoh are called plagues. In the A. V. "plague" is the translation of *seven* words.

**PLAGUES OF E'GYPT.** When the Lord had ordered Moses to lead the people of Israel out of Goshen and conduct them to Canaan, and Pharaoh, hardening his heart, opposed the command of the Lord and would not let the people go, ten fearful plagues fell upon the land of Egypt.

1. The waters of the Nile changed into blood; the fishes died, and no man could drink of the river. But the magicians imitated the miracle, and Pharaoh hardened his heart. Ex. 7 : 14-25.

2. Then followed the plague of the frogs; but this too was imitated by the magicians, and Pharaoh hardened his heart still more. Ex. 8 : 1-15.

3. With the third plague, however—that of lice—the magicians gave in, and acknowledged, "This *is* the finger of God." Ex. 8 : 16-19.

4. The fourth plague sent swarms of flies out over the country, and the people were devoured by their venomous bite. Ps. 78 : 45. Pharaoh now relented and declared himself willing to yield, but on the removal of the plague he again hardened his heart. Ex. 8 : 20-32.

5. A very grievous murrain attacked the horses, asses, camels, oxen, and sheep of Egypt, while those of the children of Israel were free. Ex. 9 : 1-7.

6. Boils broke out upon man and beast, even upon the magicians themselves. Ex. 9 : 8-12.

7. Then a frightful thunderstorm, with hail, passed over the land of Egypt, destroying the growing crops, breaking trees, overthrowing buildings every-

where, but sparing Goshen. Alarmed, Pharaoh promised to yield, but on the withdrawal of the plague he again hardened his heart. Ex. 9 : 13-35.

8. Locusts followed, and ate up what the hail-storm had left; but Pharaoh sent Moses and Aaron away from his presence, and heeded not the warning. Ex. 10 : 1-20.

9. A thick darkness fell for three days upon the land. For three days no man was able to rise. But in Goshen there was light. Then Pharaoh was seized by despair, and he threatened Moses with death if he ever saw his face again. Ex. 10 : 21-28.

10. Finally, the first-born of the Egyptians were smitten at midnight; "and Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead." Ex. 12 : 29, 30. Pharaoh now yielded, and allowed the children of Israel to leave Egypt.

These ten plagues were doubtless spread over a long time, and probably they followed, as much as possible, the order of the seasons; for some of them were not only distinctively Egyptian, but really only an aggravation of yearly maladies. Canon Cook, in the *Bible Commentary*, distributes them thus: The *first* was toward the end of June, when the Nile begins to overflow. The *second* came three months later, at the time of the greatest inundation, in September, and was an attack on a native worship. The *third* was early in October, and the *fourth* after the subsidence of the inundation. The *fifth* was in December or January; the *sixth*, shortly after; the *seventh*, at the time when hailstorms occur now in Egypt, from the middle of February to early March. The *eighth* was when the leaves are green, toward the middle of March. The *ninth* was peculiarly Egyptian, and was the immediate precursor of the *tenth*. During this time the Israelites had frequent opportunities to gather, and thus were prepared for their exodus.

It is interesting to know that the so-called ten persecutions of the Christian Church are thus numbered in remembrance of the ten plagues. The number, in reality, is either greater or less—greater if all be counted, less if only the important persecutions be enumerated.

**PLAIN.** This word is often used alone, leaving the particular plain intended to be inferred from the connection; as, for instance, in Deut. 1 : 1; 2 : 8; or in Gen. 13 : 12; 2 Kgs. 25 : 4, etc., where the plain of Jordan is obviously intended. In other passages the name of the plain is added, such as ESDRAELON, SHARON, etc., which see.

**PLAIT'ING**, braiding the hair. 1 Pet. 3 : 3. The business of dressing the hair is mentioned by Jewish writers as an art by itself, practised by women. The hair was folded up in curls, tied up in knots, and put into the form of horns and towers, made by their crimping-pins with their cauls and round tires, etc. Isa. 3 : 18-22.

**PLAN'ETS.** 2 Kgs. 23 : 5. See STARS.

**PLAS'TER** was used by the ancient Hebrews as a wall-covering. Lev. 14 : 42, 48; Dan. 5 : 5. It is also mentioned as forming a coat over the stones on which the Law was to be engrossed. Deut. 27 : 2, 4.

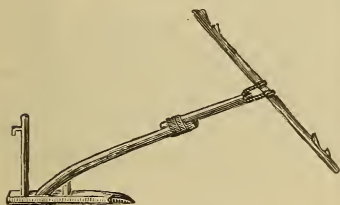
**PLAT'TED**, woven together. Matt. 27 : 29.

**PLEDGE**, that which is given as security for the performance of a contract. The Jewish law contained many wise and benevolent provisions on this subject, Ex. 22 : 25, 26; Deut. 24 : 6, 10, 12, 17, and anything like oppression in respect to pledges was severely reprobated. Job 22 : 6; 24 : 3-7. The hand-mill could not be taken as a pledge, and the garment, if taken, should be rendered back before sunset. The creditor was not allowed to enter the house of the debtor in order to take the pledge, but was compelled to wait before the door until it was brought to him.

**PLE'IADES**, a cluster of stars, placed by modern astronomers in the neck or near the shoulder of the constellation Taurus. They appear about the middle of April, and hence are associated with the return of spring, the season of sweet influences. Job 9 : 9; 38 : 31; Am. 5 : 8.

**PLOUGH.** There can be no doubt that the ancient Hebrew plough was substantially like that still used in Syria, so unchangeable are the customs of the East. It was very light and simple, perhaps merely a crooked stick, having a wooden share shod with one of those

triangular or heart-shaped points of iron which the inhabitants of the Palestine towns still do a great business in sharpening, 1 Sam. 13 : 20. A single upright held by one hand, Luke 9 : 62, while the goad was carried in the other, guided this primitive instrument, which turned the earth equally on both sides. The coulter is not now used in Oriental ploughing, and probably never was, so that in the above passage of First Samuel some other implement must be intended.



Eastern Plough.

The slight scratching which constitutes Eastern ploughing never requires more than one pair of cattle, and often a single cow or ass or camel was doubtless used, as now. In ignorance or disregard of Deut. 22 : 10 the modern Syrians often use the ox and ass unequally yoked. Sometimes several teams work together and move in succession across the field, as did Elisha and his servants, 1 Kgs. 19 : 19. The writer has seen *eleven* yoke thus ploughing in the same Jordan valley.

Land was probably, as now, often broken up before the rainy season, that it might be rendered absorbent. Steep places were tilled with mattocks, Isa. 7 : 25. Fields were frequently ploughed twice. It seems to be, more than formerly, the practice in Palestine to drop the seed in the furrow just before a plough which covers it.

Ploughing is mentioned as early as the time of Job. It is also spoken of in Gen. 45 : 6, for "earing" (akin to "arable") properly means "ploughing," 1 Sam. 8 : 12. The prophecies of Isa. 2 : 4 and Joel 3 : 10 are not here to be overlooked.

**PLUMB'-LINE**, Am. 7 : 7, 8, **PLUM'MET**, Isa. 28 : 17, a line by which a plummet or leaden weight hangs, and by the application of which the exact perpendicular may be ascertained.

**POCH'ERETH** (*snaring*), one of Solomon's servants, whose children returned with Zerubbabel. Ezr. 2 : 57; Neh. 7 : 59.

**PO'ETRY, HE'BREW**. The Jews were an imaginative people. With them poetry and music, closely connected, accompanied domestic and social life in all its more prominent scenes, such as the wedding, the harvest, and other feasts. Am. 6 : 5; Ps. 4 : 7. Victory in battle was celebrated by song; see, for instance, the song of Moses, Ex. 15, and the song of Deborah, Jud. 5. The death of a beloved person was deplored in songs; see, for instance, the maidens' song over Jephthah's daughter, Jud. 11 : 40, and David's song at the death of Saul and Jonathan, 2 Sam. 1 : 18, and afterward at the death of Abner, 2 Sam. 3 : 33. It is therefore quite natural that so large a part of the O. T.—more than one-third—consists of poetry, but these *Poetical Books*—Job, the Psalms, the Proverbs, Ecclesiastes, and the Song of Solomon, to which may be further added, besides numerous poetic fragments in the historical books, such as Gen. 4 : 23; Ex. 32 : 18; Num. 21 : 17, the Lamentations of Jeremiah and the Prophets (with the exception of Daniel), as most of these writings, though not strictly poetry, oscillate between poetry and prose—were in the Jewish canon included among the *Hagiographa*, or *Holy Writings*.

In Hebrew poetry two forms, the lyrical and the didactic, predominate. To the didactic the poetic portions of the prophetic writings belong. There is no epic and no dramatic poetry, strictly so called, in the Bible. The book of Job and the Canticles are sometimes called Hebrew dramas, and have undoubtedly a dramatic drapery, but the former is chiefly didactic, the latter lyrical. The Psalms are, without any qualification, the highest specimens of sacred poetry which mankind possesses; and in spite of the very strong marks of nationality they bear, both in style and in imagery, they have become, nearly to the whole world, the most striking and most complete expression of that which moves deepest in the human soul. They owe this pre-eminence to their spiritual character. The Hebrew poetry is now passionate and pathetic, as in the Psalms and the Proph-



ets; now contemplative and didactic, as in the Proverbs and Ecclesiastes. But in both cases the pervading spiritual character is religious.

The relation between man and God, his Creator and his Judge—that is, his Father—is, directly or indirectly, the sole theme of all Hebrew lyrics, and in the treatment of this theme, its awfulness and its consolation, man has not failed to feel the inspiration from above.

The power of Hebrew poetry to strike the imagination and move the heart—its poetical essence—has always been recognized; but its poetical form was for a long time overlooked, and is hardly yet fully understood. Hebrew lyrics have a division into verses and strophes, and employ occasionally alliterations and rhymes, but they have no regular metrical system, the verses containing an unequal number of syllables and the strophes an unequal number of verses. They were destined to be sung, and consequently adapted simply to some melody. The principal element of their poetical form is therefore their rhythm, and, again, this rhythm depends much more on the ideas than on the words. Its principal feature is the so-called parallelism—a correspondence between two or more sentences of similar or opposite meaning by which the idea receives its full and harmonious expression. The correspondence may be one of harmony or of contrast or of progressive thought, and accordingly it is called synonymous or antithetic or synthetic parallelism. Synonymous parallelism expresses the same idea in different but equivalent words, as in the following examples:

“What is man that thou art mindful of him?  
And the son of man that thou visitest him?”—Ps. 8 : 4.

“The heavens declare the glory of God:  
And the firmament showeth his handiwork.”—Ps. 19 : 1, 2.

Antithetic parallelism expresses the idea through a contrast, as in the following examples:

“Evil-doers shall be cut off:  
But those that wait upon the Lord, they shall inherit the earth.”—Ps. 37 : 9.

“A soft answer turneth away wrath;  
But grievous words stir up anger.”

Prov. 15 : 1.

Synthetic parallelism expresses the idea through a progress or gradation of thoughts, as in the following example:

“The law of Jehovah *is* perfect, converting the soul.

The testimony of Jehovah *is* sure, making wise the simple.

The statutes of Jehovah *are* right, rejoicing the heart.

The commandment of Jehovah *is* pure, enlightening the eyes.

The fear of Jehovah *is* clean, enduring for ever.

The judgments of Jehovah *are* truth, they are righteous altogether.

More to be desired *are* they than gold, yea, than much fine gold.”—Ps. 19 : 7.

**POISON.** This word is in our translation the rendering of two different Hebrew words, of which the one, derived from a root signifying “heat,” is applied to animal poisons, Deut. 32 : 24, 33; Ps. 58 : 4; while the other, though its derivation is somewhat doubtful, seems to have been applied to vegetable poisons. The latter is sometimes translated with “gall” or “water of gall.” Jer. 8 : 14; 9 : 15.

**POLL, POLLED.** When used as a noun, “poll” means a head, Num. 3 : 47; and when used as a verb, it means to cut the hair from the head. 2 Sam. 14 : 26.

**POL/LUX.** See CASTOR.

**POLYGRAMY.** See MARRIAGE.

**POMEGRANATE** (pronounce *pum-gran'ate*). This word designates a large bush (*Punica granatum*) of the myrtle family, and its fruit. Our English name comes from the Latin, which means “grained apple,” referring to the beautiful pink pips or grains which fill the interior. The pomegranate has been cultivated from early times in Syria, Num. 13 : 23; Deut. 8 : 8, and the warmer regions of the East. It rarely exceeds 10 feet in height, and has small lance-shaped, glossy leaves, of a reddish-green when young, but becoming pea-green and remaining alive through the winter. The flowers are of a brilliant scarlet or orange, and in August or September the fruit ripens. This is of the size of an orange, flattened at the ends like an apple, is of a beautiful brown-red color, Cant. 4 : 3; 6 : 7, has a hard rind, and is filled with pulp of a highly-grateful flavor. The abundant juice was made into wine, Cant. 8 : 2, and used for a cooling drink. Some cultivated trees

bear sweet fruit and some sour, while the wild pomegranates yield only a small and worthless apple.

*Rimmon*, the Hebrew word for this fruit, gave name, in whole or in part, to several places in Palestine, near which the pomegranate was doubtless abundant.



The Pomegranate.

The bush of this kind under which Saul carried must have been of unusual size. 1 Sam. 14 : 2.

"The graceful shape of the pomegranate was selected as one of the ornaments on the skirt of the high priest's blue robe and ephod, alternating with the golden bells, Ex. 28 : 33, 34 ; 39 : 24-26, and hence was adopted as one of the favorite devices in the decoration of Solomon's temple, being carved on the capitals of the pillars. 1 Kgs. 7 : 18, etc. Whether the design was taken from the fruit or the flower, it would form a graceful ornament. We have frequently noticed the pomegranate sculptured on fragments of columns among the ruins of Oriental temples.

"The Syrian deity Rimmon has been supposed by some to have been a personification of the pomegranate, as the emblem of the fructifying principle of nature, the fruit being sacred to Venus, who was worshipped under this title. Hadad-rimmon is mentioned in Zech. 12 : 11, Hadad being the Sun-god of the Syrians; and when combined with the symbol of the pomegranate, he stands for the Sun-god, who ripened the fruits, and then, dying with the departing summer, is mourned 'with the mourning of Hadad-rimmon.'—*Tristram*.

**POM'MELS**, convex projections on the capitals of pillars. 2 Chr. 4 : 12, 13.

In 1 Kgs. 7 : 41 the same ornament is called "bowls."

**PONDS**. The ponds of Egypt were sheets of water along the Nile, left by its inundations. Ex. 7 : 19 ; 8 : 5.

**PONTUS** (*the sea*), the north-eastern province of Asia Minor, bordering on the Euxine Sea. Under the Romans the name comprised the whole district from the river Halys on the west, separating it from Bithynia, to Colchis and Armenia on the east: it was separated on the south from Cappadocia by lofty mountains. It was originally considered a part of Cappadocia, and called "Cappadocia on the Sea." Pontus rose into power under Mithridates, who was defeated by Pompey, B. C. 66, after a long struggle, and was brought under the

Roman yoke. The western portion of the empire of Mithridates was united partly with Bithynia and partly with Galatia, but for a long period the region properly called Pontus remained under the government of independent chieftains. It was really made a province under Nero before Paul's death. Polemo II., who married Bernice, great-granddaughter of Herod the Great and sister of Herod Agrippa, Acts 25 : 13, was its last king. This marriage of a Jewess with the king must have had an influence upon the Jewish population of Pontus, of whom some representatives were in Jerusalem on the day of Pentecost. Acts 2 : 9. Aquila, a Jew born in Pontus, Acts 18 : 2, was a very useful helper of Paul, and Peter addressed his First Epistle "to the strangers scattered throughout Pontus." 1 Pet. 1 : 1. It formed part of the later Greek empire; became the seat of a new Christian empire founded by Alexius Comnenus in the thirteenth century; was conquered by the Turks in A. D. 1461, and remained under their dominion. It corresponds nearly with the modern province of Trebizond, which came into some prominence during the Russo-Turkish war in 1877-78. The country contains valuable mineral deposits, extensive forests, and some fertile districts.

**POOLS.** See BETHESDA, SILOAM, SOLOMON'S POOLS, JERUSALEM.

**POOLS OF SOL'OMON.** Eccl. 2 : 6. See SOLOMON.

**POOLS OF WATER.** Eccl. 2 : 6. See CISTERNS, WATER.

**POOR.** By ordaining that land could be sold only for a term of years, but should return to its original owner at the jubilee, Lev. 25 : 23-28, the Mosaic Law found an effective check to pauperism. But also in other ways it took great care of the poor. All kinds of offering and sacrifice were accommodated to their condition. Lev. 5 : 7, 11 ; 12 : 8. The gleanings of fields and vineyards and the harvest of the seventh year and part of the third tithe belonged to them. Lev. 19 : 10 ; 25 : 25-41. Judges were charged to do them justice, but not unjustly to favor them for their poverty. Ex. 23 : 6 ; Lev. 19 : 15 ; Ps. 82 : 4. God claimed to be the special protector of them. Prov. 14 : 31.

In the N. T. the word "poor" is used figuratively to denote those who are humble of heart, Matt. 5 : 3 ; but also literally, as when Jesus said "The poor have the gospel preached to them," Matt. 11 : 5, and touchingly declared, "Ye have the poor always with you; but me ye have not always." Matt. 26 : 11.

**POP'LAR** (*white*). The storax (see STACTE), being ordinarily only a bush, does not meet the conditions of Hos. 4 : 13. Four or more species of poplar are found in the Holy Land, and this fact, with the white appearance of some kinds—*e. g.*, *Populus alba*—warrants us in preferring the A. V. Gen. 30 : 37.

**POR'ATHA** (*favored by fate*), one of the ten sons of Haman whom the Jews slew in Shushan. Esth. 9 : 8.

**PORCH.** Jud. 3 : 23. See DWELLINGS.

**PORCH, SOL'OMON'S.** John 10 : 23. See TEMPLE.

**POR'CIUS FES'TUS.** Acts 24 : 27. See FESTUS.

**POR'TERS,** such as attend the gate of a city or house to open and shut it. 2 Sam. 18 : 26 ; 2 Kgs. 7 : 10. The temple had 4000 of them. 1 Chr. 23 : 5. They were classified, and had leaders or directors. 1 Chr. 26 : 1-19 ; 2 Chr. 8 : 14. Besides keeping guard at the temple, they had also charge of the freewill

offerings and of the treasure-chambers of their respective wards. 2 Chr. 31 : 14.

**POR'TION.** Among the Egyptians, Greeks, and Hebrews of ancient times the portion of food intended for every guest was set before him separately. When it was intended to confer special honor upon any one a portion much greater than common was given to him. Gen. 43 : 34. A "worthy portion," 1 Sam. 1 : 5, means, literally, a "double portion."

**POSSESS'ED WITH A DEVIL.** See DEVIL.

**POST** (the Hebrew word means a *runner*), a messenger or bearer of tidings, especially of royal despatches. Esth. 3 : 13, 15 ; 8 : 14 ; Jer. 51 : 31. That they were employed in very early times is proved by Job's comparison. 9 : 25. To convey intelligence quickly, the Persian kings placed sentinels at proper distances, who, by crying to one another, gave notices of public occurrences. This method being impracticable for secret intelligence, Cyrus established posts that rode night and day. Persians and Romans impressed men and beasts into this public service, and to this fact our Lord alludes. Matt. 5 : 41. The regularity and swiftness of the Roman posts were admirable.

**POT.** See POTTERY.

**POT'IPHAR** (*belonging to the sun*), a distinguished officer in Pharaoh's court, who elevated Joseph to a place of trust and committed to him the charge of the household. Gen. 37 : 36.

**POTI-PHE'RAH,** a priest or prince of On, and father-in-law of Joseph. Gen. 41 : 45. The marriage of Joseph to Asenath and her conversion to faith in the one God form the subject of an old romance which exists in a Latin, Greek, and Syriac version. It is chiefly made up of Jewish legends, but belongs, nevertheless, to the Christian era. The title is *The Life and Confession of Asenath, Daughter of Pentephres [Potipherah] of Heliopolis, a narrative [of what happened] when the beautiful Joseph took her to wife*. The story is thus summarized (SCHAFF, *Through Bible Lands*, pp. 57, 58): Asenath was a proud beauty, living in great splendor with seven attendants, and disdaining all lovers except Pharaoh's oldest son, who loved her, but was forbidden by his father to marry her. When

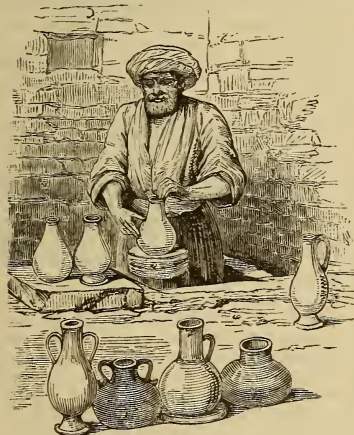


she saw Joseph from her window as he entered Heliopolis to collect corn in the first year of plenty, she was captivated by his beauty, ran down, hailed him as "My lord, blessed of the most high God," and at her father's bidding went forward to kiss him. Joseph refused to kiss an idolatrous woman, but, seeing her tears, he laid his hand upon her head and prayed God to convert her to the true faith, and then departed. She threw her idols out of the window, repented seven days, saw an angel of comfort, and was married to Joseph by Pharaoh with great pomp.

**POT'TAGE.** Gen. 25 : 29. At this day, in many parts of the East, lentiles are boiled or stewed like beans with oil and garlic, and make a dish of a chocolate color, which is eaten as pottage. Other ingredients were used, as in soups of modern times. 2 Kgs. 4 : 39.

**POT'TER'S FIELD, THE.** Matt. 27 : 7. See ACELDAMA.

**POT'TERY.** The potter's art was one of the first kinds of manufacture in



Egyptian Potter and Pottery.

which man became proficient. The Israelites worked at the trade while in Egypt, Ps. 81 : 6; they used earthenware during their passage through the wilderness; and from the earliest time of their settlement in Canaan the trade was established among them. In Jerusalem there was a royal establishment

of potters, 1 Chr. 4 : 23, from which it has been conjectured that the potter's field received its name.

The method employed by the Israelites and often hinted at by the prophets seems to have been exactly the same as that employed by the Egyptians, such as we find it minutely illustrated by Egyptian wall-paintings. The clay was trodden by the feet into a uniform paste, Isa. 41 : 25; Wisd. 15 : 7, and a sufficient mass was then placed by the potter on the wooden disc of the wheel. The wheel was turned by the hand or worked by a treadle, Isa. 45 : 9; Jer. 18 : 3, but generally by an attendant, and not by the potter himself. When finished the vessel was coated with glaze and burnt in a furnace. Such vessels were used, however, not only for culinary purposes, but also as a means of preservation; from Jer. 32 : 14 it appears that deeds were kept in them.

**POUND.** See MEASURES. In 1 Kgs. 10 : 17; Ezra 2 : 69; Neh. 7 : 71, 72 it is the translation of the Hebrew *maneh*; in the N. T. of *mina*, Luke 19 : 13, etc., and also of *litra*, John 12 : 3; the first and last words refer to quantity, the second to value as money. See APPENDIX, pp. 938, 939.

**PRÆTORIUM.** The headquarters of the Roman governors; in Scripture three such places are mentioned.

1. At Jerusalem. Mark 15 : 16. The same Greek word is rendered "common hall" and, margin, "governor's house," Matt. 27 : 27; "hall of judgment" and "judgment-hall." John 18 : 28, 33; 19 : 9. It occupied a vast rectangular space and contained barracks for the soldiers by whom Jerusalem was kept in subjection. This prætorium communicated with the temple, which was situated on the eastern hill, by a causeway crossing the Tyropœon valley. It was in this prætorium that Jesus was tried before Pilate. Some, however, would identify the prætorium with the fortress Antonia, at the north-west corner of the temple-area. See Lange on Matt. 27 : 27.

2. At Cæsarea, Acts 23 : 35; translated "Herod's judgment-hall." This was the gorgeous palace in which Herod the Great resided during his latter days. It probably stood on the commanding eminence near the middle of the city. There Paul was kept a prisoner for two years.

3. At Rome, Phil. 1 : 13; translated

"palace," and in the margin "Cæsar's court." This has been interpreted—(1) As in the A. V., "the palace"—*i. e.* the palace of the Cæsars, on the Mount Palatine, which was garrisoned by a body-guard of soldiers called Prætorians. (2) As the general camp of the Prætorian guard, situated just without the city walls, before reaching the fourth milestone. It was established by the emperor Tiberius.

**PRAISE.** In the ordinary Scripture use of the term, it denotes an act of worship, and is often used synonymously with thanksgiving. It is called forth by the contemplation of the character and attributes of God, however they are displayed; and it implies a grateful sense and acknowledgment of past mercies. Expressions of praise abound in the Psalms of David, in almost every variety of force and beauty. Ps. 33 : 1; 138 : 1; 106 : 2.

**PRAY, PRAYER,** the most essential act of private devotion and public worship in all ages and nations. It is rooted and grounded in man's moral and religious constitution, enjoined by God, and commended by the highest examples. It is speaking to God and offering to him our petitions for mercies needed, and our thanks for mercies obtained. It embraces invocation, supplication, intercession, and thanks. 1 Tim. 2 : 1. It may be either mental or vocal, private or public, in the closet or in the family or in the house of God. We are commanded to pray for others as well as for ourselves, Jas. 5 : 16; for kings and all that are in authority, 1 Tim. 2 : 2; for kindred, friends, and even for our enemies, persecutors, and slanderers. Matt. 5 : 44. God is the only object of prayer and worship. Matt. 4 : 10; Deut. 6 : 13; 10 : 20. We may pray for all things needful to our body and soul, for our daily bread as well as for all spiritual mercies. Prayer should be offered to God the Father, in the name of the Son, through the Holy Spirit. But inasmuch as Christ and the Holy Spirit are strictly divine in essence and character, they may also be directly addressed in prayer. Comp. Acts 7 : 59, 60; 1 Cor. 1 : 2; Phil. 2 : 9. To pray in the name of Christ means to pray in harmony with his Spirit, trusting in his all-prevailing mediation, with humility and resignation to the holy will

of God. Such prayers will always be heard in God's own best way and time (which, however, often differs from our own short-sighted views), and will always have a wholesome effect upon the soul of him who prays. Comp. Matt. 6 : 6; 7 : 7-12; 21 : 22; John 16 : 23, 24, 26; Jas. 5 : 15. The Holy Spirit enables us to pray aright. Rom. 8 : 26.

All the great saints of God were fervent and mighty in prayer—Abraham, Gen. 20 : 17; Jacob, Gen. 32 : 26-31; Moses, Num. 11 : 2; Deut. 9 : 19, 20; Joshua, Josh. 10 : 12; Samuel, 1 Sam. 12 : 18; David (all his Psalms); Elijah, 1 Kgs. 17 : 1; 18 : 42, 45; Jas. 5 : 17, 18; Elisha, 2 Kgs. 4 : 33, 34; Hezekiah, 2 Kgs. 19 : 15-20; 20 : 2-6; Daniel, Dan. 6 : 10; Hannah, 1 Sam. 1 : 12; Anna, Luke 2 : 37; the apostles. Acts 1 : 14, 24; 2 : 42; 4 : 31; 6 : 4; 8 : 15; 12 : 8, 12; 16 : 25, 26; 20 : 36; 21 : 5; Rom. 1 : 9; 12 : 12; 1 Thess. 5 : 17. Our Saviour himself often withdrew into a solitary place to pray, Mark 1 : 35; Luke 5 : 16; Matt. 14 : 23; 26 : 39, and taught his disciples how to pray. Matt. 6 : 9-13; Luke 11 : 2-4.

The posture of the body in prayer is immaterial. Prayer may be offered on the knees or standing or prostrate, with eyes closed or lifted up to heaven, with hands folded, clasped, or stretched out. The main-thing is the *reverential* frame of mind, which will naturally express itself in one form or other, according to the state of feeling and the customs of the age and country. The length of prayer is likewise unessential. God looks to the heart. Better few words and much devotion than many words and little devotion. See Matt. 6 : 7. The prayer of the publican in the temple, Luke 18 : 13, and the petition of the penitent thief, Luke 23 : 42, were very short and very effective.

The objections to prayer proceed from atheistic and fatalistic theories. Prayer implies the existence of God and the responsibility of man, and has no meaning for those who deny either. It is more natural that God, who is infinitely merciful, should answer the prayer of his children than that earthly parents should grant the requests of their children. See Matt. 7 : 11. Yet our prayers were foreseen by him, like all other free acts, and included in his eternal plan. "In spite of all objections, men

pray on as by universal instinct. The reply to the objections is that we pray to a living, loving Person, near at hand,



Hebrew.



Arab.



Egyptian.

Postures in Prayer.

knowing our thoughts, able to control all things—One who has declared himself a hearer of prayer, and who has made it a condition on which it seems good to him to put forth his power. The essence of belief in prayer is that the divine mind is accessible to supplication, and that the divine will is capable of being moved. Prayer depends on God's will, but does not determine it. Man applies, God complies; man asks, God grants.

"Prayer has a subjective value. It is necessary to individual piety, produces solemnity, enlightens and quickens the conscience, teaches dependence, gives

true views of God, and produces such a change in us as renders it consistent for him to change his course toward us. In the family, prayer intensifies and exacts devotion, secures domestic order, strengthens parental government, and promotes religion. And objectively the Bible and Christian history abound in examples of answered prayer.

"The main arguments for *forms* of prayer are that they have been of almost universal use; that they guide the worshippers without forcing them to depend on the moods of the leader; where they are used, all know what is to be said and done; they secure provision for unlearned ministers; secure dignity, decency, harmony, and guard against excessive show, arbitrary freedom, improper, absurd, extravagant, confused, and impious utterance, and against weariness and inattention; they unite the hearts and tongues of all worshippers, so that they do not worship by proxy; they unite different ages of the Church and preserve true doctrine and discipline.

"*Extemporaneous* (though not rash and unstudied) prayer is claimed to be more particular than general forms can be. It secures freedom, fervor, spontaneity, and adaptation to the circumstances; it is less formal and monotonous; suits itself to changes in language and opinions."

**PRAYER, HOURS OF.** Prayer is no more confined to a particular hour than to a particular place. Comp. John 4 : 24. We may pray anywhere and at all times, and should pray without ceasing. 1 Thess. 5 : 17. Nevertheless, it is good to observe special hours of prayer. The Jews prayed at 9 A. M., 12 M., and 3 P. M. To these were added the beginning and end of night and the time of meals. Ps. 55 : 17; Dan. 6 : 10; Luke 18 : 1; Acts 3 : 1; 10 : 3, 9, 30.

**PRAYERS OF CHRIST.** There are several prayers of Jesus recorded in the N. T.: the model prayer for his disciples, Matt. 6 : 9, 13; Luke 11 : 2-4; brief thanksgivings, Matt. 11 : 25, 26; John 6 : 11; 11 : 41, 42; the petition in Gethsemane, Matt. 26 : 39; comp. the similar petition, John 17 : 1, 2; and the exclamations on the cross, "Father, forgive them," "Eli, Eli," "Father, into thy hands." The Lord's Prayer, so called, is intended for his disciples, who need



often to pray for the forgiveness of their sins. See LORD'S PRAYER.

The most important prayer of our Lord is the one recorded by John. Ch. 17. It is called the *sacerdotal* or *high-priestly* prayer because in it he intercedes for his people and enters upon his function as the High Priest in offering his own spotless life as a perfect sacrifice for the sins of the whole world. It is divided into three parts: first, he prays for himself, for his glorification, vs. 1-5; then for the preservation of his disciples, vs. 6-19; finally, for all believers of future times, for their unity and perfection in the kingdom of glory. The connecting idea of the three parts is the redeeming work of God as accomplished by Christ, carried on by the apostles, and to be completed in the kingdom of glory. "This sacerdotal prayer, spoken in the stillness of the night under the starry heavens, before the wondering disciples, in view of the approaching consummation of his work, for himself, his apostles, and his Church to the end of time, is peculiarly his own, the inspiration of his grand mission, and could be uttered only by Christ, and even by Christ only once in the world's history, as the atonement could occur but once; but its effect vibrates through all ages. It is not so much the petition of an inferior or dependent suppliant as the communion of an equal and a solemn declaration of his will concerning those whom he came to save. While praying to the Father, he teaches the apostles. He prays as the mighty Intercessor and Mediator, standing between earth and heaven, looking backward and forward, and comprehending all his present and future disciples in one holy and perfect fellowship with himself and the eternal Father. The words are as clear and calm as a mirror, but the sentiments are as deep and glowing as God's fathomless love to men, and all efforts to exhaust them are in vain."—*Schaff*.

**PREACH'ING.** The word is not used in the Bible in its present technical sense, but means proclamation by public authority, as a herald or crier. But ere the Bible closed the institution of preaching sprang up, and hence in the Epistles the Greek word approximates to our meaning. In the ancient Hebrew

state there was no preaching, but after the Exile some instruction in the Law was given to the people, Neh. 8, and our Lord improved the opportunities afforded him by the synagogue discourses to set forth the kingdom. See SYNAGOGUE. Since the full establishment of the Christian Church preaching has been regarded as a sacred profession, and has, for the most part, been confined to an appointed and specially trained order of men.

**PREPAR'ATION, OR PREPARATION-DAY,** is the term for Friday, because on that day preparation was made and meals cooked for the Sabbath. It might be rendered "fore-Sabbath" (comp. the Greek in Mark 15 : 42) or "Sabbath - eve" (comp. the German *Sonnabend* for "Saturday"). Matt. 27 : 62; Mark 15 : 42; Luke 23 : 54; John 19 : 14, 31, 42.

The "preparation of the Passover," in John 19 : 14, means the Paschal Friday, or the Friday occurring during the week of the Passover (as in vers. 31 and 42). On that Friday (the 15th of Nisan) Christ was crucified.

**PRES'ENTS** played in old time and in Eastern countries a much larger part in social life than now, though in many Eastern countries at this day even the common people, in their familiar visits, take a flower or an orange, or some other token of respect, to the person visited. Gen. 32 : 13. See GIFT.

**PRESS'ES, Isa. 16:10, OR PRESS'FATS, Hag. 2 : 16,** were vessels or cisterns placed in the side of a hill, into which the juice of grapes flowed when it was pressed out by treading them with the feet or by pressing them with a machine. Prov. 3 : 10; Matt. 21 : 33. Such are now used in Persia. The upper vessel, being 8 feet square and 4 deep, is used to press out the juice, which runs into another cistern below. For an illustration of the process, see WINE.

**PREVENT',** in the A. V., *never* means, as at present, "to hinder," but "to go before," "to anticipate." 1 Thess. 4 : 15.

**PRICKS, OR GOADS,** long, sharp-pointed sticks, which were used to drive cattle, etc., by pricking them. The expression in Acts 9 : 5 is a proverb, and originated in this—that restive oxen often push themselves or kick back against the goads, and thus wound themselves

the more deeply. Hence the proverb is used to denote the folly and madness of resisting lawful authority. A great number of heathen writers use the proverb familiarly, and always to signify the absurdity of such rebellion.

**PRIEST** (contracted from *presbyter*, "elder") is the general name for ministers of religion in all ages and countries. In the sacred Scriptures it denotes one who offers sacrifice. Previous to the Mosaic dispensation the offering of sacrifices pertained to private individuals. Fathers were the priests of their own families, though perhaps a more general priestly office existed, such as that exercised by Melchizedek. The patriarchs, Noah, Abraham, etc, themselves officiated as priests of their households, Gen. 8 : 20 ; 12 : 8, and it seems that the priestly dignity descended in the family by birthright to the first-born. As, at the first institution of the Passover, the head of each family was ordered to kill the paschal-lamb it is probable that the household priesthood still prevailed at that time. But when the dispensation by Moses was given, a particular order of men was appointed to that special service, Ex. 28, with very solemn and imposing ceremonies ; and from that time the offering of sacrifices was chiefly restricted to those who were duly invested with the priestly office. 2 Chr. 26 : 18.

All the male descendants of Aaron were priests by birthright, and the first-born, in regular succession, inducted into the office of high priest. Certain blemishes, however, specified in Lev. 21 : 16-24, disqualified a man, not for the order, but for performing the functions of the office ; and after having been consecrated and entering on the duties of his office, his life lay under a stricter rule than that of the Levite or the layman. As the priesthood was confined to the family of Aaron, the number of priests was at first very small, Josh. 3 : 6 ; 6 : 4, but in the time of David it had greatly increased ; 3700 priests joined him at Hebron. 1 Chr. 12 : 27. He divided them into twenty-four courses—sixteen of the family of Eleazar, and eight of the family of Ithamar ; and, as these courses officiated in regular succession, changing every Sabbath, 2 Chr. 23 : 8, each course would be in attendance at the

sanctuary at least twice a year. During the period of the Captivity this division into courses seems to have fallen into some confusion. Among the 4289 priests who accompanied Zerubbabel, only four courses were represented, Ezr. 2 : 36-39 ; Neh. 7 : 39-42, and courses are afterward mentioned which cannot be identified with any of the original ones.



A Priest.

The chief duty of the priests was to prepare and offer the daily, weekly, and monthly sacrifices, and such as were brought by individuals at the great annual festivals or at especial occasions. But generally they conducted the public service, officiated at purifications, took care of the holy vessels, of the sacred fire and the golden lamp, of all the furniture of the sanctuary. In war they sounded the holy trumpets and carried the ark of the covenant. In peace they

COURSES OF PRIESTS. (From Ayre's *Treasury of Bible Knowledge*.)

In David's reign. 1 Chr. 24.	In List in Ezr. 2; Neh. 7.	In Nehemiah's time. Neh. 10.	In Zerubbabel's time. Neh. 12.
1. Jehoiarib. 1 Chr. 9: 10; Neh. 11: 10.	...	...	Joiarib.
2. Jedaiah	Children of Jedaiah.	...	Jedaiah.
3. Harim.	Children of Harim.	Harim.	Rehum (Harim, 15).
4. Seorim.	...	...	...
5. Malchijah.	Children of Pashur. 1 Chr. 9: 12.	Malchijah.	...
6. Mijamin.	...	Mijamin.	Miamin (Miniamin, 17).
7. Hakkoz.	...	Meremoth, son of Hakkoz. Neh. 3: 4.	Meremoth.
8. Abijah.	...	Abijah.	Abijah.
9. Jeshuah.	House of Jeshua (?). Ezr. 2: 36; Neh. 7: 39.	...	...
10. Shecaniah.	...	Shebaniah.	Shechaniah (Shebaniah, 14).
11. Eliashib.	...	...	...
12. Jakim.	...	...	...
13. Huppah.	...	...	...
14. Jeshebeab.	...	...	...
15. Bilgah.	...	Bilgai.	Bilgah.
16. Immer.	Children of Immer.	Amariah.	Amariah.
17. Hezir.	...	...	...
18. Apses.	...	...	...
19. Pethahiah.	...	...	...
20. Jehezkel.	...	...	...
21. Jachin. Neh. 11: 10; 1 Chr. 9: 10.	...	...	...
22. Gamul.	...	...	...
23. Delaiah.	...	...	...
24. Maaziah.	...	Maaziah.	Maadiah (Moadiah, 17).

## POST-EXILIAN COURSES, which cannot be identified with original ones.

Neh. 10.	Neh. 12.	Neh. 11; 1 Chr. 9.	Neh. 10.	Neh. 12.	Neh. 11; 1 Chr. 9.
Seraiah.	Seraiah.	Seraiah (?).	Ginnethon.	Ginnetho.	...
Azariah.	Ezra.	Azariah.	Baruch.	...	...
Jeremiah.	Jeremiah.	...	Meshullam.	...	...
Pashur.	...	...	Shemaiah.	Shemaiah.	...
Hattush.	Hattush.	...	...	Sallu.	...
Malluch.	Malluch.	...	...	Amok.	...
Obadiah.	Iddo.	Adaiah (?).	...	Hilkiah.	...
Daniel.	...	...	...	Jedaiah (2).	...

ministered as judges at the trial of jealousy, at the estimation of the redemption-money for a vow, etc. They kept a kind of superintendence over the lepers, and, finally, they expounded the Law to the people. It appears, however, from 2 Chr. 17: 7-10; 19: 8-10; Eze. 44: 24, etc. that the priests often

neglected the judicial and teaching functions of their office.

The consecration of a priest took place with great solemnity. The ceremonies, which were minutely prescribed by Moses, Ex. 29: 1-37; Lev. 8, 9, lasted for seven days, and consisted in sacrifices, washings, the putting on of the



holy garments, the sprinkling of blood and anointing with oil. The garments of the priest consisted of a white linen tunic, reaching from the neck to the ankles, with tight sleeves, and held together around the waist with a linen girdle embroidered with blue, purple, and scarlet. On the head he wore a kind of tiara, formed by the foldings of a linen cloth, and of a round, turban-like shape. His feet were probably naked. After entering on the duties of his office he was not allowed to mourn or defile himself at the death of any, with the exception of his nearest relatives, or to practice those cuttings and shavings which were common among the people, or to marry a divorced woman, etc.: as his office was to approach the Lord on behalf of the people, his duty was to remain pure within and clean without.

For the maintenance of the priests thirteen cities with pasture-grounds, situated in the tribes of Judah, Simeon, and Benjamin, were set aside when the people settled in Canaan. Josh. 21 : 13-19. To these were added one-tenth of the tithes paid to the Levites, Num. 18 : 26-28; a special tithes every third year, Deut. 14 : 28; 26 : 12; the redemption-money paid for the first-born of man and beast, Num. 18 : 14-19, and for men or things specially dedicated to the Lord, Lev. 27; the first-fruits of corn, wine, and oil, Ex. 23 : 19; Lev. 2 : 14; Deut. 26 : 1-10; a part of the spoil taken in war, Num. 31 : 25-47; and finally, when they were officiating, the shew-bread and the flesh of the burnt-offerings, peace-offerings, and trespass-offerings. Num. 18 : 8-14; Lev. 6 : 26-29; 7 : 6-10. These provisions, large though they seem to be, were nevertheless by no means sufficient to maintain the priestly order with that independence and dignity which was not only becoming, but necessary. On the contrary, under the kings many priests fell into abject poverty. 1 Sam. 2 : 36.

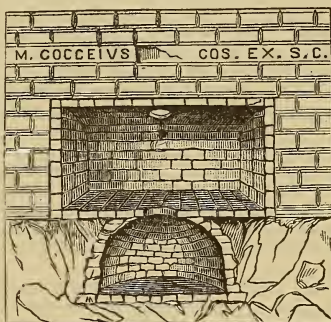
**PRINCE.** Besides in its ordinary sense, the word is used in the A. V. of (1) Local governors or magistrates, 1 Kgs. 20 : 14; (2) Satraps, Dan. 6 : 1; (3) Guardian angels. Dan. 6 : 1.

**PRINCIPALITY,** in the expression "principalities and powers," Eph. 1 : 21; 3 : 6; Col. 1 : 16; 2 : 10, etc., denotes an order of angels.

**PRINT'ED,** in Job 19 : 23, should be rendered "inscribed."

**PRIS'CA** (*ancient*), 2 Tim. 4 : 19, or **PRISCILLA**, Acts 18 : 2, 18, 26; Rom. 16 : 3; 1 Cor. 16 : 19, was the wife of Aquila, and partook with him not only in the exercise of hospitality in their house, but also in his labors for the Christian Church.

**PRIS'ON.** As, according to the Mosaic Law, trial followed immediately after apprehension, and imprisonment was not used as a punishment, we hear very little of prisons among the Hebrews until the times of the kings. During



• An Ancient Inner Prison.

the passage through the wilderness two persons were put "in ward," Lev. 24 : 12; Num. 15 : 34, and from Gen. 37 : 24 and Jer. 38 : 6-11 it appears that the dry well or pit was used as a place of confinement or detention. Under the kings the prison formed a part of the palace, 1 Kgs. 22 : 26; 2 Chr. 16 : 10; Jer. 32 : 2, and the same was the case under the Herods. Luke 3 : 20; Acts 12 : 4. The Romans used the tower of Antonia, in Jerusalem, and the prætorium, in Cæsarea, as prisons. Acts 23 : 10, 35. Also the sacerdotal authorities had a prison in Jerusalem. Acts 5 : 18-23; 8 : 3; 26 : 10.

**PROCH'ORUS** (*leader of the chorus*), one of the seven deacons. Acts 6 : 5.

**PROCON'SUL, AND PROC'URATOR.** See DEPUTY and GOVERNOR.

**PROM'ISE,** in opposition to "threatening," signifies generally a

assurance of the bestowal of some good or the removal of some evil, but refers more especially to the spiritual gifts of God—the Messiah, the Holy Spirit, and the Christian Church. Thus those who have received these gifts are called “children of the promise.” Rom. 9:8.

**PROPER**, in Heb. 11:23, “a proper child,” means “handsome.”

**PROPHET** (from a Greek word signifying *speaker, utterer*). The term is used in a wider sense, signifying simply “interpreter,” in close correspondence with its etymology, and thus it is applied to every one who has received a communication from God which he utters or interprets. Abraham is called a prophet, Gen. 20:7, in this sense of the word, and in the same manner Aaron is called the prophet of Moses. Ex. 7:1. As a communication from God is most likely, however, to refer to the future it becomes naturally a prediction in the mouth of the interpreter, and this element of prediction, added to that of interpretation, gives a more special sense to the term, “prophet” signifying a man who is authorized by God to reveal something with respect to the future.

The prophets of the O. T., at once interpreters and predictors, formed a special institution in the Hebrew theocracy, an independent link of the great providential scheme which made the children of Israel, the chosen people among whom the Messiah was to be born, a transition between the old and the new dispensations. Resting on Moses, they pointed toward Christ; preaching the Law, they promised the Gospel. Scattered prophecies occur even before Moses, but it was not until the time of Samuel that the prophets became a regular order in the Hebrew theocracy, like the priests, and afterward the kings. During the period of the Judges the priesthood seems to have become somewhat degenerate, and its influence on the people was lowered. Under these circumstances, Samuel undertook to create or develop a new moral power in the nation by the organization of the prophetic institution, and so successful was he in this undertaking that in Holy Scripture he is ranked beside Moses as one of the pillars of the people. Jer. 15:1; Ps. 97:6; Acts 3:24. Schools or

colleges—in fact, the first theological seminaries—were established first at Ramah, 1 Sam. 19:19; afterward at Bethel, 2 Kgs. 2:3, Jericho, 2 Kgs. 2:5, Gilgal, 2 Kgs. 4:38, and in other places. 2 Kgs. 6:1. Under the leadership of some elderly prophet, who was called their “father” or “master,” 1 Sam. 10:12; 2 Kgs. 2:3, promising young men were gathered into these schools and instructed in the interpretation of the Law, in music, and in poetry. The connection between prophecy and poetry and music was old, Ex. 15:20; Jud. 4:4; 5:1, and continued to the last. 1 Sam. 10:5; 2 Kgs. 3:15; 1 Chr. 25:6. Having gone through the school and completed his instruction, the prophet entered on his office as an instructor of the people, leading all the while a stern and austere life. 2 Kgs. 4:9, 38; 1 Kgs. 19:8; Matt. 3:4.

Although the prophets formed a regular order like that of the kings or the priests, there was, nevertheless, no uninterrupted succession of prophets. They arose only when specially called by God. What they learnt in these schools was only a preparation to make them fitter instruments in the hands of God; the principal constituent of their office was the divine authorization, given them in the form of inspiration. But this the prophetic gift was quite independent of the prophetic education; Amos was not educated as a prophet when the divine word came to him. Am. 7:14. The question of the psychological connection between the divine inspiration and the mind of the prophet in its natural state has been much debated, but is in reality inapproachable, because one part of the combination—the divine inspiration—cannot be made the subject of research. From the prophetic writings, however, the manner in which the divine inspiration took hold of the human mind and used it as its instrument is very apparent. Sometimes it is through dreams, Dan. 2; sometimes through visions, Isa. 6; Eze. 1; sometimes through direct communication. 1 Kgs. 13:20–22; 1 Sam. 3. Of these various methods, that of the vision is the most common, and, indeed, the writings of the prophets have the general character of visions, as if a curtain had

been removed from before the eyes of the prophet, and he had been allowed to see and scan the plans of God in all his dealings with his creatures. Thus endowed, the prophet was in truth within the pale of revealed religion what the oracle attempted to be within the pale of natural religion. But while the oracle, resulting from the natural exaltation of the human mind, never reached beyond an obscure and uncertain conjecture, the prophet, inspired by God, told the certain truths. The prophets saw the future rather in space than in time, and as a picture of events very close together, though they may have been very far apart. They described the future as a common observer would describe the stars, grouping them as they appear to his eye. Thus Isaiah, chs. 10 and 11, connects the deliverance of the Jews from the yoke of the Assyrians with the deliverance by the Messiah; Zechariah (ch. 9) connects the triumphs of Alexander with the coming of the Messiah, although the events were three hundred years apart; Joel, ch. 2:28, connects the effusion of the Spirit on the day of Pentecost and the last day; and

so does Peter. Acts 2. Our Lord's great eschatological discourse, Matt. 24 and 25, is a familiar instance of the same fact.

Sent by Jehovah to reveal and enforce his will, to reform or revise the theocratic constitution, and to prepare the way for Christ, 2 Kgs. 17:13; Jer. 25:4, the prophet stood as a mighty power among the people, guiding and rebuking them and their rulers. He was the true leader of the people, not only in religious, but also in political and social, movements. He kept the theocracy alive, saved it from stagnation and degeneracy, and led it toward its final completion in Christ.

Besides the prophetic utterances scattered through the historical and poetical books, sixteen of the Hebrew prophets have left us writings which now form parts of the canon. Two of the greatest prophets, Elijah and Elisha, have left no special books, but their acts are recorded in the Kings. In all, the Jews reckoned forty-eight prophets and five prophetesses. The canonical prophets cover a period of over four hundred years, from about B. C. 850 to 420, and fall, according to their chronological order, into three groups, as follows:

### I. PROPHETS BEFORE THE BABYLONISH CAPTIVITY.

Prophet.	Probable Dates.	Kings of Judah.	Kings of Israel.
Jonah.	Bet. 856 and 784.		
Joel.	About 850.	Uzziah.	Jeroboam II.
Amos.	Bet. 810 and 785.	Uzziah.	Jeroboam II.
Hosea.	Bet. 790 and 725.		Jeroboam II.
Isaiah.	Bet. 763 and 697.	Uzziah, Jotham, Ahaz, Hezekiah.	
Micah.	Bet. 758 and 697.	Jotham, Ahaz, Hezekiah.	
Nahum.	Bet. 720 and 698.	Latter part of Hezekiah.	
Zephaniah.	Bet. 620 and 609.	Beginning of Josiah's reign.	
Jeremiah.	Bet. 628 and 588.	{ Josiah, Jehoiakin, Jeconiah, and Zedekiah.	
Habbakuk.	Bet. 612 and 598.	Jehoiakin.	

### II. PROPHETS DURING THE BABYLONISH CAPTIVITY.

Prophet.	Probable Dates.	Kings of Judah.	Kings of Israel.
Daniel.	Bet. 606 and 534.	Taken captive in 4th year of Jehoiakin.	
Obadiah.*	Bet. 588 and 583.		
Ezekiel.	Bet. 595 and 573.		

### III. PROPHETS AFTER THE RETURN FROM THE CAPTIVITY.

Prophet.	Probable Dates.	Kings of Judah.	Kings of Israel.
Haggai.	Bet. 520 and 518.	Nehemiah, governor.	
Zechariah.	Bet. 520 and 518.		
Malachi.	Bet. 436 and 420.		

\* Other writers make Obadiah the earliest among the prophets, B. C. 890-880.



**PROPH'ETESS** signifies not only the wife of a prophet. Isa. 8 : 3, but also a woman that has the gift of prophecy. Ex. 15 : 20. Among these were Miriam, the sister of Aaron and Moses, Ex. 15 : 20; Deborah, who sang with Barak, Jud. 5 : 1; Hannah, the mother of Samuel, 1 Sam. 2 : 1; Anna, who was in the temple, Luke 2 : 36; the four daughters of Philip the Evangelist. Acts 21 : 9.

**PROPI'TIA'TION** denotes the action of a person who in some appointed way averts the wrath aroused by some offence, and brings about a reconciliation. Thus, Christ is the "propitiation for our sins." Rom. 3 : 25; 1 John 2 : 2; 4 : 10. The same Greek word is used by the Septuagint to denote "sin-offering," Eze. 44 : 27 and 45 : 19; "atonement," Num. 5 : 8; the "mercy-seat," Heb. 9 : 5; and the covering of the ark of the covenant. Lev. 16 : 14.

**PROS'ELYTE**, Matt. 23 : 15, a name given by the Jews to such as were converted from heathenism to the Jewish faith. According to the Mosaic Law, foreigners who resided in Palestine were entitled to kind treatment, Deut. 10 : 18, 19, and the protection of the cities of refuge, Num. 35 : 15, on the condition that they kept the Sabbath, Ex. 20 : 10, and abstained from blasphemy and idolatry. Lev. 20 : 2; 24 : 16. They might even partake in the celebration of the day of atonement, Lev. 26 : 29, the feast of weeks, Deut. 16 : 11, and that of tabernacles; but the Passover they could not eat without having been circumcised, Ex. 12 : 48; Num. 9 : 14—that is, without having adopted the Jewish ritual together with the Jewish faith, and become Jews. Later on, especially after the Captivity, when Jews were living in all countries, it could not fail that the heathens, especially the women, should feel attracted by this higher type of religion, and the Jews themselves were very eager to make converts. In Damascus almost all the women were converted to the Jewish faith.

There were two classes of proselytes. 1. Full proselytes, called "proselytes of righteousness," who were circumcised and in full communion with the synagogue. They were usually more fanatical than the native Jews. Comp. Matt. 23 : 15. 2. Half proselytes, called "proselytes of the gate" (from Ex. 20 : 10,

"Thy stranger that is within thy gate"), who embraced the monotheism and Messianic hopes of the Jews without submitting to circumcision and conforming to the Jewish ritual. The latter class are called in the N. T. religious, devout, God-fearing persons. Acts 13 : 43, 50; 16 : 14; 17 : 4, 17; 18 : 7. They were among the first converts, and formed generally the nucleus of Paul's congregations. To these half proselytes belonged Cornelius, Lydia, Timothy, Titus.

**PROVERBS** are sayings embodying some rule of conduct or some observation from life in a striking and catching form. In modern times collections of such proverbs have been made in almost every country, and these collections have attracted much attention, because they generally give very striking pictures of the character of a nation, its wisdom and its follies, its passions and its humors.

**PROVERBS OF SOL'OMON**, the name of one of the poetical books of the O. T.; so called from the contents and the chief author.

1. *Contents.*—The Proverbs are a collection of wise maxims woven into a didactic poem, and making up a popular system of ethics. They are a guide of practical wisdom, the moral philosophy of the Hebrews. We have a similar collection in the book of Jesus Sirach in the Apocrypha. The following are the principal parts:

(a) The praise of Wisdom, chs. 1-9, a connected series of proverbs. Brief introduction. 1 : 1-6. The fundamental thought that all true wisdom comes from above and has its beginning in the fear of God. v. 7. Then short discourses on various topics of religion and morality, rewards of those who seek wisdom, admonitions to seek it, warning against the allurements of the strange woman. ch. 7; Wisdom's appeal to men, her claims, her relation to Jehovah, ch. 8, and her invitation to her feasts. Ch. 9.

(b) The proverbs of Solomon, chs. 10-22 : 16, a collection of various maxims of an ethical and practical nature.

(c) A connected series with precepts on justice and prudence. Ch. 22 : 17-24 : 22.

(d) Unconnected proverbs of various wise men. Ch. 24 : 23-34.

(e) Another collection of Proverbs of

Solomon, which the men of Hezekiah, king of Judah, copied out. Chs. 25-29

(f) "The words of Agur, the son of Jakeh." Ch. 30: 1-33. Ancient interpreters take "Agur" to be a symbolic name of Solomon, like "Koheleth;" but then he would not be called the son of Jakeh. Probably the real name of some Hebrew sage.

(g) "The words of Lemuel the king, the prophecy that his mother taught him." Ch. 31: 1-9. "Lemuel" is perhaps a symbolical name for Solomon—i. e., he who is turned to God.

(h) An alphabetical poem in praise of a virtuous woman. Ch. 31: 10-31. A real gem.

2. *Poetic Form.*—The poetic structure of the Proverbs is that of Hebrew parallelism in its various forms. They consist of single, double, triple, or more couplets, the members corresponding to each other in sense and diction, either synonymously or antithetically. Delitzsch calls them two-liners, four-liners, six-liners, eight-liners. The first section, chs. 10-22: 16, contains exclusively two-liners. Besides these, there are a few three-liners, five-liners, and seven-liners, where the odd line is either a repetition of or a reason for the idea expressed in the first lines. A few specimens will make this clear.

(a) Single synonymous couplets:

"My son, forget not my law:  
And let thy heart keep my commandments."—CH. 3: 1.

"Whom Jehovah loveth he correcteth:  
Even as a father the son in whom he delighteth."—CH. 3: 12.

"Blessed the man who finds wisdom:  
And the man who obtains understanding."—CH. 3: 13.

(b) Single antithetic couplets:

"A wise son maketh a glad father:  
But a foolish son is the grief of his mother."—CH. 10: 1.

"Hatred stirreth up strifes:  
But love covereth all sins." CH. 10: 12.

"The wages of the righteous is life:  
The gain of the wicked is sin." CH. 10: 16.

3. *Author.*—No doubt Solomon is the chief, but not the sole, author. He bears

the same relation to the Proverbs as David does to the Psalms. He struck the keynote of proverbial poetry and philosophy, as David did of Hebrew psalmody. He was very famous as a composer of proverbs. 1 Kgs. 4: 29-34. Yet many of his "three thousand proverbs" were lost, and, on the other hand, the Proverbs of our canon contain various collections of a later date. The compilation was probably made at the time of Hezekiah. Ch. 25: 1.

4. *Value.*—The Proverbs contain a vast amount of wholesome lessons for all times. They have furnished the richest contributions to the proverbial dictionaries of all Christian nations.

The proverbs of the Bible are far superior to those of any other collection of the kind, such as the *Sayings of the Seven Wise Men of Greece*, the *Aurea Carmina*, attributed to Pythagoras, the *Remains of the Poetæ Gnomici*, the collection of Arabic proverbs. They bear the stamp of divine wisdom and inspiration. They abound in polished and sparkling gems. They contain the practical wisdom (*chokma*) of Israel. They trace wisdom to its true source, the fear of Jehovah. Ch. 1: 7. Nothing can be finer than the description of Wisdom in the eighth chapter, where she is personified as the eternal companion and delight of God, and commended beyond all earthly treasures, ch. 8: 11-21, 34, 35:

"Wisdom is better than rubies,  
And no precious things compare with her.

"I, Wisdom, dwell with prudence,  
And find out knowledge of wise counsels.

"The fear of Jehovah is to hate evil;  
Pride, haughtiness, and an evil way,  
And a perverse mouth, do I hate.

"Counsel is mine, and reflection;  
I am understanding; I have strength.

"By me kings reign,  
And princes decree justice;  
By me princes rule,  
And nobles, even all the judges of the earth.

"I love them that love me;  
And they that seek me early shall find me.

"Riches and honor are with me.  
Yea, enduring riches and righteousness.

"My fruit is better than gold, yea than refined gold;  
And my increase than choice silver.

"I walk in the way of righteousness,  
In the midst of the path of rectitude;  
To ensure abundance to those that love me,  
And to fill their storehouse. . . .

"Blessed is the man that heareth me,  
Watching daily at my gates,  
Waiting at the posts of my doors!  
For whosoever findeth me findeth life;  
And shall obtain favor from Jehovah."

The description of the model Hebrew woman in her domestic and social relations, ch. 31 : 10-31 (in the acrostic form), has no parallel for truthfulness and beauty in all ancient literature, and forms the appropriate close of this book of practical wisdom; for from the family, of which woman is the presiding genius, spring private and public virtue and national prosperity.

**PROVINCE** is used in the sense of "tribe" in 1 Kgs. 20 : 14, 15, 17.

**PROVOKE**', literally, to "call forth;" hence, "to challenge," "incite." In this sense used in the A. V. of 1 Chr. 21 : 1; Rom. 10 : 19; 11 : 11, 14; 2 Cor. 9 : 2; Heb. 10 : 24.

### **PSALMS, THE BOOK OF.**

A psalm, from a Greek word signifying "to strike the lyre," "to play," "to sing," is a lyric poem of religious character and aim—a song in praise of God. The collection, or rather series of collections, of Hebrew Psalms is called in the Hebrew Bible "Praises," or "Book of Praises," praise of God being the predominant character even of the Psalms of repentance and sorrow; in the Septuagint, "Psalms" or "Psalter," a stringed instrument on which the accompaniment was played; and in the N. T., "Psalms" or "The Book of Psalms." In our canon it occupies the principal place among the poetical books, preceded by Job and followed by the Solomonic writings. This collection of one hundred and fifty Psalms forms the first hymn-book for public worship, and is even to this day in more general use among all churches as a manual of private devotion and public worship than any Christian hymn-book. This fact is the best vindication of the Psalms against faultfinding writers.

*Division of the Psalms.*—In the Hebrew Bible the Psalms are divided into

five distinct collections or books. The close of each is indicated by a doxology and a double "Amen," which were added, not by the authors, but by the collectors for liturgical purposes. Book I. contains forty-one Psalms, of which thirty-seven are of David and four anonymous—viz., 1, 2, 10, and 33. Book II. contains thirty-one Psalms—from 42 to 72—by different authors: seven by the sons of Korah, one by Asaph, nineteen by David, three anonymous, and one by Solomon or for Solomon, after which the note is appended, "The prayers of David, the son of Jesse, are ended." Ps. 72 : 20. Book III. contains seventeen Psalms—from 73 to 89: eleven by Asaph, four by the sons of Korah, one by David (86), and one by Ethan the Ezrahite (89). Book IV. contains seventeen Psalms—from 90 to 106: one by Moses (90), two by David (101 and 103), the rest anonymous. Book V. contains forty-four Psalms—from 107 to 150: fifteen of David, one of Solomon, and the rest anonymous, including the fifteen Songs of Degrees, or pilgrim songs (120-134), and closing with the Hallelujah Psalms (146-150).

This division is traced back to the time of Nehemiah, as in 1 Chr. 16 : 35, 36 there is a free quotation from the concluding doxology of the fourth book. Ps. 106 : 47, 48. It is marked in the Septuagint, and mentioned but rejected by some of the Fathers, as opposed to the authority of the apostle, who speaks of the "Book of Psalms." Acts 1 : 20. The principle has been variously stated as an analogy to the five Books of Moses, as a chronological order, as an arrangement by authors, by contents, for liturgical purposes, etc. It seems, however, that the grouping of the Psalms was not controlled by any one principle exclusively, though, on the other hand, the division shows too much method to be considered arbitrary or accidental. The collectors probably so arranged the Psalms as to combine historical, dogmatic, and liturgical order with convenience for public use—much in the same manner as many Christian hymn-books combine the order of subjects with that of the festivals of the church-year, sacrificing merely logical consistency to practical convenience. Minor collections were made at different times—such as the



Korahite selection, the "Pilgrim Songs," Songs of Degrees, the Hallelujah Psalms—and were afterward incorporated in the larger divisions. A few Psalms are repeated with some variations in different books—viz., 14 and 53; the latter part of 40 and 70; 57, 60, and 108—which proves that the five books were originally separate collections. The time of the final completion of the collection cannot be positively fixed; the last two collections must have been made after the Captivity, as is shown by the style and subject of some of the Psalms included in them. The whole collection was probably completed at the time of Ezra. At all events, the present Psalter is a gradual work, and reflects the piety of several generations—from the golden age of the theocracy to the return from exile.

*The Inscriptions.*—All the Psalms, with the exception of thirty-four, which in the Talmud are called "Orphan Psalms," have titles or superscriptions which in the Hebrew text are numbered as verse 1, while in the English Version they are more properly separated from the text and printed in small type as headings. Some also regard the phrase "Hallelujah, Praise ye the Lord!" at the beginning of several Psalms as a title, and thus reduce the number of Psalms without titles to twenty-four. The origin of these titles is unknown. They were probably added by the collectors of the several books, and resemble in this respect the headings of the Gospels and the subscriptions at the close of the Epistles in the N. T. They are, however, of great antiquity, and often of much value for the interpretation. They are found in all the Hebrew manuscripts, and embody the popular traditions concerning the authorship, historical occasion, musical character, etc., prior to the Greek translation. In some instances their meaning has been lost, and the Septuagint does not even attempt a translation; but, so far as we are able to interpret them, they give us valuable information about the authors—David, Asaph, the sons of Korah, etc.; the particular kind of poem; the musical and liturgical character; the particular instrument used for accompaniment; the historical and personal occasion, etc. Notices of the last kind, however, occur

only in the Psalms of David, and refer mostly to events in his life. Many of them are copied, word for word, from the historical books. Comp. Ps. 52 with 1 Sam. 22 : 9; Ps. 54 with 1 Sam. 23 : 19; Ps. 56 with 1 Sam. 21 : 11–15. Much dispute has been occasioned by the term "Selah," which is not found in the inscriptions, but in the body of the Psalms; but most probably it gives simply a musical direction.

*Character of the Psalms.*—It is a remarkable fact that the Psalms, written by pious Jews centuries before Christ, have been used in the Christian Church down to this day for the highest purposes of devotion, and that they answer this object now as well as ever, among Greeks, Latins, and Protestants of all names. Some denominations in Scotland and the United States to this day use them almost exclusively in public worship. We can ask for no stronger proof of the inspiration of the Psalms. They spring from the deep fountains of the human heart in its intercourse with God. They express the general religious feelings of thanks and praise, of repentance, grief, despondency, hope, and joy; and they do this in such a manner as to find an echo in every pious soul in every age and in every clime. It is true we cannot always feel the full force of every Psalm, and often we would like to know more of the particular situation out of which it has grown, in order that we may understand all its details. The Psalms are poems, and, like other poems, they require a corresponding state of feeling in order to open up their whole inner meaning. Some Psalms can only be appreciated in seasons of peculiar trial and distress; others only in times of persecution from without; still others only on occasions of festive joy and exaltation. But the more varied our religious experience is, the more we wonder at the fertility and applicability of the Psalms to all conditions of life. Hence no books of the Bible, except the Gospels, have taken such a hold upon the heart of Christendom as have the Psalms. For centuries they were the only hymn-book and prayer-book of the Jewish and Christian Churches. They have suggested many of the noblest Christian hymns. They are to this day indispensable feeders of public and

private devotion in all parts of the world, and will continue to be to the end of time. There is something exceedingly elevating and comforting in the idea that our religious feelings have moved the saints of God in all ages—that Moses and David and Asaph gave utterance to our own spiritual experiences.

*Authors of the Psalms.*—The composition of the Psalms embraces a period of nearly a thousand years, from Moses to the return from the Captivity or the time of Ezra, but most of them belong to the reigns of David and Solomon. About two-thirds of them are ascribed in the titles to specific authors, as follows: (1) To David, eighty—viz., 1-41 (including 1 and 2, which are anonymous), 51-71, 101-103, 108-110, 122, 124, 131-133, 138-145. He is the largest contributor and the master-singer of Israel; hence the whole collection is frequently called "The Psalms of David." The general characteristics of these eighty Psalms are simplicity, freshness, vigor, and a rare combination of childlike tenderness with heroic faith; and, viewed as a whole, they present a picture of a man severely struggling, through internal and external obstacles, toward the city of God. (2) To Asaph, twelve Psalms—73-83 and 50. Asaph, of the tribe of Levi, was one of David's musicians and leader of the choir, 1 Chr. 15: 17, 19; 2 Chr. 29: 30, and his Psalms have a more didactic character. (3) To the sons of Korah, a family of poetical priests of the age of David, 1 Chr. 6: 16; 9: 19; 26: 1, 2; 2 Chr. 20: 19, fourteen Psalms, corresponding to the fourteen classes of singers of that family—viz., 42-49, 84, 85, 87, 88. Seven of them belong to the age of David and Solomon. But, properly speaking, only eleven Psalms belong to the sons of Korah. Psalms 42 and 43 are reckoned as one, and 88 and 89 bear also the names of Heman and Ethan. These Psalms are generally distinguished by poetic vivacity and bold flight of imagination. (4) To Solomon, two: 72 and 127. (5) To Moses one: 90.

*Classification of the Psalms according to their Contents.*

I. Psalms of Adoration and Praise:

Ps. 8, 19, 24, 33, 34, 36, 96, 100, 103,

712

107, 121, and the Hallelujah Psalms, 146-150.

II. Psalms of Thanksgiving for mercies: To individuals, Ps. 9, 18, 22, 30.

To the people of Israel, Ps. 46, 48, 65, 98.

III. Penitential Psalms:

Ps. 6, 25, 32, 38, 51, 102, 130, 143.

IV. Pilgrim Psalms for festive journeys to Jerusalem ("Songs of Degrees"—*i. e.*, steps, ascension):

Ps. 120-134.

V. Historical Psalms, recording God's merciful and righteous dealing with his people in time past:

Ps. 78, 105, 106.

VI. Prophetic and Messianic Psalms, based upon the promise to David and his house (2 Sam. 7: 12-16):

Ps. 2, 8, 16, 22, 40, 45, 68, 69, 72, 97, 110, 118.

VII. Didactic Psalms:

(a) On the character and fate of the righteous and the wicked: Ps. 1, 5, 7, 9-12, 14, 15, 17, 24, 25.

(b) On the excellency of God's law: Ps. 19, 119.

(c) On the vanity of human life: Ps. 39, 49, 90.

(d) On the duty of rulers: Ps. 82, 101.

VIII. Imprecatory Psalms, mostly by David:

Ps. 35, 52, 58, 59, 69, 109, 137.

**PSAL'TERY** was a stringed instrument with ten strings, like a harp, but its shape is much disputed. See **HARP, MUSICAL INSTRUMENTS.**

**PTOLEMÆUS, OR PTOL'EMY,** is the common name of the Egyptian kings of the Greek dynasty.

1. **PTOLEMY I. SOTER**, B. C. 323-285, the founder of the dynasty; probably an illegitimate son of Philip; served as a general in the army of Alexander; seized Egypt in 323, and maintained himself there against Perdicas, 321, Demetrius, 312, and Antigonus, 301. When invading Syria, in 320, he swept down upon Jerusalem on a Sabbath-day, occupied the city, and carried away a number of Jews as prisoners to Egypt. But he treated them well, and founded a flourishing Jewish colony in his kingdom. It is commonly supposed he is meant, in Dan. 11: 5, by "the king of the south."

2. **PTOLEMY II. PHILADELPHUS**, B. C.

285-247, son of the preceding; reigned in peace after the marriage of his daughter, Berenice, with Antiochus II. of Syria, Dan. 11 : 6; founded the great library and museum in Alexandria; attracted to that city such men as the poet Theocritus, the geometer Euclid, the astronomer Aratus, etc.; is said to have given the first impulse to the Septuagint translation of the O. T.; and was prominent in bringing about that amalgamation of East and West, of Jewish wisdom and Greek philosophy, which left so deep traces in the history of both Judaism and Christianity.

3. **PTOLEMY III. EUERGETES**, B. C. 247-222, son of the preceding; invaded Syria to avenge the repudiation and murder of his sister; conquered the country as far north as Antioch and as far east as Babylon; offered sacrifices in the temple of Jerusalem, according to the custom of the Law; and brought back to Egypt the gods and their molten images, which Cambyses had carried to Babylon. Dan. 11 : 7-9.

4. **PTOLEMY IV. PHILOPATOR**, B. C. 222-205, son of the preceding; defeated the army of Antiochus the Great at Raphia, near Gaza, 215, Dan. 11 : 10-12; offered sacrifices of thanksgiving in the temple of Jerusalem; but when he attempted to penetrate into the sanctuary, he was suddenly struck by paralysis.

5. **PTOLEMY V. EPIPHANES**, B. C. 205-181, son of the preceding; was only five years old when his father died. During his minority Antiochus the Great conquered Coele-Syria, Phœnicia, and Judæa, and a great number of Jews who remained true to the Ptolemæan dynasty fled to Egypt, where the high priest, Onias, founded the temple at Leontopolis. By the mediation of the Romans, Ptolemy and Antiochus were afterward reconciled, but the Egyptian power was now rapidly decreasing. Dan. 11 : 13-17.

6. **PTOLEMY VI. PHILOMETOR**, B. C. 181-146, son of the preceding; was a mere infant when his father died. Up to her death, in 173, his mother, Cleopatra, reigned in his stead, and she kept peace with Syria. But, in 171, Antiochus Epiphanes sought and found an occasion to attack Egypt, defeated Ptolemy VI., and carried him away a prisoner. Again it was the interference of the Romans which

saved Egypt, 168; but the power of the country was now really broken, and it gradually glided into the position of a Roman province. Dan. 11 : 25-30. Under the reign of Ptolemy VI. the Jewish temple at Leontopolis was completed; and thus there existed a Judaism independent of Jerusalem and in intimate contact with the classical civilization.

**PTOLEMAÏS** (from one of the Ptolemies of Egypt), the city called *Accho* in Jewish annals, and *Ptolemais* under Macedonian and Roman rule. It is often mentioned in the Apocrypha. 1 Macc. 5 : 15, 22, 55; 2 Macc. 13 : 24, 25, etc. Paul, on returning from his third missionary-tour, visited Ptolemais, and abode there one day. Acts 21 : 7. The place is now called *Akka*, or *St. Jean d'Acre*, the name given to it by the Knights of St. John, who settled there soon after the conquest of Jerusalem by Saladin, A. D. 1187. See *ACCHO*.

**PU'A**. See *PHUVAH*.

**PU'AH** (*mouth*). 1. Of the tribe of Issachar, who judged Israel after Abimelech. Jud. 10 : 1.

2. One of the two midwives whom Pharaoh ordered to kill all Hebrew male children at their birth. Ex. 1 : 15-21.

**PUBLICAN**, an inferior collector of the Roman tribute. Matt. 18 : 17. The principal farmers of this revenue were men of great credit and influence, but the under-farmers, or publicans, were remarkable for their rapacity and extortion, and were accounted as oppressive thieves and pickpockets. Hence it is even said that the Jews would not allow them to enter the temple or the synagogues, to partake of the public prayers or offices of judicature, or to give testimony in a court of justice.

There were many publicans in Judæa in the time of our Saviour. Zacchæus was probably one of the principal receivers, since he is called "chief among the publicans," Luke 19 : 2; but Matthew was only an inferior publican. Luke 5 : 27. The Jews reproached Jesus with being a "friend of publicans and sinners" and eating with them. Luke 7 : 34.

**PUB'LIUS**, the governor of Melita, who received St. Paul when he was shipwrecked off that place. Acts 28 : 7, 8.

**PUDENS**, a Christian in Rome



who sent a salutation to Timothy through St. Paul. 2 Tim. 4 : 21.

**PUHITES**, the name of a family descending from Judah. 1 Chr. 2 : 53.

**PUL** (*lord?*), the first king of Assyria, who invaded Canaan, and by a present of 1000 talents of silver (equivalent to nearly \$2,000,000 in our day) was prevailed on by Menahem to withdraw his troops and recognize the title of that wicked usurper. 2 Kgs. 15 : 19. This is the first mention of Assyria in the sacred history after the days of Nimrod, and Pul was the first-mentioned Assyrian invader of Judæa.

**PUL**, a region mentioned in Isa. 66 : 19. The name is the same as that of Pul, a king of Assyria, which signifies "elephant" or "lord." The country is named with Tarshish, Lud, Tubal, Javan, and "the isles afar off." Bochart, Henderson, Michaelis, and others suppose it to be the island of Philæ and the surrounding regions. Porter, Grove, Poole, and other authorities make it some distant province of Africa. It is identified by the Septuagint with Phut, which is joined with Lud in Eze. 27 : 10; 30 : 5, and perhaps therefore denotes Libya. See PHUT.

**PUL'PIT**, in Neh. 8 : 4, was a platform set up in the open air for the accommodation of Ezra.

**PULSE** (*seeds*). Our English word means peas, beans, lentiles, and the produce of similar podded plants, but in Dan. 1 : 12, 16 the Hebrew probably denotes vegetable food in general, and in 2 Sam. 17 : 28 parched peas, which are still a favorite food in the East.

**PUNISHMENT**. The principle of punishment prevalent in all modern criminal codes is simply to protect society against crime. In the penal enactments of the Mosaic Law this principle is present, but only as a modification or qualification of the supreme principle of the Law—to do justice. Both capital and secondary punishments were inflicted chiefly from a regard to what justice demanded, but in cases which lay absolutely outside the pale of human justice, and had no connection with society beyond the bad example set, the offender was "cut off" from the people and left to the direct handling of God.

1. Capital punishment was executed in various ways—by stoning, Ex. 17 :

4; Luke 20 : 6; John 10 : 31; Acts 14 : 5; hanging, Num. 25 : 4; 2 Sam. 21 : 6, 9; burning, Gen. 38 : 24; Lev. 21 : 9; shooting, Ex. 19 : 13; sword, 1 Kgs. 2 : 25; 19 : 1; 2 Chr. 21 : 4; strangling (though mentioned only by the rabbins); drowning, comp. Matt. 18 : 6; Mark 9 : 42; sawing asunder, 2 Sam. 12 : 31; pounding in a mortar (though hardly a legal punishment), Prov. 27 : 22; 2 Macc. 6 : 28; precipitation, 2 Macc. 6 : 10; Luke 4 : 29; and CRUCIFIXION, which see. Of these, stoning was the most common form of execution. It was inflicted not only for murder, but also for striking or reviling a parent, Ex. 21 : 15; for blasphemy, Lev. 24 : 14, 16, 23; adultery, Lev. 20 : 10; Deut. 22 : 22; rape, Deut. 22 : 25; idolatry, Lev. 20 : 2; Deut. 13 : 6, 10, 15, 17; false witness in capital cases, Deut. 19 : 16, 19; but a verdict of stoning could only be given on the testimony of two witnesses, and these were required to cast the first stones, directly on the chest of the offender. Deut. 13 : 9; 17 : 7. Several of the other forms of execution, such as hanging and burning, were seldom used except after death by stoning had taken place.

2. Secondary punishments were regulated chiefly after the idea of retaliation—"breach for breach, eye for eye, tooth for tooth." Ex. 21 : 23-25; Deut. 19 : 18-21. But there was on this point a remarkable difference between the Mosaic Law and the old Frankish or Anglo-Saxon or Scandinavian laws. According to the Mosaic Law, the retaliation was never given into the hands of the offended, but took effect only after judicial procedure. In some cases retaliation was simple restitution with a fine added; thus, he who stole a sheep was to restore four sheep, and he who stole an ox five oxen. Ex. 22 : 1. In other cases it meant compensation for loss of time or power, Ex. 21 : 18-36; Lev. 24 : 18-21; Deut. 19 : 21, or even for loss caused by accident. Ex. 22 : 6. When restitution or compensation could not take place—as, for instance, in the case of slander—whipping, and even scourging, were employed. But the Law forbade to give more than forty stripes, Deut. 25 : 3, and the Jews took great care not to give more than thirty-nine, the punishment being inflicted by means of a whip with three thongs, and thirteen strokes being dealt.

Imprisonment was not prescribed by the Law, but was known in the times of the kings. 2 Chr. 16 : 10 ; Jer. 37 : 15.

3. Finally, the Pentateuch mentions some thirty-five cases in which the penalty incurred is that of being "cut off from the people," but the exact meaning of this expression is disputed. Some commentators hold that it means death, while others, and among them the rabbinical writers, explain it as a kind of excommunication. It probably stood in some connection with the punishment of banishment, which consisted in confinement to a certain locality or exclusion from the presence of the king. 2 Sam. 14 : 24 ; 1 Kgs. 2 : 26, 36, 37.

**PUNITES, THE**, the descendants of Pua, or Phuvah, the son of Issachar. Num. 26 : 23.

**PUNON** (*darkness*), one of the stations of the Israelites, Num. 33 : 42, 43, between Zalmonah and Oboth. According to Jerome it is identical with *Phenon*, celebrated for its copper-mines, in which convicts were sentenced to labor, between Petra and Zoar. Palmer suggests its identity with 'Anezeh, one of the three stations, on the *Darb el-Hajj*.—*Desert of the Exodus*, p. 430.

**PURIFICATIONS** formed a very conspicuous feature among the ritual observances of the Jews, and were performed in various ways, though generally by means of water. Besides their spiritual meaning, referring to the purity of the heart, they had often also a sanitary purpose. After the Captivity, however, they were carried into extremes, especially by the Pharisees. Mark 7 : 3, 4.

**PURIM** (*lots*), a Jewish festival instituted to commemorate the preservation of the Jewish people, by means of Mordecai and Esther, from the massacre ordered by Haman, Esth. 9 : 20-32, received its name from the circumstance that Haman sought to ascertain by lots the day on which to execute the massacre. The festival was celebrated on the fourteenth and fifteenth of the month Adar (March). The book of Esther was then read aloud in the synagogue, and whenever the name of Haman occurred the whole congregation answered, "Let his name be blotted out." After the service on the fifteenth, the festival generally ended with great merry-making.

Purim is not mentioned in the N. T., unless it be the feast spoken of in John 5 : 1.

**PURPLE**. The purple dye so famous among the Orientals of ancient days was produced from a species of shellfish peculiar to the Mediterranean Sea. It was highly esteemed also among the Hebrews. The hangings of the temple and some of the priests' garments were of this color. Ex. 25 : 4 ; 35 : 6 ; 39 : 29 ; 2 Chron. 3 : 14, also the robes of royalty and distinction were of purple. Judg. 8 : 26 ; Esth. 8 : 15. It would seem, however, that the Hebrews used the term "purple" with considerable latitude, applying it in general to every color into the composition of which red entered.

**PURSE**, a sort of girdle, such as is often found at the present day in Eastern countries. One part of the girdle, sufficient to encompass the body, was sewed double and fastened with a buckle. The other was wound around above or below the first fold, and tucked under. The first fold had an opening, closed with a leathern cover and strap, through which the contents of the purse were passed. Matt. 10 : 9 ; Mark 6 : 8.

**PUT**. 1 Chr. 1 : 8 ; Nah. 3 : 9 ; elsewhere PHUT, PHUD, LIBYA, which see.

**PUTEOLI** (*sulphurous wells* or *springs*), a seaport of Campania, in Italy, situated upon the northern shore of a small bay running northward from the Bay of Naples, and now called Pozzuoli Bay. The town was originally confined to a rocky promontory, but afterward extended to a considerable distance eastward and northward. Puteoli was the great port of Rome, and through it passed the immense exports and imports of the imperial city. Especially was it the port for the Alexandrian corn-ships, which were allowed the peculiar privilege of entering the bay with all their sails set. Its ancient Greek name was Dicæarchia. It was a favorite watering-place of the Romans, its hot springs being considered efficacious for the cure of various diseases. Puteoli is connected with many historical personages. Scipio sailed hence to Spain ; Cicero had a villa near the city ; here Nero planned the murder of his mother ; Vespasian gave to this city peculiar privileges ; and here Hadrian was buried.

The Castor and Pollux landed the apostle Paul there, Acts 28 : 13, 14, and he tarried in the place, where there were Christians, for a week before setting out for Rome, 141 miles distant. The modern name of Puteoli is *Pozzuoli*. There are considerable remains of ancient structures, including an aqueduct, reservoirs, baths, and a building called

the temple of Serapis. Thirteen arches can still be counted of the twenty-five which originally supported the great pier, thrown out for protection against the waves and for convenience in landing passengers and merchandise.

**PU'TIEL** (*afflicted of God*), the father-in-law of Eleazar, the son of Aaron. Ex. 6 : 25.



The Addax or Pygarg.

**PY'GARG.** Deut. 14 : 5. This is believed to have been some species of antelope, perhaps the *addax* (*Antilope addax*).

**PYR'RHUS**, father of Sopater of Berea, mentioned in Acts 20 : 4; a genuine name, found in the best Greek texts, though not in the A. V. The father was

doubtless a Berean as well as the son, but whether he was a Christian cannot be determined.

**PY'THON**, occurring Acts 16 : 16, margin, was a surname of Apollo, the god of divination in the Greek mythology, and hence applied to all oracular and divinatory spirits. See DIVINATION.



## Q.

**QUAILS.** Ex. 16 : 13; Num. 11 : 31. After much criticism of this translation, the verdict of etymology, zoology, history, and of most of the important ancient versions, is strongly in favor of the above rendering. At the season when the Israelites gathered them, quails still migrate from Africa northward in immense numbers. Such facts as that 160,000 were taken in one season on the small island of Capri, near Naples, and 100,000 in a single day near Nettuno, attest their present abundance on the coasts of the Mediterranean, and travellers tell us that they still cross Arabia in clouds.

All the conditions of the above passage in Numbers are met by the habits of these birds. Following up the Red Sea, they would naturally cross the narrow gulfs which enclose the Sinaitic

peninsula, and, being weak of wing and according to their custom flying *before* the wind and at night, they would come "from the sea" exhausted, and be easily taken by hand, as they are still often caught under similar circumstances. In their flight quails skim along the ground, which seems to be the meaning of the expression, "two cubits *high*." Prudent-

ly making provision for the future, the Israelites would spread out their flesh to dry, as Herodotus tells us the Egyptians were accustomed to do. It is believed that the "homers" in Num. 11 : 32 does not denote the measure of that name, but rather "a heap," which is sometimes the meaning of the Hebrew word. It is evident that in the feeding of the multitudes of Israel for more than a month with these birds there was a miraculous employment of the provisions of Nature.

The quail (*Coturnix vulgaris*) abounds through almost the entire Old World. It resembles the bird called by the same name in New England (*Ortyx Virginianus*), but its note is like *peck-whit-whit* rapidly repeated.



Quail. (*Coturnix vulgaris*.)

**QUARANTA'NA**, a mountain about 7 miles north-west of Jericho, which tradition points out as the scene of the temptation of Christ. It rises abruptly from the plain to the height of 1200 to 1500 feet, resembling a perpendicular wall of rock. Upon its sides are numerous grottos and caverns, where hermits once dwelt in numbers, and which were also the retreat of robbers. On the top of the mountain are ruins of a chapel. The mountain is not named in the Bible.

**QUAR'RIES, THE.** The Hebrew word thus translated in Judg. 3 : 19, 26 is elsewhere rendered by "graven" or "carved image."

**QUAR'TUS** (*fourth*), a Christian who lived at Corinth and sent, through Paul, his salutations to the Christians in Rome. Rom. 16 : 23.

**QUATER'NION.** When Peter is said to have been delivered to four quarters of soldiers, and to have passed through a first and second watch, Acts 12 : 4, 10, it is to be understood that he was guarded by four men at a time—viz., two in the prison with him, and two before the doors—and that they were relieved every three hours, or at each success-



Bound between two Soldiers. (From an old Roman Drawing.)

ive watch of the night, by four others, making in all sixteen men.

**QUEEN** is the rendering of three different Hebrew words, of which the first is applied to a queen-regnant—as, for instance, the queen of Sheba, 1 Kgs. 10 : 1, and Athaliah, who usurped the throne of Judah, 2 Kgs. 11; the second to a queen-consort—that is, to the wives of first rank in the royal harem, as distinguished from the concubines, Esth. 1 : 9 ; 7 : 1 ; Cant. 6 : 8 ; and the third to a queen-mother—as, for instance, Bathsheba, 1 Kgs. 2 : 19 ; Maachah, 1 Kgs. 15 : 13 ; 2 Chr. 15 : 16 ; Jezebel. 2 Kgs. 10 : 13. It was a natural result of the practice of polygamy that the queen-consort never attained that dignity which in our times such a position confers, while the queen-mother came to occupy one of the most dignified and powerful positions in the state. The following is a list of queen-mothers through the successive reigns of the monarchs of the kingdom of Judah :

<i>Kings.</i>	<i>Queen-mothers.</i>
Solomon.....	Bathsheba.
Rehoboam.....	Naamah.
Abijah. } .....	Maachah or Michaiah.
Asa. }	
Jehoshaphat.....	Azubah.
Jehoram.....	Not mentioned.
Ahaziah.....	Athaliah.
Joash.....	Zibiah.
Amaziah.....	Jehoaddan.
Uzziah.....	Jecoliah.
Jotham.....	Jerusha.
Ahaz.....	Not mentioned.
Hezekiah.....	Abi or Abijah.
Manasseh.....	Hephzibah.
Amon.....	Meshullemeth.
Josiah.....	Jedidah.
Jehoahaz.....	Hamutal.
Jehoiakim.....	Zebudah.
Jehoiachin.....	Nehushta.
Zedekiah.....	Hamutal.

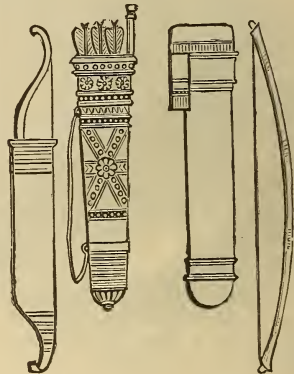
**QUEEN OF HEAVEN**, the title of the goddess of the Moon among the Assyrians, from whom her worship spread into Asia Minor. To the Shemites she was generally known under the names of Astarte, Ash-taroth, etc. Cakes having the imæge of the moon stamped on them are supposed to have been presented in sacrifice as a part of her worship. Jer. 7 : 18 ; 44 : 17, 18, 19, 25.

**QUICK SANDS** are referred to in Acts 27 : 17, and were known as the Greater Syrtis and the Lesser Syrtis, two sandy gulfs on the northern coast of Africa. The Greater Syrtis was near Cyrene, and is the "quick-sands" probably intended in the narrative of Paul's voyage.

**QUIRIN'US.** See CYRENIUS.

**QUIT** is used in 1 Sam. 4 : 9 and 1 Cor. 16 : 13 in the sense of "acquit."

**QUIVER**, the box or case for arrows. Gen. 27 : 3. The word is often used figuratively. Isa. 49 : 2 ; Lam. 3 : 13. In Jer. 5 : 16 the slaughter and desolation which should be brought upon



Egyptian Quivers with Bows.

the Israelites by the invasion of the Chaldæans is expressed by the calling their quivers "an open sepulchre," or their arrows certain death. See ARMOR.

**QUOTA'TIONS** from the O. T. in the N. T. are very numerous, but vary both with respect to the method of quoting and with respect to the application of the words quoted. The Greek translation, the Septuagint, is generally used,

and how widely diffused and how closely followed this version was among the Jews of the time of our Lord may be seen from the circumstances that, in cases in which no fault of meaning is involved, even its incorrectnesses are retained in the quotations such as Matt. 15 : 9 ; Luke 4 : 18 ; Acts 13 : 41 ; 15 : 7-10 ; Rom. 15 : 10, etc. ; in Heb. 1 : 6 is found a quotation from Deut. 32 : 43 which is an interpolation of the Septuagint. In cases, however, in which the errors of the version involve a discrepancy of meaning, the N. T. writers invariably correct the Septuagint by the Hebrew, such as Matt. 21 : 5 ; 1 Cor. 3 : 19, etc. Often the quotations are directly from the Hebrew without any reference to the Septuagint, such as Matt. 4 : 15, 16 ; John 19 : 37 ; 1 Cor. 15 : 54. In Mark 12 : 30 ; Luke 10 : 27 ; Rom. 12 : 19, the Septuagint and the Hebrew are combined. Besides these direct quotations, the books of the N. T. are crowded with allusions to and suggestions from the O. T., both conscious, with appropriate adjustment, and unconscious. To this difference in the method of quoting corresponds a different method of application. When the N. T. writer ascribes something prophetic or typical to the passage quoted, he generally introduces it with the word "fulfil," such as Matt. 2 : 15, 18, 23, etc., and the application is authoritative. But in other cases the application may be considered optional, referring to the generally prophetic and typical character of the O. T. in its relation to the N. T., and a natural result of the force

with which the O. T. book had impressed the minds of the N. T. writers.

The precise relation of the N. T. quotations to the Hebrew Scriptures and to the Greek Septuagint is not yet sufficiently cleared up, but has been much investigated of late. Mr. D. C. Turpie, in his book, *The Old Testament in the New* (Lond., 1868), establishes the following result :

Passages in which the Septuagint version is correctly accepted.....	53
Passages in which the Septuagint version is correctly altered.....	10
Passages in which the Septuagint version is incorrectly accepted.....	37
Passages in which the Septuagint version is incorrectly altered.....	76
Passages in which the Hebrew, the Septuagint, and the New Testament all differ.....	99

Many of the differences are, however, exceedingly minute, and "correct" and "incorrect" merely mean accurate agreement or disagreement with the original Hebrew. Prof. Böhl of Vienna, in his books *Forschungen nach einer Volksbibel zur Zeit Jesu* (Wien, 1873) and *Die Alttestamentlichen Citate im N. T.* (Wien, 1878), maintains that the N. T. writers quoted directly and correctly from a current Aramaic version, which has indeed perished, but which was in Christ's day read and memorized by all classes among the Jews as the people's Bible. Hence the N. T. quotations are incorrect in the same way and to the same degree as are the quotations from the present A. V.



R.

**RA'AMAH** (*trembling*), a commercial country which traded with Tyre. Eze. 27 : 22. This land furnished spices, gems, and gold, and was probably named after a son of Cush, whose descendants are believed to have settled upon the south-western shore of the Persian Gulf. The Septuagint renders Raamah by *Regma*, a place mentioned by Ptolemy in the territory of the Nariti, an Arabian tribe settled in the above locality.

**RAAMI'AH** (*whom Jehovah makes tremble*), Neh. 7 : 7, OR **REELAI'AH** (*id.*), Ezr. 2 : 2. one of the chiefs who returned from Babylon with Zerubbabel.

**RAAM'SES.** Ex. 1 : 11. See RAM-ESSES.

**RAB'BAH** (*greatness*). 1. The chief city and capital of the Ammonites. Jos. 13 : 25. Its full name is "Rabbath of the children of Ammon." Deut. 3 : 11. It is also called "Rabbath of the Ammonites." Eze. 21 : 20. Greek and Roman writers call it "Philadelphia," a name given by Ptolemy Philadelphus, by whom it was rebuilt. Its modern name is *Amman*. Rabbath was situated in the valley of the upper Jabbok and between two mountains, about 22 miles east of the Jordan, 14 miles north-east of Heshbon, and 19 miles south-east of *Es Salt*.

*History.*—Rabbah is first mentioned as the place of the "bed," or sarcophagus, of Og, king of Bashan. Deut. 3 : 11. Joab besieged it, and, by order of David, Uriah was here slain. 2 Sam. 11 : 1-17. Joab took the "city of waters"—that is, probably, the lower city, through which the stream flowed—while the citadel held out until David came with reinforcements. 2 Sam. 12 : 26-31; 1 Chr. 20 : 1-3. Afterward, when David fled from Jerusalem to Mahanaim, a citizen of Rabbah gave him provisions. 2 Sam. 17 : 27-29. At a later period the Ammonites regained their independence, but the overthrow of Rabbah was predicted. Jer. 49 : 23; Eze. 21 : 20; 25 : 5; Am. 1 : 14. Under the Ptolemies it continued to be a city of importance, having a garrison for repelling the at-

tacks of Bedouins, and it supplied water for travellers across the desert. In N. T. times Rabbah was one of the cities of Decapolis, under the name of "Philadelphia," and it continued as an important town until the fourth century, being the seat of a Christian bishopric; it was finally overthrown by the Saracens. Earthquakes have contributed to its ruin.

*Present Appearance.*—The ruins of Rabbah are among the most imposing on the east side of the Jordan. Among them are those of a theatre—the largest known in Syria—capable of holding 6000 spectators, a smaller theatre, or *odeum*, baths, a beautiful Grecian temple, large basilicas, or Greek churches, a vast public building with arches still standing, and the citadel on a hill; the remarkable ruins are strewn over a space of several acres. Most of them, however, belong to the Græco-Roman period. A paved Roman street is quite perfect, the wheel-ruts being distinctly visible. Eight Corinthian columns of the theatre remain. The coins of the city bear the image of Astarte and the word "Heracleion," from "Hercules," the idol which followed Moloch. Immense flocks and herds of the Arabs come to Rabbah for water and for shelter from the noonday heat, giving to the place the appearance and odor of a farm-yard, strikingly fulfilling the prophecy, "I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks." Eze. 25 : 4, 5.

2. A town of Judah in the hill-country, noticed with Kirjath-jearim. Jos. 15 : 60. Conder suggests that it may be identified with the present ruin *Rabba*, in the hills near *Beit Jibrin*.

**RAB'BATH-AM'MON.** Deut. 3 : 11. See RABBAH.

**RAB'BATH-MO'AB.** See AR.

**RAB'BI**, a title of dignity, literally signifying "my master." It was given by the Jews to distinguish teachers of their Law, and frequently applied to our Lord by the disciples and the people. Matt. 23 : 7, 8; 26 : 25, 49; Mark 9 : 5; 11 : 21; 14 : 45; John 1 : 38, 49; 3 : 2, 26, etc. The usual Greek word in the

Gospels as the title of Christ is "teacher." Matt. 8 : 19; 9 : 11, etc. The Jews distinguished between *Rab*, "master," *Rabbi*, "my master," and *Rabboni*, "my great master." The last was the most honorable title of all.

**RAB'BITH** (*multitude*), a town of Issachar, apparently in the southern limit of the tribe. Jos. 19 : 20. Drake would identify it with *Arrabeh*, but Conder locates it at the present village *Raba*, on the watershed south of Gilboa.

**RABBO'NI**. John 20 : 16. See RABBI.

**RAB'-MAG** (perhaps *the master of the magi*) signified an officer of great power and dignity at the Babylonian court. Jer. 39 : 3, 13.

**RAB'SARIS** (*chief eunuch*), the

title of a high Assyrian or Babylonian officer. 2 Kgs. 18 : 17; Jer. 39 : 3, 13.

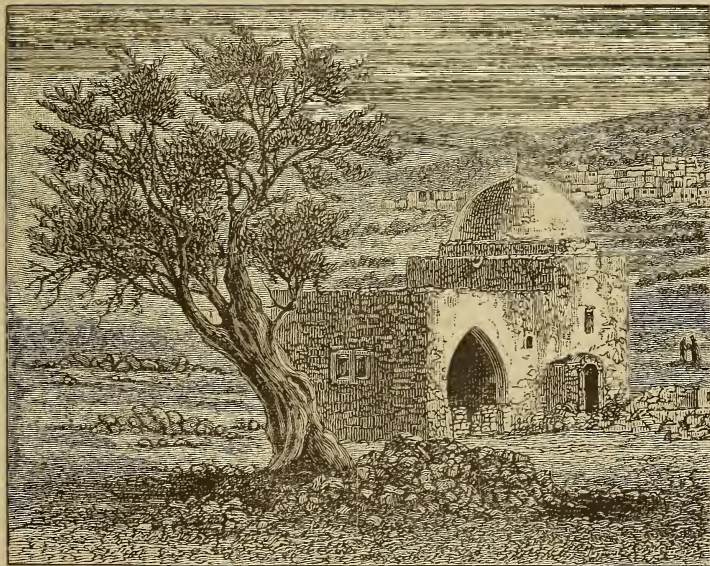
**RAB'SHAKEH** seems to be the name, not of a person, but of an officer—the chief butler or cupbearer—who was sent with Rab-saris, the chief of the eunuchs, and Tartan, messengers of the king of Assyria, to Hezekiah, summoning him, in the most indecent and blasphemous manner, to surrender his capital. 2 Kgs. 18 : 17-37.

**RA'CA** (*worthless*), a term of contempt. Matt. 5 : 22.

**RACE**. Heb. 12 : 1. See GAMES.

**RA'CHAB**, the Greek form of "*Rahab*." Matt. 1 : 5.

**RA'CHAL** (*traffic*), a place in Judah to which David sent some of his spoils. 1 Sam. 30 : 29. Its site is unknown.



Tomb of Rachel, near Bethlehem. (After a Photograph.)

**RA'CHEL** (*a ewe*), the daughter of Laban, the wife of the patriarch Jacob, and the mother of Joseph and Benjamin. Her history is given in Gen. 29-35. The incidents of her life—her beauty, the passion with which she was loved, etc.—are of a charming impressiveness, but

her character—her theft of Laban's idols, her shrewdness in concealing the fact—does not command our respect. She died after giving birth to Benjamin, and on her grave, near the road from Bethlehem to Jerusalem, Jacob set up a pillar. Gen. 35 : 19. At the time of

Samuel and Saul the pillar was still standing. 1 Sam. 10 : 2. At present a small white mosque, erected by the Mohammedans, indicates the place. Jeremiah, 31 : 15-17, represents Rachel as weeping in her grave when her children pass by on their way to Babylon, and Matthew, 2 : 17, 18, applies this to the massacre of the innocents.

**RA'CHEL'S TOMB.** Gen. 35 : 19, 20. The traditional site of the tomb of Rachel is on the road from Jerusalem to Bethlehem, about half a mile from the latter place. An insignificant building with a dome in the Muslim style marks the spot. The building has been repeatedly restored, and is not older than the fifteenth century. The tomb is revered by Muslims, Christians, and Jews and visited by pilgrims. (See cut, p. 721.)

**RAD'DAI** (*treading down*), a brother of David, the fifth son of Jesse. 1 Chr. 2 : 14.

**RA'GAU**, the same person as Reu, one of the ancestors of our Lord. Luke 3 : 35; Gen. 11 : 20, 21.

**RAGU'EL** (*friend of God*), the father of Hobab, Num. 10 : 29; called Reuel in Ex. 2 : 18.

**RA'HAB**, a woman of Jericho who kept a public-house, and, as most suppose, was of depraved character. She had heard of the Israelites and of the favor of God toward them, Josh. 2 : 8-11; and when the two spies sent out by Joshua came to Jericho to explore the land of promise, she concealed them from the officers who were sent in search of them, and at a convenient time let them down by a cord upon the outside of the city wall, to which her house joined. It was agreed between her and the spies that she should take a scarlet thread and fasten it in the window or aperture through which they had escaped, and when the city was destroyed her house and all that were in it should be protected. Josh. 2 : 17-23. When the city was taken and burnt, Rahab and her family were preserved, Josh. 6 : 17-25, and it is supposed she married into a noble family of the tribe of Judah. She is called Rachab, Matt. 1 : 5, and her faith is commended among the worthies in Heb. 11 : 31.

**RA'HAB** (*violence*), a symbolical term for Egypt. Isa. 51 : 9, 10, 15. It may also apply to its king. Eze. 29 : 3; 32 : 2.

In Job 26 : 12 the same word is translated "the proud," and there is a similar reference in Isa. 30 : 7, translated "strength," but rendered by Gesenius "violence."

**RAIN.** The force of the various allusions to this subject cannot be apprehended without some knowledge of the natural conditions of Palestine. Rain falls very frequently during what we call the cold months, from November to April. Sometimes it rains powerfully for several days, with thunder and lightning and a strong wind. In the summer season, from May to October, the earth is parched, verdure is destroyed, and vegetation languishes. The first rain after the summer drought usually falls in October, and is called the former or autumnal rain, because it precedes seed-time and prepares the earth for cultivation. The latter rain falls in April, just before harvest, and perfects the fruits of the earth. Deut. 11 : 14; Hos. 6 : 3; Joel 2 : 23. Storms after this time were regarded by the Jews as unseasonable, and even miraculous. Prov. 26 : 1; 1 Sam. 12 : 16-19. The average present rainfall at Jerusalem is 61.6 inches, which is greater than that of almost any part of the United States. See PALESTINE.

**RAIN'BOW**, a seven-colored semicircle produced by the reflection of the sun's rays from the drops of falling water, and appearing in its greatest brilliancy when the spectator is placed between the shining sun on the one side and a raining cloud on the other. It may be formed in waterfalls, fountains, etc., but when formed in the atmosphere it always shows that the rain has passed away. The same laws by which this effect is produced were probably in operation before the Deluge. The rainbow, which had hitherto been a beautiful object in the heavens, was appointed as a sign of the covenant that the earth should not be again destroyed by a flood. The meaning of the covenant would be in substance, "As surely as that bow is the result of established laws which must continue as long as the sun and atmosphere endure, so surely shall the world be preserved from destruction by a deluge." Gen. 9 : 12-17.

**RAI'SINS**, or grapes dried in bunches, are mentioned 1 Sam. 25 : 18; 30 : 12; 2 Sam. 16 : 1; 1 Chr. 12 : 40.



**RA'KEM** (*flower-gardening*), a descendant of Manasseh. 1 Chr. 7 : 16.

**RAK'KATH** (*shore*), a fortified city of Naphtali. Josh. 19 : 35. According to the Rabbins, it stood where Tiberias afterward stood, but there seems little authority for this statement, and no trace of that name has been found in the neighborhood. See **TIBERIAS**.

**RAK'KON** (*thinness*), a city of Dan, probably not far from Joppa. Josh. 19 : 46. Conder claims to have recovered the site of Rakkon at *Tell er-Rakkeit*, on the shore north of Joppa. It is a high point covered by an accumulation of blown sand, and situated near the mouth of the turbid river *Aujeh*, or "yellow water."

**RAM** (*high, exalted*). 1. A descendant of Judah, and son of Hezron, 1 Chr. 2 : 9, 10; called Aram in Matt. 1 : 3, 4; Luke 3 : 33.

2. A descendant of Judah, and son of Jerahmeel. 1 Chr. 2 : 25, 27.

3. One to whose kindred Eliphaz belonged, Job 32 : 2; identified by some with Aram. Gen. 22 : 21.

**RA'MA**, a Greek form of "Ramah." Matt. 2 : 18.

**RA'MAH** (*high place*), the name of several towns in Palestine.

1. A city of Benjamin near to Gibeah, and occupied once by Saul. Josh. 18 : 25; Jud. 19 : 13; 1 Sam. 22 : 6. It was on a site naturally strong; was fortified by Baasha, but the king of Judah stopped the work through the co-operation of the Syrians. 1 Kgs. 15 : 17-22; 2 Chr. 16 : 1-6. At the capture of Jerusalem by Nebuchadnezzar the captives were placed under guard at Ramah; among them was the prophet Jeremiah. Jer. 39 : 8-12; 40 : 1. It was here his prophecy was fulfilled, "A voice was heard in Ramah, lamentation and bitter weeping." Jer. 31 : 15. This prophecy was again illustrated and fulfilled by the slaughter of the innocents at Bethlehem when Jesus was born. Matt. 2 : 17, 18. Ramah was re-occupied after the Captivity. Ezr. 2 : 26; Neh. 7 : 30. The town has been identified with *er-Ram*, about 5 miles north of Jerusalem, where broken columns, many large hewn stones in the houses, and other ancient remains are to be found. The village is a small and miserable one, having only about

fifteen families, but the view from it is very extensive.

2. The birthplace, home, and burial-place of the prophet Samuel, the word being a contraction of "Ramathaim-zophim." 1 Sam. 1 : 1; 2 : 11; 7 : 17; 8 : 4; 15 : 34; 16 : 13; 19 : 18; 25 : 1; 28. Stanley says that the position of this Ramah is the most complicated and disputed problem of sacred topography. The place was on an eminence south of Gibeah, the birthplace of Saul, and is also said to be "of Mount Ephraim," a district, however, without defined boundaries. 1 Sam. 1 : 1, 19. The following sites for Ramah have been proposed: (1) *Neby-Samwil*, 4 miles north-west of Jerusalem, where it is placed by the common tradition of Muslims, Jews, and Christians, and Grove is inclined to favor it; (2) *Er-Ram*, which is the same as Ramah, No. 1; (3) *Ramleh*, 2 miles south-west of Lydda; (4) *Ramah*, a short distance above Bethlehem; (5) the "Frank mountain," 3 miles south-east of Bethlehem, a site favored by Gesenius; (6) *Ramet el-Khalil*, a group of ruins a little north of Hebron, favored by Walcott and Van de Velde; (7) *Rama*, a village 3½ miles west of *Sanur*, favored by Schwarze; (8) *Ram-allah*, 5 miles north of *Neby-Samwil*, favored by Ewald; (9) *Seba*, 6 miles west of Jerusalem, proposed by Robinson. In the seventeenth century *Neby Samwil* was pointed out as the site of Ramathaim-zophim, which would connect it with this Ramah, but in the fourteenth century Ramathaim-zophim was shown at Ramleh.

3. A place on the border of Asher, probably not far from Tyre. Josh. 19 : 29. Robinson places this Ramah at the modern village *Rameh*, about 13 miles south-east of Tyre, which the Pal. Memoirs call *Râmia*, and accept it as the site of Ramah.

4. A fortified place of Naphtali. Josh. 19 : 36. It may be identical with the modern village of *Rameh*, 10 miles north-west of the Sea of Galilee and on the road to Akka.

5. A name for **RAMOTH-GILEAD**, which see. 2 Kgs. 8 : 28, 29.

6. A place mentioned in Neh. 11 : 33 as reinhabited by Benjamites after their return from exile.

**RAMATHA'IM-ZOPHIM** (*double height of the watchers*), the full

name for RAMAH, No. 2, which see. 1 Sam. 1: 1.

**RA'MATHITE**, a native of Ramah. 1 Chr. 27: 27.

**RA'MATH-LE'HI** (*hill of Lehi*), the place where Samson slew a thousand Philistines with a jaw-bone. Jud. 15: 17. Probably 'Aydın Kâra. See LEHI.

**RA'MATH-MIZ'PEH** (*height of the watch-tower*), a frontier-town in Gad. Jos. 19: 8; 1 Sam. 30: 27. In the latter passage it is called "South Ramoth" to distinguish it from Ramoth beyond Jordan. It has been identified with *Jebel Barabir*, a hill 45 miles south-west of Beer-sheba, and also with *Kurmul*, 20 miles south-east of Beer-sheba; and lastly, with *Tell el-Lekiyeh*, near Beer-sheba.

**RA'MATH OF THE SOUTH**, a place in the southern border of Simeon. Josh. 19: 8; 1 Sam. 30: 27. In the latter passage it is called "South Ramoth" to distinguish it from Ramoth beyond Jordan. It has been identified with *Jebel Barabir*, a hill 45 miles south-west of Beer-sheba, and also with *Kurmul*, 20 miles south-east of Beer-sheba; and lastly, with *Tell el-Lekiyeh*, near Beer-sheba.

**RAM, BATTERING**. Eze. 4: 2; 21: 22. See BATTERING-RAM.

**RAME'SES** (*son of the sun*), a province and city in Egypt; called also **RAAM'SES**. Gen. 47: 11; Ex. 12: 37; Num. 33: 3, 5. It was without doubt identical with Goshen as a district. If a city, Rameses was in the valley which extends from the Pelusiatic branch of the Nile to the Red Sea or the Bitter Lakes of Suez, and was probably the capital of Goshen. See Gen. 45: 10. Its precise location has not been determined. It has been proposed to identify it with—(1) Letopolis, now *Baboul*, a few miles south of On; (2) with On; (3) with Heroöpolis, about 20 miles north-west of the Bitter Lakes; (4) at Zoan, or the modern *Sau*, a theory maintained by Dr. Brugsch; (5) with a ruin near *Abbasah*.

**RAMI'AH** (*Jehovah exalted*), one who had married a foreign wife. Ezr. 10: 25.

**RA'MOTH** (*heights*), one who had married a foreign wife. Ezr. 10: 29.

**RA'MOTH**. 1 Sam. 30: 27. See REMETH.

**RA'MOTH-GIL'EAD** (*height of Gilead*), a city of the Amorites, and afterward a chief city of Gad, east of the Jordan, and given to the Levites, and also made a city of refuge. Deut. 4:

43; Josh. 20: 8. It was also called Ramah. 2 Kgs. 8: 29; 2 Chr. 22: 6. It was the headquarters of one of Solomon's commissariat-officers. 1 Kgs. 4: 13. It came into possession of the Syrians, and Ahab and Jehoshaphat formed an alliance to recover it, but Ahab was mortally wounded. 1 Kgs. 22: 2-36; 2 Chr. 18. Later, Joram was wounded at the same place, and the city was taken. Jehu was in command, and anointed king of Israel by order of Elisha. 2 Kgs. 8: 28; 2 Chr. 22: 5, 6. Ramoth-gilead has been identified by many travellers with *Es-Salt*, though this has been questioned. *Es-Salt* is situated about 25 miles east of the Jordan, and 13 miles south of the Jabbok. It is now the most important and populous place in that district, and is the capital of Belka and the residence of a Turkish governor of the third rank. The place lies 2740 feet above the level of the sea, has a healthy climate, and a large population, given chiefly to agriculture, among which are 300 to 400 Arab families and a few nominal Christians. There are some ruins of the Roman period, and a castle on the top of a hill. The hills around it bear many traces of ancient rock-tombs. Three miles to the north-west is *Jebel Jilad*, 3650 feet in height, and said to be the highest eminence in Gilead. Dr. Merrill, however, identifies *Ramoth Gilead* with *Gerosh*, about 25 miles north-east of *Es Salt*.

**RAMS' HORNS**. See TRUMPET.

**RANG'ES**, 2 Kgs. 11: 8, 15; 2 Chr. 23: 14, means "ranks of soldiers."

**RAN'SOM**, the price paid to purchase the freedom of a captive or slave. Matt. 20: 28; Mark 10: 45; 1 Cor. 6: 19, 20; 1 Tim. 2: 6. Under the Levitical law, an offering was required of every Israelite over twenty years of age at the time the census was taken. This offering is called a ransom or atonement-money. Ex. 30: 12-16. It amounted to half a shekel, or about twenty-five cents. It was to be made upon penalty of the plague; and every person, rich or poor, was required to give that sum, and neither more nor less. 1 Pet. 1: 18, 19.

**RA'PHA** (*tall*). 1. A descendant of Benjamin. 1 Chr. 8: 2.

2. A descendant of Saul. 1 Chr. 8: 37.

**RA'PHAEL** (*the divine healer*) is, according to Jewish tradition, one of the four angels who stand around the

throne of God (Michael, Uriel, Gabriel, Raphael). The name is not in the Bible.

**RA'PHU** (*healed*), father of the Benjamite spy. Num. 13 : 9.

**RA'VEN** (*black*). Cant. 5 : 11. Under this term are evidently included the various birds of the crow family, some eight or more species of which are found in Palestine.

The raven, like most of its congeners, feeds principally on carrion. It resembles our crow in size, shape, and color, and

is ceremonially unclean. Lev. 11 : 15. When about to feed upon a dead body, it is said to seize first upon the eyes. Hence the allusion, Prov. 30 : 17, implying the exposure of the body in the open field, than which nothing was regarded as more disgraceful. See BURIAL.

Ravens live in desolate regions, Isa. 34 : 11, and it is only by restless flight, over large areas that they are able to obtain even an uncertain living. Job 38 : 41 ; Ps. 147 : 9 ; Luke 12 : 24. But



Raven. (*Corvus Corax*. After Houghton.)

they do not, as has been believed, turn their young from the nest before they are able to supply themselves with food.

Whether the raven sent out of the ark by Noah ever returned to him is not agreed: according to the literal reading of the Hebrew, also of the Samaritan text, and the Chaldee, it did; but a different opinion is supported by the LXX., the Syriac, the Latin, and most of the Fathers. Gen. 8 : 7.

There is no reason for questioning the simple statements of 1 Kgs. 17 : 4-7 concerning the miraculous feeding of Elijah at the brook Cherith by these birds.

**RA'ZOR**. The usage of shaving the head after completing a vow must have

established the barber's trade quite early among the Hebrews. The instruments used were exactly the same as in our days—the razor, the scissors, the basin, and the mirror. Razors are mentioned in Num. 6 : 5 ; Jud. 13 : 5 ; 16 : 17 ; 1 Sam. 1 : 11 ; Eze. 5 : 1, and figuratively in Ps. 52 : 2 ; Isa. 7 : 20. See HAIR.

**REAI'A** (*whom Jehovah cares for*), a descendant of Reuben, and son of Micah. 1 Chr. 5 : 5. The name is identical with—

**REAI'AH**. 1. A descendant of Judah through his son Shobal. 1 Chr. 4 : 2.

2. One whose children returned with Zerubbabel. Ezr. 2 : 47 ; Neh. 7 : 50.



**REAP'ING.** See AGRICULTURE.

**RE'BA** (*the fourth*), one of the five Midianite kings whom the Israelites slew. Num. 31 : 8 ; Josh. 13 : 21.

**REBEC'CA.** Rom. 9 : 10. See REBEKAH.

**REBEK'AH** (*a cord with a noose, enchaining*), the daughter of Bethuel, sister of Laban, and wife of Isaac. The circumstances of her marriage with Isaac constitute one of the most charming and beautiful passages of the sacred history. Gen. 24. After she had been married twenty years without children, she became the mother of Jacob and Esau. When they grew up Jacob became the favorite of his mother, and this undue partiality was the source of much mischief. She persuaded him to obtain his father's blessing by practising a deceit, and he had to flee for fear of his brother's revenge. She died before Isaac, and was buried in Abraham's tomb. Gen. 49 : 31.

**RECEIPT OF CUS'TOM.** Matt. 9 : 9. See PUBLICAN.

**RE'CHAB** (*horseman*). 1. The father or ancestor of Jehonadab. 2 Kgs. 10 : 15, 23 ; 1 Chr. 2 : 55 ; Jer. 35 : 6-19.

2. One of the captains who conspired to murder Ish-bosheth. 2 Sam. 4 : 2.

3. One who assisted in repairing the walls of Jerusalem. Neh. 3 : 14.

**RE'CHABITES, THE,** were a tribe of Kenites or Midianites, 1 Chr. 2 : 55, descended from Jonadab, or Jehonadab, the son or descendant of Rechab, 2 Kgs. 10 : 15, from whom they derive their name. They were worshippers of the true God, practised circumcision, and stood within the covenant of Abraham, but they were not reckoned as children of Israel, and perhaps they did not feel themselves bound by the Mosaic Law and ritual. The introduction of the worship of Baal by Jezebel and Ahab was a horror to them.

Jonadab appears to have been very zealous for the pure worship of God, and was associated with Jehu in the destruction of the idolatrous house of Ahab. He established a rule for his posterity that they should possess neither land nor houses, but should live in tents, and should drink no wine or strong drink. In obedience to this rule, the Rechabites continued a separate but peaceable people, living in tents and removing from place to place as circumstances re-

quired. When Judæa was first invaded by Nebuchadnezzar they fled to Jerusalem for safety, where it pleased God, through the prophet Jeremiah, to exhibit them to the wicked inhabitants of Jerusalem as an example of constancy in their obedience to the mandates of an earthly father. Jer. 35 : 2-19.

Some highly-interesting facts are known respecting the present condition of the Rechabites. They still dwell in the mountainous tropical country to the north-east of Medina. They are called *Beni Khaibr*, "sons of Heber," and their land is called *Khaibr*. They have no intercourse with their brethren, the Jews, who are dispersed over Asia, and are esteemed as "false brethren" because they observe not the Law.

**RE'CHAH** (*utmost part*), a place, apparently in Judah. 1 Chr. 4 : 12.

**REC'ONCILE,** Eph. 2 : 16,

**RECONCILIATION.** Heb. 2 : 17.

These terms imply the restoration of man to the favor and grace of God through the atonement made by Jesus Christ. Reconciliation is a change of relation of two parties from enmity to peace. It is twofold—man-ward and God-ward. God is reconciled to man by the satisfaction of his justice through the atoning sacrifice of Christ; man is reconciled to God as his loving Father, as exhibited in the sacrifice of his Son, which removes distrust and creates gratitude and love. Both sides are combined in 2 Cor. 5 : 18-20 ; comp. Rom. 5 : 11, where the English Version renders the Greek word by "atonement" (which is etymologically correct, but not according to modern theological usage).

**RECORD'ER,** the annalist of the king, and also his councillor, and an officer who stood thus very high in the kingdom, as is manifest from the commissions entrusted to him, such as representing the king and superintending temple-repairs. Compare 2 Sam. 8 : 16 ; 20 : 24 ; 1 Kgs. 4 : 3 ; 2 Kgs. 18 : 18, 37 ; 2 Chr. 34 : 8.

**RED HEIF'ER.** See OFFERING.

**RED SEA,** a long, narrow arm of the ocean separating Asia from Africa. It was called by the Hebrews "the sea," Ex. 14 : 2, 9, 16, 21, 28 ; 15 : 1, 4, 8, 10, 19 ; Josh. 24 : 6, 7, etc. ; the "Egyptian Sea," Isa. 11 : 15, but especially the "Sea

of *Suph*," apparently so named from the wool-like weeds growing in it. Ex. 10 : 19; 13 : 18; 15 : 4, 22; 23 : 31; Num. 15 : 25; 21 : 4, etc. The Greeks applied "*Erythra Thalassa*" or "Red Sea" to it in common with the Persian Gulf and the Indian Ocean; in the N. T. it is applied to the western gulf, now known as the "Red Sea." Acts 7 : 36; Heb. 11 : 29. This name is derived, perhaps, from the red coral or zoophytes in the sea, or, as some conjecture, from Edom, which signifies "red." The Egyptians called it the "Sea of Punt" or Arabia, and the Arabs "*Bahr el Hejaz*," or "*El-bahr el-Ahmar*." See Map of Sinai, at the end of this volume.

*Physical Features.*—The Red Sea consists of a long, narrow arm of the Indian Ocean, projecting north-west inland a distance of 1450 miles. It is connected with the ocean by the narrow strait of Bab-el-Mandeb, only 18 miles wide. The sea, at its greatest breadth, is 221 miles; toward its northern end it gradually contracts, and then divides into two arms—the Gulf of Akabah on the east, and the Gulf of Suez on the west, the latter extending to within 70 miles of the Mediterranean. Between these two arms is the Sinaitic peninsula. The Red Sea covers an area of about 180,000 square miles, and is at some places 1000 fathoms deep, but its average depth is from 400 to 600 fathoms. The shores are flanked by a network of submerged coral-reefs and islands extending a long way from the coast and rendering the navigation of the sea perilous, especially in its narrower parts. The western of the two arms, now called the Gulf of Suez, is 150 miles long, and about 20 miles in average breadth. An ancient canal once connected the Nile with this arm of the Red Sea. It was built, as some suppose, by the Pharaohs, and is certainly known to have been in use for navigation in the fourteenth century before Christ. It was about 62 Roman miles in length, 54 feet wide, and about 7 feet deep. It has been recently utilized in the construction of a modern canal. A greater ship-canal, opened in 1869, now connects the Mediterranean Sea with the Red Sea at Suez. The eastern arm, called the Gulf of Akabah, is 105 miles long and about 15 miles wide.

No rivers fall into the Red Sea, but a large number of rain-torrents run into it. The water is a blue color, remarkably clear, and changing to green near the shoals or reefs. Notwithstanding assertions to the contrary, the sea has been shown to be subject to the tides, the difference between high and low tide being from 3 to 7 feet. The north wind prevails in summer in the northern part of the sea; the south-east wind in winter, especially in the southern part of the sea; but the north-west is most prevalent in this part of it in winter.

The coasts of the Red Sea are chiefly barren rock or sand, and therefore generally destitute of inhabitants. A short distance inland the mountains are from 4000 to 7600 feet high. There are only two or three towns of consequence in the entire 1400 miles of its African side. Suez, a town of 14,000 inhabitants, Köser, the harbor of Upper Egypt, with 1200, Sanakim, a seaport of Soudan, with 10,000, and Masau'a, a port of Abyssinia, with 5000, are the only towns of any size on the African shore. There are few also on the Arabian side, the most important being Jedda, where the Muslims point out a stone structure called "Eve's Tomb," a building of comparatively recent times. The mother-of-pearl shells were once very abundant, but have diminished of late, from the eagerness of fishermen in prosecuting their trade. Many curiously-colored shells are also gathered and sold as curiosities to travellers—among them the *murex*, the "porcelain shell," the pink *wardam*—and black, purple, and white coral is very abundant.

One of the most important questions in regard to the physical features of the Red Sea is the extent of its northern extremity. Formerly it was maintained that the land at the head of the Gulf of Suez had gradually risen and the sea retired. How much farther north it extended in historic times was not definitely determined, but it was estimated at not less than 50 miles, which would narrow the land at the isthmus to about 20 or 25 miles in width. The repeated explorations of the isthmus seemed to show that in the times of Moses the sea included the "Lake of the Crocodile" and the more southern of the "Bitter Lakes," as then the northern

end of the Red Sea, but this is now sharply disputed.

*Scripture References.*—The grand event associated with the Red Sea is the passage of the Israelites and the overthrow of the Egyptians. Ex. 14, 15. This miraculous event is frequently referred to in the Scriptures. Num. 33 : 8 ; Deut. 11 : 4 ; Josh. 2 : 10 ; Judg. 11 : 16 ; 2 Sam. 22 : 16 ; Neh. 9 : 9–11 ; Ps. 66 : 6 ; Isa. 10 : 26 ; Acts 7 : 36 ; 1 Cor. 10 : 1, 2 ; Heb. 11 : 29, etc. The place of the crossing has been a matter of much controversy. It should be remarked, as preliminary to this discussion, that the head of the gulf is probably at least 50 miles farther south than it was at the time of the Exodus. If the Red Sea then included the Bitter Lakes of Suez and the *Birket et-Timsah* ("Lake of the Crocodile"), the crossing may have been farther north than would now appear possible. Thus the predictions of Isaiah, 11 : 15 : 19 : 5, "The Lord shall utterly destroy the tongue of the Egyptian Sea," "The waters shall fail from the sea," are fulfilled.

Stanley says that the place of passage has been extended by Arab tradition down the whole Gulf of Suez.

The following are the principal theories respecting the place of crossing of the Red Sea :

1. The modern theory of Schleiden, revived by Brugsch, that the Israelites did not cross the Red Sea, but the Serbonian bog. This conflicts with the plain narrative of Scripture, which says they crossed the Red Sea. And it also requires that Rameses be transferred to Zoan, about 40 miles farther north than Brugsch had positively fixed it from the inscriptions, in his earlier works.

2. The tradition of the peninsular Arabs, which places the crossing south of *Jebel Atakah*. But the physical features of the country are against this place, for the mountains shut down to the sea, leaving only a foot-path impracticable for such a host to pass, and this mountain extends for about 12 miles.

3. M. de Lesseps puts the passage between the Crocodile Lake and the Bitter Lakes, while M. Ritt finds it along the dike at *Chalooof*. If the Red Sea extended to these points, its depth and breadth then have not been proved sufficient to meet the scriptural conditions.

4. Others, as Niebuhr, Laborde, Wellsted, Robinson, Hengstenberg, Tischendorf, Ewald, Kurtz, Keil, Schaff, Bartlett, place the crossing in the neighborhood of Suez. This general locality seems to meet the requirements of the narrative. Robinson made a thorough investigation, and concluded that the place of passage was near the small arm of the sea which runs up from Suez. A strong north-east wind, acting upon the ebb-tide, would drive out the water from the shallower part, while the deeper portions would still remain covered, thus constituting a wall (or defence) to the Israelites on the right hand and on the left. Others insist upon the likelihood of the crossing from *Wâdy Tawârik*, farther south, since it is argued that a sea at least 12 miles broad would have been needed to overwhelm the whole army of the Egyptians.

But so many have been the changes of this region in the lapse of ages that it will not probably be possible to decide with certainty upon the exact spot. Either of the two points last suggested, in Robinson's opinion, "satisfies the conditions of the case; in either the deliverance of the Israelites was equally great and the arm of Jehovah alike gloriously revealed."

After crossing, the Israelites marched down and encamped on the east side of the Red Sea (Gulf of Suez). Num. 33 : 10. From the way of the Red Sea came locusts, Ex. 10 : 12–19, and the quails which supplied them with food came from the same source. Num. 11 : 31. They journeyed by the way of the Red Sea (the eastern arm or Gulf of Akabah) to compass Edom. Num. 21 : 4. In the prosperous reign of Solomon he "made a navy of ships" at Ezion-geber and Elath, which were ports at the head of the Gulf of Akabah. 1 Kgs. 9 : 26 ; 10 : 22 ; 2 Chr. 8 : 17, 18.

**RED SEA, PASSAGE OF.**  
See EXODUS, ROUTE OF, and RED SEA.  
**REDEM', REDEEM'ER, REDEMPTION.** In the O. T. these terms are specially applied to the repurchase of an estate, a field, which had come into some stranger's possession. According to the Mosaic Law, the original owner of such an estate or his descendants, or even his nearest kinsmen, still retained a right of proprietorship, which



they could enforce after ransoming the estate—that is, by paying back the sum for which it had been sold. Hence arose a number of metaphorical applications of the terms referring to this relation between God and his people, the children of Israel, whom he redeemed from the bondage of Egypt. Ex. 6 : 6 ; Isa. 43 : 1 ; 44 : 22 ; 48 : 20.

In the N. T. the terms generally refer to the repurchase of the freedom of a person. To purchase a person's liberty for him is to redeem him, and the price paid is called the ransom. Sinners are in bondage to sin, but Christ, having given his blood or his life as a ransom for them, redeems them, and is therefore called their Redeemer. Matt. 20 : 28 ; 1 Pet. 1 : 18. This ransom has an infinite value, being the work of the God-man, and is sufficient to redeem all men from captivity ; but it is efficient and available only for the redemption of such as accept and appropriate it by a living faith in Christ Jesus, and walk not after the flesh, but after the Spirit.

**REED**, used generically for various tall plants of the grass or sedge order. See BULRUSH, FLAG, RUSH. Fishpoles, canes, and rods, Matt. 27 : 29, are formed of it. These plants flourish in marshes or in the vicinity of water-courses ; hence the allusion, Job 40 : 21. It is often used by the sacred writers to illustrate weakness and fragility. 2 Kgs. 18 : 21 ; Isa. 36 : 6 ; 42 : 3 ; Eze. 29 : 6 ; Matt. 12 : 20.

Reeds were also used to make pens of (see PEN), and also as measuring-rods. Eze. 40 : 5. See MEASURES. From their height and slender shape, plants of this kind are moved by the slightest breath of wind, 1 Kgs. 14 : 15, and hence nothing could be more unimportant in itself than such a motion, and nothing more strikingly illustrative of fickleness and instability. Comp. Matt. 11 : 7 and Eph. 4 : 14.

The true reed of Egypt and Palestine (*Arundo donax*) has a slender jointed stalk like bamboo, about 12 feet in height, with a fine large brush of bloom at the top. This flexible stalk often lies prostrate before the wind, ready to rise again at the first lull. About the perennial waters of the Holy Land there are often dense canebreaks of this plant, in the midst of which wild beasts find their

lairs. With one or more hollow tubes of reed, musical instruments are constructed by the youth of the country, and it is likely that David first learned to play on a similar primitive reed-organ.

**REED, MEASURING.** Eze. 40 : 5. See MEASURES.

**REELA'IAH** (*whom Jehovah makes tremble*), one who returned with Zerubbabel, Ezr. 2 : 2 ; identical with Raamiah, in Neh. 7 : 7.

**REFINER.** This word is often used figuratively by the sacred writers. Its peculiar force in the passage Mal. 3 : 3 will be seen when it is remembered that refiners of silver sit with their eyes steadily fixed on the furnace that they may watch the process, and that the process is complete and perfected only when the refiner sees his own image in the melted mass. Similar passages occur. Isa. 1 : 25 ; Zech. 13 : 9 ; Jer. 6 : 29, etc.

**REF'UGE, CIT'IES OF.** Num. 35. See CITY.

**RE'GEM** (*friend*), a descendant of Judah, and son of Jahdai. 1 Chr. 2 : 47.

**RE'GEM-ME'LECH** (*friend of the king*), one of the persons who were sent by those in captivity to make inquiries at the temple. Zech. 7 : 2.

**REGENERATION.** This term occurs only in Matt. 19 : 28 and Tit. 3 : 5. As used by Matthew, it refers to the renovation or consummation of all things at Christ's second advent, when there shall be "new heavens and a new earth." "The washing of regeneration," in the latter passage, signifies the new birth from above or from the Holy Spirit, who makes us new creatures in Christ Jesus. Other words conveying precisely the same idea are of frequent occurrence. Our Saviour says to Nicodemus, "Except a man be born again" (or rather, "from above," "from God"), "he cannot see the kingdom of God." John 3 : 3. Christians are described as born of God, John 1 : 12, 13 ; 1 John 2 : 29 ; 5 : 1, 4. They are also represented as begotten of God or by the word of God. Jas. 1 : 18 ; 1 Pet. 1 : 3, 23. And the same thing, in substance, is presented under the idea of a new creation, 2 Cor. 5 : 17 ; a renewing of the mind, Rom. 12 : 2 ; a renewing of the Holy Ghost, Tit. 3 : 5 ; a resurrection from the dead, Eph. 2 : 6 ; a being quickened, etc. Eph. 2 : 1, 5. Regeneration, then, may be regarded as

the communication of spiritual life to a soul previously dead in trespasses and sins by the almighty energy of the Holy Spirit, making use of the word of truth as an instrument; in consequence of which divine operation, the soul begins to apprehend spiritual things in a new light, to believe them in a new manner, to love them with an affection not before felt, and to act henceforth from new motives and for new ends.

**REHABI'AH** (*whom Jehovah enlarges*), a descendant of Moses. 1 Chr. 23 : 17.

**RE'HOB** (*street, broad place*). 1. The father of Hadadezer, king of Zobah. 2 Sam. 8 : 3, 12.

2. A Levite who sealed the covenant with Nehemiah. Neh. 10 : 11.

**RE'HOB** (*broad place*), the name of three towns.

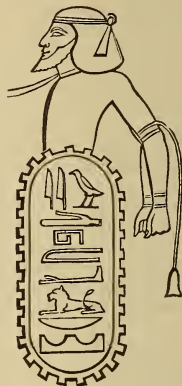
1. The extreme place reached by the spies. Num. 13 : 21. It is named also Beth-rehob. 2 Sam. 10 : 6, 8. According to Robinson, it was near *Tell el-Kady*, at the castle of Hunin, in the mountains west of the marsh of the Huleh, and in the upper Jordan valley. Thomson suggests that it was at Banias.

2. A place in Asher. Josh. 19 : 28. It was probably near to Sidon.

3. Another town of Asher, given to the Gershonite Levites. Josh. 19 : 30 ; 21 : 31.

**REHOB'OAM** (*enlarger of the people*), a son of Solomon by the Ammonite princess Naamah, 1 Kgs. 14 : 21 ; ascended the throne after the death of his father, at the age of forty-one, and reigned seventeen years, B. c. 975-957. It appears that the taxes which Solomon had laid on the people had become an onerous burden ; and when Rehoboam went down to Shechem to be anointed and crowned, the representatives of the ten tribes met him with a unanimous demand for relief in the taxation. It is also probable that this proceeding of the ten tribes was influenced by the strong jealousy which reigned between Ephraim and Judah. The accession of David to the throne, and the transference of the ark and the royal residence to Jerusalem, had given the tribes of Judah and Benjamin a decided prominence, and Ephraim felt very sore. The situation was critical, and Rehoboam showed himself utterly incapable of

managing it. Following the advice of his younger courtiers, he gave a most insolent answer, the effect of which was that the ten tribes revolted, leaving Judah and Benjamin alone in their allegiance to him. He at once proposed to employ force for the purpose of reducing the rebels, but was admonished



Rehoboam. (*From Sculptures at Karnak.*)

The inscription has been read, "Kingdom of Judah."

by the prophet Shemaiah to forbear. 1 Kgs. 12 : 24. Continual wars, however, prevailed between the two parties, and a still greater calamity soon fell on the head of the unhappy king. Allured by the enormous riches which Solomon had accumulated in Jerusalem, and probably also instigated by Jeroboam, the Egyptian king Shishak, the founder of the twenty-second dynasty, invaded Judah. Jerusalem was taken, and Rehoboam had to buy an ignominious peace by surrendering all the royal treasures. This victory of Shishak is found commemorated by artistic representations on the side of the great temple of Karnak.

**REHOBOTH** (*wide places*), a name for three places.

1. A well belonging to Isaac, and the third dug by him. Gen. 26 : 22. It has lately been identified, 16 miles south of Beersheba, at the head of the great *Wady Refah*, and is now known as *er-Ruheibeh*. Near some stone ruins is an ancient well, the troughs and other masonry which still

remain being of immense proportions, and apparently of very great antiquity. One of the troughs is round and the other circular, and cut in solid blocks 6 feet by 5 feet and 5 feet high. Palmer states that the appearance of the masonry, which is more massive and antique than any other in the neighborhood, renders it probable that it is the well which Isaac dug. Though Robinson could not find it, Stewart and Rowlands each found it, as an ancient well and 12 feet in circumference; but it was so built over and filled with rubbish that neither Palmer nor Drake could at first discover it.

2. "Rehoboth *by the river*," mentioned as the home of Saul or Shaul, an early king of the Edomites. Gen. 36 : 37 ; 1 Chr. 1 : 48. The "river" is supposed to be the Euphrates. The name is represented by *Rahabah*, attached to two places on the Euphrates, one 28 miles below the junction of the Khabour and 3 miles from the western bank; the other lower down, on the eastern side. The former is perhaps the true site of ancient Rehoboth.

3. The "city Rehoboth," one of the four founded by Asher or Nimrod. Gen. 10 : 11, 12. The text has been variously explained. Some regard it as denoting, not a separate city, but the "streets of the city"—that is, of Nineveh; others prefer to regard it as a distinct city. Rawlinson would identify it with *Selemyah*, near Kalah, which has extensive ruins.

**RE'HUM** (*compassionate*). 1. One who returned with Zerubbabel. Ezr. 2 : 2 ; called Nehum in Neh. 7 : 7.

2. The chancellor who wrote to Artaxerxes in order to prevent the rebuilding of the walls and temple of Jerusalem. Ezr. 4 : 8, 9, 17, 23.

3. A Levite who assisted in repairing the wall of Jerusalem. Neh. 3 : 17.

4. One who signed the covenant with Nehemiah. Neh. 10 : 25.

5. A priest who returned with Zerubbabel, Neh. 12 : 3 ; called Harim in v. 15.

**RE'I** (*friendly*), one who remained true to David when Adonijah rebelled. 1 Kgs. 1 : 8.

**REINS**. The reins or kidneys were considered by the Hebrews to be the seat of certain affections and emotions which we attribute to the heart. Hence

a number of peculiarly Hebrew expressions. Ps. 7 : 9 ; 16 : 7 ; Jer. 17 : 10 ; 20 : 12.

**RE'KEM** (*variegation, flower-garden*). 1. One of the Midianite kings who were slain by the Israelites. Num. 31 : 8 ; Josh. 13 : 21.

2. A descendant of Judah, and son of Hebron. 1 Chr. 2 : 43.

**RE'KEM** (*flower-gardening*), a city of Benjamin. Josh. 18 : 27. Its site is unknown.

**REMALI'AH** (*whom Jehorah adores*), father of Pekah. 2 Kgs. 15 : 25, 27, 30, 32, 37 ; 16 : 1, 5 ; 2 Chr. 28 : 6 ; Isa. 7 : 1, 4, 5, 9 ; 8 : 6.

**RE'METH** (*height*), a town of Issachar, Josh. 19 : 21 ; possibly the same with Ramoth, 1 Chr. 6 : 73, and the Jarmuth of Josh. 21 : 29, where it is named as a Levitical city. The Pal. Memoirs suggest *Er Râneh*, a conspicuous village on a hill, 5 miles north-west of Samaria, as its site. The village is of moderate size, with olives below near the plain.

**REM'MON** (*pomegranate*), a city of Simeon. Josh. 19 : 7. See RIMMON, No. 1.

**REM'MON-METH'OAR**, a landmark of Zebulun. Josh. 19 : 13. "Methoar" is not a part of the proper name, and the clause should read, "Remmon which reaches to Neah." See RIMMON, No. 2.

**REM'PHAN**, occurring only in Acts 7 : 43, which is a quotation from Am. 5 : 26, where the corresponding word in the Hebrew is "Chiun." It is probable, therefore, that they are interchangeable names for a god worshipped secretly by the Israelites in Egypt and in the wilderness, answering, probably, to Saturn or Moloch, the star-god. Some refer this worship to the time of Amos.

**REND**. To rend the garments, or "tare" them, 2 Sam. 13 : 31, was from the earliest period a sign of grief or penitence. Jacob and David did it on various occasions, and so did Joshua, Josh. 7 : 6, and Hezekiah. 2 Kgs. 19 : 1. The high priest was forbidden to rend his clothes, Lev. 10 : 6 ; 21 : 10, probably meaning his sacred garments. Perhaps those referred to in Matt. 26 : 65 were such as were ordinarily worn, or merely judicial and not pontifical garments. Sometimes "rending" denoted



anger or indignation mingled with sorrow.

### REPENT', REPENT'ANCE.

The Greek word so translated means literally "to perceive afterward," hence "to change one's mind." In the Bible it designates the turning from sin to God, or conversion. It is the beginning of the preaching of John the Baptist and of Christ. Matt. 3:2; 4:17; Mark 1:15. It implies, 1. A knowledge of sin and guilt; 2. A deep sorrow for it; and 3. A determination to break with it and to begin a new life of obedience and holiness. This is "repentance unto life." Acts 11:18; 26:20.

Dr. A. A. Hodge thus distinguishes between repentance and conversion: "1. Conversion is the more general term, and is used to include the first exercises of faith, as well as all those experiences of love of holiness and hatred of sin, etc., which are consequent upon it. Repentance is more specific, and expresses that hatred and renunciation of sin and that turning unto God which accompanies faith as its consequent. 2. Conversion is generally used to designate only the *first* actings of the new nature at the commencement of a religious life, or at most the first steps of a return to God after a notable backsliding, Luke 22:32, while repentance is applied to that constant bearing of the cross which is one main characteristic of the believer's life on earth. Ps. 19:12, 13; Luke 9:23; Gal. 6:14; 5:24." —*Outlines of Theology*, enlarged ed., p. 489.

God is said to repent. Gen. 6:6; Jon. 3:9, 10. This, however, is merely attributing to God human ideas. He cannot truly repent, since he never does wrong and is unerring wisdom. But God's actions, looked at from earth, may appear to indicate a change of purpose.

The "repentance" of Judas, Matt. 27:3, shows that one may sorrow over sin and its terrible consequences without thereby gaining spiritual life. This is the sorrow which leads to despair.

**REP'HAEL** (*whom God heals*), a Levite porter. 1 Chr. 26:7.

**REP'PAH** (*riches*), a descendant of Ephraim. 1 Chr. 7:25.

**REP'PAI'AH** (*whom Jehovah healed*). 1. A descendant of David. 1 Chr. 3:21.

2. A Simeonite chieftain in the reign of Hezekiah. 1 Chr. 4:42.

3. A descendant of Issachar. 1 Chr. 7:2.

4. A descendant of Saul, 1 Chr. 9:43; called Rapha in 1 Chr. 8:37.

5. The son of Hur, and ruler of the half part of Jerusalem. Neh. 3:9.

**REP'AIM** (*giants*), the name of a race of giants who lived east of the Jordan. Chedorlaomer defeated them. Gen. 14:5. Their land was promised to Abraham's seed. 15:20. At some time before Israel's coming they were driven out of their possessions, Deut. 2:10 (Heb.), and lived in the West of Palestine, where they had possessions. Josh. 15:8. See below.

**REP'AIM, VAL'LEY OF.** It is first mentioned in Josh. 15:8; 18:16, and there translated "the valley of the giants." It was one of the landmarks of the land of Judah; named after the Rephaim, or "giants," who at an early period were found on both sides of the Jordan. Comp. Gen. 14:5; Deut. 3:11-13; Josh. 13:12; 17:15. David twice defeated the Philistines in this valley. 2 Sam. 5:17-25; 23:13; 1 Chr. 11:15, 16; 14:9-16. The valley was noted for its fertility. Isa. 17:5. Its position as a boundary of Judah would indicate it to have been south of the valley of Hinnom. On the road to Bethlehem there is a cultivated plain about a mile long, bordered on both sides by hills, and gradually sloping into a deep valley at the south-west, called *Wady el-Werd*, or "the valley of roses." This plain is called *Beka'a* by the Arabs, and since the sixteenth century an attempt has been made to identify it with the valley of Rephaim. Tobler proposed to identify Rephaim with the *Wady der Yasin*, to the west-north-west of Jerusalem, but this would contradict the account of Josephus, and the other location is quite generally accepted.

**REP'IDIM** (*rests, refreshments*), the last station of the Israelites before reaching Sinai, and where Moses smote the rock and the Amalekites were defeated. Ex. 17:1, 8-16. The location of this station and of the battle-field has been a difficult problem in biblical geography. The members of the British Ordnance party, after a thorough scientific survey of the whole region, con-

cluded that the battle of Rephidim must have been fought in one of two places.

1. *In the Wâdy Feiran.*—This place was approved as the site of Rephidim by all of the party except the Rev. F. W. Holland, and this has been the prevalent view ever since the fifth century. Feiran is rather a broad valley, and would furnish a practicable route for a large body like the Israelites, going from the wilderness of Sin into the mountain-region, where they received the Law. The Amalekites would regard themselves as threatened by such a company, and would attempt to defend their country. The Feiran would be a strong military position. In this deep valley they might defend themselves from invasion, secure from the danger of a flank attack. Palmer discovered an Arab tradition pointing to the rock from which Moses brought the water, Ex. 17 : 1, 8, at a place called *Hesy el-Khattatin*. Bedouins say of this rock, which is found a few miles before the fertile part of the valley commences, "Our lord Moses smote it, and water miraculously flowed from the stone." Nearly opposite *Wâdy Aleyat*, which comes into Feiran from the south, is a mountain, *Jebel Tahmah*, which the British party consider to be the hill on which Moses sat and surveyed the battle, while Aaron and Hur held up his hands. There are churches and chapels on this hill, which mark it as a very sacred spot in the eyes of the old inhabitants of Paran, and Antoninus Martyr, in the seventh century, mentions a chapel built there in honor of Moses. This spot is 25 miles from Sinai (*Jebel Musa*), which would be more than a day's journey; but Palmer thinks there was a break in the march, Ex. 19 : 2, and that the operations of "pitching in the wilderness" and "encamping before the mount" were separate and distinct. Rephidim has been located in Feiran by Stanley, Ritter, Stewart, Lepsius, and others. See SINAI.

2. *In Wâdy es-Sheikh.*—This is an easterly continuation of Wâdy Feiran, and is the site advocated for the battle of Rephidim by Rev. F. W. Holland. It includes the pass of *el-Wariyeh*, a narrow defile 300 yards long and from 40 to 60 yards wide, having a level bed, but enclosed on either side by perpendicular rocks. A conspicuous hill on the north

side of the defile is observed, at the foot of which the Arabs point out a rock that they call "the seat of the prophet Moses." This is about 12 miles from Sinai (*Jebel Musa*), and hence within a day's journey. Ex. 19 : 2; Num. 33 : 15. Robinson, Keil, Delitzsch, Porter, and others locate Rephidim in some part of this valley *es-Sheikh*.

**RE'SEN** (*bridle*), a noted Assyrian city between Nineveh and Calah. Gen. 10 : 12. Rawlinson, who places Calah at Nimrud and Nineveh immediately opposite Mosul, would locate Resen between the two, near the village of *Selamiyeh*, about 3 miles north of Nimrud, where are Assyrian ruins. Fergusson identifies Calah with *Kalah Sherghat*, and Resen with Nimrud. Some have conjectured that the four cities of Gen. 10 : 12 were all afterward combined under the one name "Nineveh," and that "the great city" referred to this united whole. Instances of such consolidation have been numerous enough to render this theory plausible.

**RE'SHEPH** (*flame, lightning*), a descendant of Ephraim. 1 Chr. 7 : 25.

**RESTITU'TION**, an act of justice by which a wrong done is repaired, and that which has been unjustly taken from a person restored to him. The Mosaic Law demanded that, in case of theft, the restitution should be fourfold, and in cases of carelessness the amount was graduated according to guiltiness. Ex. 22 : 1-15.

**RESURREC'TION**. The resurrection of the dead, both of the just and unjust, is a fundamental doctrine of the Christian faith, and is most fully set forth by St. Paul. 1 Cor. 15. It is inseparable from the doctrine of the immortality of the soul, and gives it its necessary completion. If the dead rise not, then is not Christ raised; and if Christ is not raised, then is our faith vain: we are yet in our sins.

No truth is more clearly and forcibly presented in the Scriptures, and no fact is better and more decisively proved in history, than is the resurrection of Jesus Christ. 1. It was prophesied. Ps. 16 : 10, 11; Acts 2 : 25-32. 2. Christ himself repeatedly and distinctly foretold it. Matt. 16 : 21; 20 : 19. 3. The precautions of his enemies to prevent it, the failure of all these precautions, and

the measures taken to disprove the event, prove it. 4. The abundant, decided, and consistent testimony of witnesses who could not be deceived, and who had no inducement to deceive others, and all this in the face of every danger. 5. The change which took place in the minds and conduct of the apostles between the crucifixion and the first Pentecost, and which would be wholly inexplicable if the resurrection had not taken place. 6. The supernatural evidences arising from the fulfilment of the promise that the Holy Spirit should be poured out on them all attest the same truth. 7. The Christian Church could never have been founded without the fact of Christ's resurrection, and is a constant living proof of it.

Thus the resurrection of Christ from the dead is clearly proved; and, being proved, it ratifies and confirms in the fullest manner the truth and divinity of his character and mission, shows the efficacy of his atonement, is an evidence, earnest, and example of the resurrection of his people, John 14 : 19, and imports that all judgment is committed into his hand. Acts 17 : 30, 31.

Among the Jews, at the time of our Lord, the Sadducees altogether rejected the doctrine of the immortality of the soul and the resurrection of the dead, but the Pharisees and the great mass of the people had accepted it; and traces of this doctrine, more or less vague, we find not only among the people of the covenant, but also among the heathen, and from the very earliest times. Indeed, so deep-rooted is the natural conviction of the human mind on this point that no nation, people, or tribe have ever yet been found who do not, in some form, recognize the doctrine of a state of existence after the death of the body; and this conviction is satisfactorily met only by the simple and sublime doctrine of our holy religion, which brings life and immortality to light.

**REU** (*friend*), a patriarch in the line of Abraham's ancestors. Gen. 11 : 18-21; 1 Chr. 1 : 25.

**REUBEN** (*behold a son!*) was the eldest son of Jacob and Leah. Gen. 29 : 32. He lost the privileges of birthright in consequence of a grievous sin. Gen. 35 : 22; 49 : 3, 4. In spite of his im-

pulsiveness, however, he was kind of heart, as shows his relation to the conspiracy against Joseph. Gen. 37 : 18-30; 42 : 37. It was said of Reuben by his father Jacob, "Unstable as water," Gen. 49 : 4, and Deborah and Sisera sang in reproach of Reuben, Jud. 5 : 15, 16; the tribe, at times, showed military prowess and extended its boundaries. 1 Chr. 5 : 1-10, 18-22. At the first census in the wilderness his descendants, the Reubenites, or the tribe of Reuben, numbered 46,500, Num. 1 : 20, 21, but at the second census they had decreased to 43,730. The Reubenites soon became wealthy herdsmen, but they were averse to war, Jud. 5 : 15, 16, and were the first who were carried away into captivity.

#### **REUBEN, TERRITORY OF.**

The region allotted to this tribe in the Promised Land lay on the east side of the Jordan and the Salt Sea. It extended from the river Arnon on the south, beyond the *Wady Heshban* on the north, reaching to the possessions of the tribe of Gad, and from the Jordan valley it stretched eastward indefinitely to the desert. The allotment is described in Josh. 13 : 15-21; comp. Num. 32 : 37, 38. This region had been held by the Moabites, who were driven out by Sihon, king of the Amorites, and he in turn was dispossessed by the Israelites. Num. 21 : 24; Deut. 3 : 16, 17; Josh. 13 : 15-28. This district consisted of three parts—the low region along the sea and the river, the mountains, and beyond them, to the east, an extensive rolling plateau known as the *Belkah*, well watered and abounding with forest and pasture-land well adapted for herdsmen. It included the fertile plains of Medeba, fourteen important towns, besides the "cities of the plain," and the entire kingdom of the Amorites. It was excellent for grazing, having fine pasture-land. Among its prominent towns were Medeba, Heshbon, Dibon, Baal-meon, Beth-peor, Bezer, Jahazah, and Kedemoth. A notice of these cities will be found under their respective titles.

The people of this territory were aided in conquering it by the entire body of the Israelites, and they in turn aided their brethren in conquering Western Palestine when they returned to their own country, erecting a stone memorial, in connection with other tribes east



of the Jordan, to note the common inheritance. Josh. 22 : 10-34. For an account of the tribal history, see previous article. Their territory has only been partially explored, but the finding of the "Moabite Stone" at Dibon, and the many ruins with which the surface of the whole region is strewn, give promise of rich results when carefully and scientifically explored.

**REU' BENITES**, descendants of Reuben. Num. 26 : 7; Josh. 1 : 12 and elsewhere.

**REU'EL** (*friend of God*). 1. One of the sons of Esau by his wife Basemath. Gen. 36 : 4, 10, 13, 17; 1 Chr. 1 : 35, 37.

2. Ex. 2 : 18. See JETHRO.

3. Num. 2 : 14. See DEUEL.

4. A Benjamite chief. 1 Chr. 9 : 8.

**REU'MAH** (*exalted*), the concubine of Nahor, Abraham's brother. Gen. 22 : 24.

**REVELA'TION**. God has revealed himself in the works of creation, Ps. 19 : 2; comp. Rom. 1 : 19, 20; Acts 14 : 17; 17 : 26-28; in the conscience of man, Rom. 2 : 14, 15; comp. John 1 : 9; 8 : 9; and in the history of nations and of the world. Acts 14 : 17; comp. John 1 : 5, 10. But this triple revelation, though a most precious guidance intellectually and morally, never leaving man wholly without testimony of God, is, nevertheless, only an indirect revelation, requiring the interpretation of human reason and liable to its mistakes. The full revelation of God is found only in his holy word, Ps. 119 : 105; comp. Ps. 19 : 8, 9, and in the person of our Lord and Saviour Jesus Christ, 2 Pet. 1 : 19; 2 Tim. 3 : 15-17; Heb. 1 : 1, 2; 4 : 12, 13, a direct revelation breaking miraculously through nature and history, and laying hold miraculously in the conscience of man on a new life. This revelation is the foundation of our religion, which is therefore of divine origin and authority. All religions claim to be founded on revelation, but only the Jewish religion of the old covenant and the Christian religion are really revealed by God. All heathen religions are religions of Nature, the outgrowth of the human mind groping in the dark after the unknown God.

**REVELA'TION OF ST. JOHN**.

1. *Contents*.—This is the last and the

most mysterious book of the Bible. It is the divine seal of the whole. It is for the N. T. what Daniel is for the O. T. It gathers up all the former prophecies and extends them to the remotest future. It represents the Church in conflict with the great secular powers. It unrolls a sublime panorama of Christ's victorious march through the world's history, till the appearance of the new heaven and the new earth, when the aim of creation and redemption shall be fully realized. The theme is the divine promise "I come quickly," with the corresponding human prayer, "Even so, come, Lord Jesus." It gives us the assurance that the Lord is coming in every great event, and overrules all things for his glory and the ultimate triumph of his kingdom.

2. *Character and Aim*.—The beginning and the end of Revelation are as clear and dazzling as the sunlight, but the middle is dark and mysterious as midnight, yet with the stars and the full moon shining from the firmament. The book reminds one of the chiaroscuro of the great painters, and of a mantle of the richest black broideder all over with brilliant jewels. The epistles to the seven churches, chs. 1-3, the description of the heavenly Jerusalem, chs. 20, 21, and the interspersed lyric anthems and doxologies, 4 : 11; 5 : 12-14; 7 : 12; 14 : 13, etc., are as sublime, inspiring, beautiful, and familiar as are any portions of the Scriptures. They are sufficient to prove the divine inspiration of the whole. But the bulk of the book is full of puzzling enigmas which will not be satisfactorily solved before the millennium. In the light of fulfilment we shall understand this prophetic panorama of Church history, but not before. Nevertheless, the Revelation answers an important practical purpose, just as the prophecies of the O. T. (notwithstanding their obscurities, which gave rise to all sorts of conflicting interpretations), did to the Jews, before Christ's first coming, manna in the wilderness and a light shining in darkness. The history of exegesis shows that the situation of the Church materially influenced the interpretation and application of this wonderful book, and that it is in every age of the Church, especially in periods of persecution, a book of hope and comfort to

all who are waiting for the coming of our blessed Lord.

3. *Authorship*.—The ecclesiastical tradition (Papias, Justin Martyr, Melito of Sardes, Irenæus, Tertullian, Clement of Alexandria, Origen) ascribes the Revelation to John the beloved disciple. This is confirmed by the testimony of the book itself. 1 : 4, 9 ; 21 : 2 ; 22 : 8. It is true he does not call himself an apostle, but simply a servant of Christ, but he appears as the superintendent of the churches in Asia Minor, banished, for the testimony of Jesus, to Patmos, and entrusted with the most important visions of the future ; all of which is only applicable to John the apostle, and not to some obscure "Presbyter John." It is true there are internal difficulties, especially the discrepancy between the style of the Apocalypse—which is strongly Hebraistic—and the style of the fourth Gospel, which is purer Greek. But we must remember the difference of the subject, the intimate connection of the Apocalypse with the Hebrew prophecies of Daniel and Ezekiel, and the fact that John was "in the spirit" when the Revelation was dictated to him. Moreover, there are, on the other hand, some striking resemblances between the style of the Apocalypse and that of the Johannine writings—*e. g.*, the name "Word" (*Logos*), as applied to Christ.

4. *Place and Time of Composition*.—The visions were received on the island of Patmos, in the Ægean Sea, about 24 miles west of the coast of Asia Minor. See PATMOS. The time of composition was, according to the testimony of Irenæus (about 170), Eusebius and Jerome, the end of the reign of Domitian, about A. D. 95, who banished several Christians to inhospitable climes. This date answers the character of the book, which treats of the last things as if intended for the conclusion of the N. T., but strong internal evidence has led some modern scholars to the conclusion that it must be assigned to a much earlier date—*viz.* to the year 68 or 69 A. D., before the destruction of Jerusalem (A. D. 70), but they differ as to the particular emperor under whom it was written, whether it was Nero (the supposed Antichrist) or Galba or Vespasianus, and they regard the book simply as a prophetic description of the approaching downfall of an-

cient Judaism (Jerusalem) and heathenism (Rome), and the succeeding reign of Christianity on earth as the true millennium. John, no doubt, like all the Jewish prophets, took his starting-point from his age and surroundings, but his vision extended to the most distant future of the new heavens and the new earth.

**REVENGE'** is the most primitive mode in which crime is dealt with in society, and the whole tendency and spirit of the Mosaic Law goes to discourage and check it. This law permitted a man to execute punishment upon the slayer of any of his relatives, but for the purpose of restraining the blood-feuds common in the East at that day. In the N. T. the feeling of revenge is strongly condemned. Matt. 5 : 39.

**REVENUE**. In its first days, up to the time of the kings, the Hebrew commonwealth knew of no public revenues. Imposts were made for religious purposes, but all public works, properly speaking, such as fortifications, or even the erection of the tabernacle, were made by free-will contributions. With the kings came the revenues. The revenues of Saul and David seem, however, to have consisted principally in war-spoils and presents, but Solomon introduced a regular system of taxation, which was continued under Persian and Roman rule. Ezr. 4 : 13.

**RE'ZEPH** (*stone heated for baking*), a city which Sennacherib boasted to the Jews that he had subdued. 2 Kgs. 19 : 12 ; Isa. 37 : 12. Its site is perhaps at *Rasapha*, a day's march west of the Euphrates, on the road from Raça to Hums.

**REZI'A** (*delight*), a chieftain of Asher. 1 Chr. 7 : 39.

**RE'ZIN** (*stable, firm*). 1. King of Damascus ; allied himself with Pekah and defeated Ahaz, but was himself defeated by Tiglath-pileser II., his capital destroyed, and his people carried away into captivity. 2 Kgs. 15 : 37 ; 16 : 5-9 ; Isa. 7 : 1-8 ; 8 : 6 ; 9 : 11.

2. One whose descendants returned with Zerubbabel. Ezr. 2 : 48 ; Neh. 7 : 50.

**RE'ZON** (*prince*), son of Eliadah, revolted from Hadadezer, and, having enlisted a company of adventurers and made several incursions into the country around Damascus, finally succeeded

in obtaining the crown, and became a sore vexation to Israel in the days of David and Solomon. 1 Kgs. 11 : 23.

**RHE'GIUM** (*breach*), a city on the coast near the south-western end of Italy, and opposite Messina, on the north-eastern point of Sicily, from which it is separated by a strait 6 miles wide. The emperor Caligula proposed to make a port there for the Alexandrian cornships, but died before completing it. Paul was detained at this place for a day when on his voyage to Rome. Acts 28 : 13. It is now called *Rheggio*, and is a flourishing commercial town and the capital of Calabria, having about 10,000 inhabitants.

**RHE'SA** (*head*), a name occurring in the genealogy of Jesus in Luke 3 : 27; probably not a proper name, but only a title.

**RHO'DA** (*rose, rose tree*), a maid in the house of Mary, mother of John Mark. Acts 12 : 12-15.

**RHODES** (*a rose*), a noted island in the Mediterranean, 13 miles from the coast of Asia Minor. It is 46 miles long, 18 miles wide, and has an area of about 420 square miles. The island is fertile, and carries on an extensive commerce. The city of Rhodes, at the western end of the island, was celebrated in the classic age. It was founded about B. C. 400 by the Dorians, and was very prosperous in the reign of Alexander. Jews were among its inhabitants during the Maccabæan period. Paul visited it on his return from his third missionary journey. Acts 21 : 1. He might have there seen fragments of the greatest of the Seven Wonders of the world—the famous Colossus of Rhodes. This was made of brass, and was 105 feet high. It stood at the right of the port as vessels entered, and not astride the channel, as so generally represented in pictures. It was erected B. C. 290, and overthrown by an earthquake B. C. 224. The city had also a beautiful temple of Apollo, built by Herod the Great. In the Middle Ages the city was held by the Knights of St. John; it was captured by the Turks in 1522, and is now under their rule. The modern city is a place of considerable trade, and the island has a population of about 30,000, of which 21,000 are Turks.

**R'IBAI** (*for whom Jehovah pleads*),

the father of Ittai the Benjamite. 2 Sam. 23 : 29; 1 Chr. 11 : 31.

**RIB'LAH** (*fertility*), an ancient city in the north-eastern frontier of Canaan. Num. 34 : 10, 11. Some regard it as being the same as Diblath, Eze. 6 : 14, but Conder places Diblath at the modern ruin of *Dibl*, while Riblah is identified with the modern town on the east bank of the Orontes 35 miles north-east of Baalbek. The ancient town was upon the great road from Palestine to Babylon, and was a convenient military headquarters for the Babylonian kings and others invading the country. Here the Egyptian king Pharaoh-nechoh put Jehoahaz in chains and made Eliakim king, and here Nebuchadnezzar brought Zedekiah, murdered his sons before his eyes, then put out his eyes and bound him in chains to be carried to Babylon. 2 Kgs. 23 : 29-35; 25 : 1-7; Jer. 39 : 5-7. Riblah is now a mean and poor village in the midst of a plain of great fertility, and its position shows that it commanded the roads to Nineveh, Babylon, Phœnicia, and Palestine, making it of great strategic importance. About 10 miles west of Riblah is the great fountain of the Orontes, still called *el-Ain*, or "the fountain," which is supposed to be indicated by "on the east side of Ain." Num. 34 : 11. Grove thinks the Riblah which marked the boundary of the Promised Land could not have been as far north as Riblah in the land of Hamath, and he would look for the former near the Sea of Galilee, in the vicinity of Banias. No such place has been found in that region, and most authorities agree that there was but one Riblah, and hence that it was on the Orontes, as stated above.

**RID'DLE**. The Orientals have always been fond of such exercises of ingenuity as were requisite to answer riddles. Hence it was quite in the order of things that Samson should propose one. See Samson's riddle. Jud. 14 : 12-19. Ezekiel's riddle, 17 : 2, was rather an allegory.

**RIGHT'EOUSNESS**, Isa. 45 : 23, is an essential attribute of the divine nature, and as it is frequently used is nearly allied to, if not the same with, justice, holiness, and faithfulness. Ps. 119 : 142; Isa. 46 : 13; 51 : 5, 6, 8; 56 : 1. The "righteousness which is of



faith," Rom. 10 : 6, is the righteousness which is obtained by the grace of God through faith in Jesus Christ. Rom. 3 : 21-26; 10 : 4, 10; 2 Cor. 5 : 21; Gal. 2 : 21. The word is also used to denote the perfect obedience of the Son of God. Rom. 5 : 18. "Righteousness" is very commonly used for uprightness and just dealing between man and man, as in Isa. 60 : 17, and for holiness of life, as in Dan. 4 : 27; Luke 1 : 6; Rom. 14 : 17; Eph. 5 : 9.

**RIGHT HAND.** Ps. 21 : 8. The right hand is the symbol of power and strength, whence the effects of the divine omnipotence are often ascribed to the "right hand of the Most High." Ex. 15 : 6; Ps. 77 : 10. The right hand commonly denotes the south, as the left hand denotes the north. Gen. 14 : 15. It is said to have been the custom among the Jews to swear by the right hand, and that this is implied in Isa. 62 : 8. It was certainly common to swear by the hand. Gen. 14 : 22; Deut. 32 : 40. To give the right hand was a mark of friendship. Gal. 2 : 9. Hence the force of the expression, Ps. 144 : 8: "Their right hand is a right hand of falsehood." The right hand being a most useful member of the body, especially to laboring-men, to cut it off implies the greatest sacrifice. Matt. 5 : 30. To be seated at the right hand is a token of peculiar honor, 1 Kgs. 2 : 19; and when the expression is used respecting Christ, Acts 7 : 55, it implies his unequalled dignity and exaltation.

**RIM'MON** (*pomegranate*). 1. The name of an idol worshipped in Damascus. 2 Kgs. 5 : 18. Naaman, who was in the habit of attending the king in his idolatrous services in the temple of Rimmon, seems to have been perplexed about a question of duty as to continuing this practice. See NAAMAN.

2. A Benjamite, father of the two men who slew Ish-bosheth. 2 Sam. 4 : 2, 5, 9.

**RIM'MON** (*pomegranate*), a name of not less than three places.

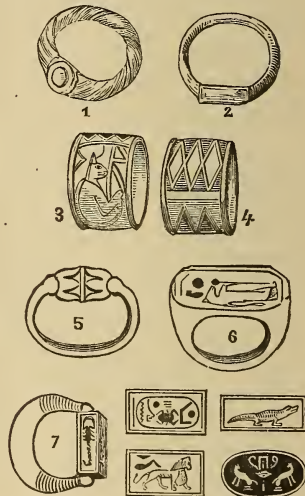
1. A town in Judah, afterward given to Simeon. Josh. 15 : 21, 32; 19 : 7; 1 Chr. 4 : 32; Neh. 11 : 29; Zech. 14 : 10. Some have identified this with the ruin *Umm er-Râmâmîn* 13 miles south-west of Hebron, and nearly the same distance north-east of Beer-sheba. On the top of the hill are foundations of important buildings, and also rock-cut cisterns. Two miles south are two other hills,

containing ruins and a fine spring with a reservoir.

2. A Levitical city in Zebulun. 1 Chr. 6 : 77. It is also called Remmon-methoar. Josh. 19 : 13. It is identified with the present village *Rummaneh*, about 6 miles north of Nazareth.

3. A rock whither the 600 surviving Benjamites retreated after the slaughter of their tribe. Jud. 20 : 45, 47; 21 : 13. Its site is at the modern village *Rummon*, about 10 or 15 miles north of Jerusalem, on a limestone hill visible in all directions, having rugged sides difficult of ascent and deep valleys around it. The houses cling to the sides as huge steps. The view from the top of the hill is extensive.

**RIM'MON-PA'REZ** (*pomegranate of the breach*), an encampment of the Israelites in the wilderness. Num. 33 : 19, 20. The phrase probably refers to some special breaking forth of the wrath of God, as at Korah's rebellion. Reland suggests that it may be found at *Jebel Iehrimm*, 75 miles south-south-west of Beer-sheba.



Rings and Signets.

1, 2. Assyrian Rings in the British Museum. 3, 4. Porcelain Rings. 5, 6, 7. Egyptian Rings, with impressions from them.

**RINGS** were used for ornaments and

as seals. When used for ornament, they were worn not only on the fingers and in the ears, but also around the wrists and ankles and in the nostrils. Isa. 3 : 20, 21; Luke 15 : 22; Jas. 2 : 2. As a seal the ring became a token of authority, and the giving of a ring the sign of imparting authority. Gen. 41 : 42; Esth. 3 : 10, 12; Dan. 6 : 17. See CLOTHES.

**RIN'NAH** (*shout*), a descendant of Judah. 1 Chr. 4 : 20.

**RIPHATH** (*a crusher*), a son of Gomer. Gen. 10 : 3. His descendants have by some been identified with the Ripheans, the old name of the Paphlagonians; by others they have been located in the Rhippean Mountains, north of the Caspian Sea.

**RIS'SAH** (*a ruin, a worm*), a station of Israel. Num. 33 : 21, 22. It has been identified with the Roman *Rasa*, 30 miles from Elath, near the hill now named *Ras el-Kaa*, or "head of the plain," north-west of Ezion-geber. Wilton would place it at *'Ain el-Jughamileh*, 125 miles south-south-west of Beer-sheba; Reland locates it at *el-Kusaby*, 55 miles south-west of Beer-sheba.

**RITH'MAH** (*broom*), a station of Israel, Num. 33 : 18, 19, named from *retem* or *rethem*, "the broom," a species of low bush growing in the wilderness. Some regard it as being the same as "Kadesh" of Num. 13 : 26; Rowlands suggests that it is at *Sahel er-Retmah*, west of *'Ain Kadesh*, which he makes Kadesh.

**RIVER OF E'GYPT.** This phrase is found five times in the English Bible, and is the translation of two Hebrew terms.

1. *Nahar Mizraim*, rendered "river" in Gen. 15 : 18, and usually denoting a perennial stream; hence it perhaps refers to the Nile, and to the Pelusiac branch of the Nile, as the eastern limit of the territory promised to Abraham, but which his posterity never occupied, possibly because of its desert character.

2. *Nahal Mizraim*. Num. 34 : 5; Josh. 15 : 3, 4, 47; 1 Kgs. 8 : 65; 2 Kgs. 24 : 7. This phrase does not denote a perennial stream, but usually a torrent bed, either partially or totally dry in summer, and having a running stream only in the rainy season. *Nahal*, therefore, exactly corresponds with the Arabic word *wady*, for which we have no English equivalent.

Hence "Nahal Mizraim," or "torrent of Egypt," is generally used in Scripture to designate the old boundary between Palestine and Egypt, and is identified with the modern *Wady el-Arish*, which drains the great central basin of the desert, between the passes of *Jebel et-Tih* and Sinai. The various *wadies* of this region unite in one, but without forming a perennial stream, and the torrent-bed reaches the Mediterranean about 40 miles south-west of Gaza, and nearly midway between the Red Sea and the eastern branch of the Nile.

**RIZ'PAH**, a concubine of Saul who watched day and night for many months (probably from March to October) over the bodies of her two sons, who had been put to a violent death by the Gibeonites. 2 Sam. 21 : 10, 11.

**ROAD** means "raid" in 1 Sam. 27 : 10. Our "road" is, in the A. V., always "path" or "way."

**ROB'BERS OF CHURCHES.** See CHURCHES, ROBBERS OF.

**ROB'BERY** is one of the chronic troubles in Palestine, where the Bedouin of to-day are robbers. The O. T. reveals a similar state of things during the period of the Judges, when might was right. Some of the inhabitants were "liers in wait," who robbed "all that came along that way." Jud. 9 : 25. Hosea and Micah, by a few touches, paint a sad picture of pillage and robbery in the northern kingdom in their day. The Romans did not improve matters, but rather made them worse; and incidental notices in the N. T. prove the insecurity of person and property in Palestine in the first century. Luke 10 : 30; John 18 : 40; Acts 5 : 36, 37; 21 : 38; 2 Cor. 11 : 26. The "thieves" between whom our Lord was crucified were highway robbers. Matt. 27 : 38.

One of the usual camping-places, a day's journey north of Jerusalem, is called the "Fountain of the Robbers."

**ROBE.** 1 Sam. 24 : 4. See MANTLE.

**ROB'OAM**, the Greek form of "Rehoboam." Matt. 1 : 7.

**ROD** means a shoot or branch of a tree, and in this sense it is applied figuratively to Christ, Isa. 11 : 1, and to the tribes of Israel as springing from one root. Ps. 74 : 2; Jer. 10 : 16. Meaning also a staff, it is used as a symbolical

expression for that which supports and strengthens, Ps. 23 : 4; Isa. 3 : 1; Eze. 29 : 6; for power and authority, Ps. 2 : 9; 110 : 2; 125 : 3; Jer. 48 : 17; Eze. 19 : 14; 1 Cor. 4 : 21; Rev. 2 : 27; and for the afflictions with which God disciplines his people. Job 9 : 34; comp. Heb. 12 : 6, 7. The phrase "passing under the rod," Eze. 20 : 37, originated from the manner in which the Jews used to select the tenth of their sheep. Lev. 27 : 32. The lambs were separated from the dams, and enclosed in a sheepcote with

only one narrow way out; the dams were at the entrance. On opening the gate the lambs hastened to join their dams, and a man placed at the entrance touched every tenth lamb with a rod dipped in ochre, and so marked it with his rod, saying, "Let this be holy in the name of the tenth."

**ROD'ANIM** occurs in some copies, 1 Chr. 1 : 7, instead of "Dodanim."

**ROE, ROE'BUCK** (*beauty*), an animal especially fleet of foot, 2 Sam. 2 : 18; 1 Chr. 12 : 8, and elegant in form.



Roe, or Gazelle. (*Gazella Dorcas*. After Wood.)

Cant. 2 : 9, 17; 8 : 14. The gazelle (*Gazella dorcas*) satisfies these and all other requirements, and is still very abundant in Palestine and adjacent regions. The Jews might use the roe as food. Deut. 12 : 15, 22; it was hunted, Isa. 13 : 14; "it is amiable, affectionate, and loving, by universal testimony," Prov. 5 : 19; and it has ever been admired for its beauty, which is the meaning of its Hebrew name. "Tabitha" or "Dorcas" means "a gazelle." Acts 9 : 36.

**RO'GEL** (*a fuller*) occurs in the margin to 1 Kgs. 1 : 9 instead of "Enrogel."

**ROGE' LIM**, a town of Gilead, the home of Barzillai. 2 Sam. 17 : 27; 19 : 31.

**ROH'GAH** (*outery*), an Asherite chieftain. 1 Chr. 7 : 34.

**ROLL**, Jer. 36 : 2. See BOOKS.

**ROLLS, HOUSE OF**. See HOUSE.

**RO'MAN CITIZENSHIP**. See CITIZENSHIP.

**RO'MAN EM'PIRE**. The empire of Rome arose from the republic, or commonwealth, and succeeded the Macedonian empire, which was founded by Philip and Alexander, in extending its sway over the greater part of the then known world. The references to the Roman dominion in the Bible chiefly allude to the empire in its earlier history, including the reigns of Augustus, Tiberius, Claudius, and Nero.

The extent and power of the empire



during this period were greater than at any earlier, and possibly than at any later, time. It reached to the Atlantic on the west, the Euphrates on the east, the African desert, the Nile cataracts, and the Arabian deserts on the south, the Rhine, the Danube, and the Black Sea on the north. It also conquered Great Britain, leaving Germania on the north and Parthia on the east as semi-independent powers. Gibbon estimates the population of the empire in the reign of the emperor Claudius at 120,000,000. When a country was conquered by Rome it became a subject province, governed by officers appointed by the authorities at Rome. Occasionally, however, the local rulers were left in possession of their territory, subject to the Roman power. Augustus divided the provinces into two classes—1. Imperial; 2. Senatorial. He retained in his own hand provinces requiring a large military force, giving the more peaceful provinces to the control of the Roman senate. Among the provinces of the imperial class were Gaul, Lusitania, Syria, Phœnicia, Cilicia, Cyprus, and Egypt. Among the senatorial provinces were Africa, Numidia, Asia, Achaia and Epirus, Dalmatia, Macedonia, Sicily, Crete and Cyrene, Bithynia and Pontus, Sardinia and Bœotia. Many changes, however, were made in these provinces at various periods; as, for example, Cyprus and Gallia ceased to be imperial and became senatorial provinces, while Dalmatia ceased to be a senatorial and became an imperial province. These divisions of the country are referred to by the N. T. writers, who speak of the rulers of senatorial provinces as *anthupatoi*, or "proconsuls;" the ruler of an imperial province is styled *hegemon*, or "governor." Cyrenius is called "governor of Syria," Luke 2:2; Pilate, Felix, and Festus are spoken of as "governors"—that is, procurators—of Judæa. Matt. 27:2; Acts 23:24; 24:27. Three Roman emperors are named in Scripture, Augustus, Tiberius, and Claudius. Luke 2:1; 3:1; Acts 11:28; 18:2. The emperor Nero is also alluded to as "Augustus" and "Cæsar." Acts 25:10, 11, 21, 25, 26; Phil. 4:22. When Christ was born at Bethlehem, a general peace prevailed throughout the Roman dominions. The changes effected by that power largely

contributed toward giving increased facilities for the spread of Christianity. Piracy and robbery had been suppressed, military roads constructed, efficient governments capable of executing the laws instituted, commerce had increased, the Latin language had spread in the West, as the Greek had already done in the East, and the condition of the people in all the civilized countries offered facilities never before known for the spread of a new religion. Under the preaching of the apostles, Christianity was made known in most of the Roman provinces of Asia Minor, in the south-eastern provinces of Europe, and as far west as Rome, and possibly even to Spain. It was likewise proclaimed in Africa, and eastward as far as Babylon. Thus the gospel was preached in apostolic days throughout the entire extent of the Roman empire. See ROME.

**RO' MANS, EPISTLE OF PAUL TO THE,** is the sixth in order of the books of the N. T. It was written at Corinth, A. D. 58, just as Paul was leaving that city for Jerusalem, and transmitted through Phœbe. Rom. 15:25; comp. Acts 20:2, 3, 16; Rom. 16:1, 23; 1 Cor. 1:14; 2 Tim. 4:20.

It is the most important and most systematic of all the apostolic Epistles. It is the fullest exposition of the great truth that the gospel is a power of universal salvation on the sole condition of faith. In Rome, the mistress of the world, he proclaimed the gospel as the *power* of God, which alone can save; in Corinth, the city of philosophy and art, as the *wisdom* of God, which is wiser than all the wisdom of men. Ch. 1:16, 17 contains the theme. Chs. 1:18 to 3:20 is the negative part, showing the need of salvation or the general depravity of both Jews and Gentiles. Ch. 3:20 to the close of ch. 8 presents the positive part, and exhibits the saving grace of God in Christ, by which the believer is justified, sanctified, and glorified. Chs. 9-11 treat of the historical progress of Christianity from Jews to Gentiles, the rejection of the Jews in consequence of their unbelief, and their ultimate repentance and acceptance after the fullness of the Gentiles has come in. The last five chapters contain practical exhortations of the greatest spiritual power and unction. The Epistle to the Romans is the bul-

wark of the evangelical doctrine of justification by faith.

The origin of the Roman congregation is involved in obscurity. Its first members may have been converted on the day of Pentecost, since Jews from Rome were among the witnesses of the pentecostal miracle in Jerusalem. Acts 2 : 10. At all events, it was already a large and flourishing congregation when Paul wrote his Epistle. He had not been there, but intended to visit the metropolis of the world, and wrote this letter to prepare the way for his coming. He did visit Rome afterward, but as a prisoner of Jesus Christ, and sealed his testimony with his blood.

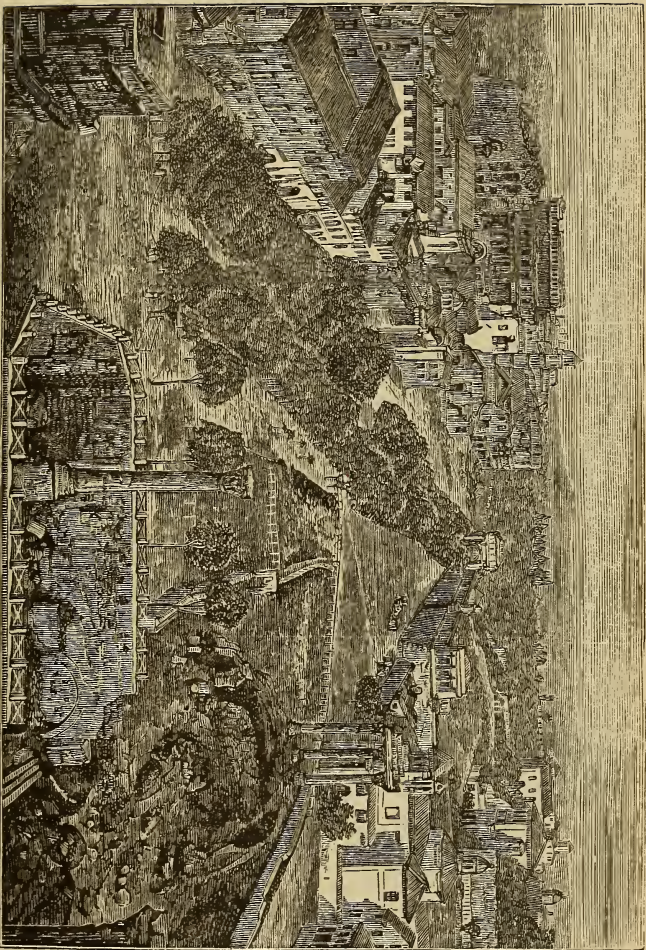
The genuineness of the Epistle to the Romans is beyond all reasonable doubt. No man could have written it but Paul, and he could have written it only by inspiration. Luther called it "the chief part of the N. T. and the purest Gospel;" Coleridge, "the most profound work in existence;" Meyer, "the grandest, boldest, and most complete composition of Paul." The Reformation of the sixteenth century was inspired by the Epistles to the Romans and Galatians.

**ROMAMTI-E'ZER** (*I have exalted his help*), son of Heman and head of the twenty-fourth course of singers in the reign of David. 1 Chr. 25 : 4, 31.

**ROME**, the celebrated city and capital of the Roman republic and empire, and once the proud mistress of the world. It is situated on the river Tiber, about 15 miles from its mouth. The ancient city was built upon seven hills. It was founded about 754 years before the Christian era; legendary history ascribes its founding to Romulus. The principal interest to the Bible-reader in the history of Rome relates to the N. T. period.

**Rome, in the N. T. times**, was the capital of the empire in its greatest prosperity, and the residence of its emperors. Among its inhabitants were many Jews. Acts 28 : 17. They had received the liberty of worship and other privileges from Cæsar, and lived in the district across the Tiber, near the Porta Portese. At the time of Paul's visit the city had outgrown the old Servian wall, and consisted of an extensive and irregular mass of buildings unprotected by any outer city wall. This was a period between two

noted epochs in its history—the restoration by Augustus and that effected by Nero. It was the boast of Augustus that he found a city of brick and left one of marble. The streets are described as being at that time generally narrow and crooked, flanked by crowded lodging-houses of great height—so great that Augustus made a law limiting them to 70 feet. Gibbon estimates the population of the city at this time as nearly 1,200,000, of which probably one-half were slaves, and the larger part of the remainder were paupers supported in idleness by an unwise system of public gratuities. Paul was kept at Rome two whole years, dwelling in his own hired house with a soldier who had charge of him. Acts 28 : 16, 30. In accordance with the usual Roman custom of treating prisoners, he appears to have been bound to the soldier with a chain. Acts 28 : 20; Eph. 6 : 20; Phil. 1 : 16. To those coming to visit him he preached the gospel, no one forbidding him. Acts 28 : 30, 31. An old legend declares that the Mamertine prison was the place where Paul and Peter were confined together as fellow-prisoners, though there is no historic proof of this supposition. This prison still exists under the church of St. Giuseppe; while a chapel on the Ostian road is pointed out by tradition as the place where the two parted when on their way to martyrdom. Some historians deny that Peter ever visited Rome, and it is quite certain, from the silence of the N. T., that he could not have been there till the latter part of his life, but tradition unanimously affirms that he suffered martyrdom in Rome under Nero. It is the prevailing opinion that Paul was acquitted on his appeal to Cæsar, but that he was after a time again imprisoned at Rome. Several of his Epistles are believed to have been written from this city, as those to the Colossians, Ephesians, Philippians, Philemon, and the Second Epistle to Timothy, the latter shortly before his death. 2 Tim. 4 : 6. On Paul's approach to Rome he was met by brethren, who came out on the Appian Way as far as the little town of Appii Forum. Acts 28 : 15. In his letter to the Philippians he also refers to the "palace" or Cæsar's court. Phil. 1 : 13. This probably does not refer to the imperial palace, but to the residence of the Prætorian guards



View of Rome from the Slope of the Capitoline Hill.

In the middle foreground is the Column of Phocas, erected A. D. 606; at the lower left hand is a part of the Arch of Septimius Severus, A. D. 203, in front of it an open space and an avenue of trees, anciently the Roman Forum and the Via Sacra; at end of avenue, on the left, the Colosseum. On the right are three columns of the temple of Castor and Pollux; farther up the avenue is the Arch of Titus. The hill to the right is the Palatine, on which was the palace of the Cæsars.



or to a military barrack attached to the imperial house. There were Christians also belonging to the imperial household, even during the reign of the cruel Nero. Phil. 4 : 22.

**GARDENS, COLOSSEUM, AND CATACOMBS.**—There are many traditions connecting various other localities in Rome with the visit and residence of Paul, but most of them have very little real historical support. Among the sites which may unquestionably be connected with the Roman Christians at or near the apostolic age are :

1. *The Gardens of Nero*, in the Vatican, near St. Peter's. Within these, in the Neronian persecution, A. D. 64, after the great conflagration, Christians, wrapped in skins of beasts, were torn by dogs, or, clothed in inflammable stuffs, were burnt as torches during the midnight games; others were crucified.

2. *The Colosseum*.—In this vast theatre games of various sorts and gladiatorial shows were held, and within its arena many Christians, during the ages of persecution, fought with wild beasts, and many were slain for their faith.

3. *The Catacombs*.—These are vast subterranean galleries (whether originally sand-pits or excavations is uncertain). Their usual height is from 8 to 10 feet and their width from 4 to 6 feet, and they extend for miles, especially in the region of the Appian and Nomentane Ways. The Catacombs were early used by the Christians as places of refuge, worship, and burial. More than four thousand inscriptions have been found in these subterranean passages, which are considered as belonging to the period between the reign of Tiberius and that of the emperor Constantine. Among the oldest of the inscriptions in the Catacombs is one dated A. D. 71. The names of twenty-four Christians at Rome are given in the salutations contained in the Epistle to the Romans. The house of Clement of Rome, where the early Christians probably met for worship, has recently been discovered beneath the church of St. Clement.

Rome, as a persecuting power, is referred to by the "seven heads" and "seven mountains" in Rev. 17 : 9, and described under the name of "Babylon" elsewhere in the same book. Rev. 14 : 8 ; 16 : 19 ; 17 : 5 ; 18 : 2, 21.

**POST-BIBLICAL HISTORY.**—The Christian church at Rome, which appears to have been founded before the visit of the apostle, probably by Roman Jews who had heard the gospel in Jerusalem on the day of Pentecost, Acts 2 : 10, was strengthened by Paul, and the metropolitan character of the city gave the church a position of importance and gradually increasing power, until it became the seat of a metropolitan bishopric, and then of the papal see. The earliest religious centres under Christianity were, Ephesus, Antioch, Alexandria, and Rome. Each of these gradually claimed superior powers in the Church, and their decrees were accepted as law. Soon the bishop at Rome, from his position in the capital of the world, and from an assumption that he was the spiritual successor of Peter, claimed supreme power in the Church, and, after long regarding themselves as his equals in rank and authority, the patriarchs of Antioch, Alexandria, and Constantinople were led to acknowledge the claim of the Roman bishop to a primacy of honor, but not to a supremacy of jurisdiction (about A. D. 451–604). Since the ninth century the great schism divided Christendom into the Roman Catholic Church and the Greek Church, independent of the papal power of Rome. The popes ruled Europe with varying degrees of power and ability until the Reformation broke out, in the sixteenth century, since which era the papal power has gradually declined at Rome. The French army entered Italy in 1796, and later the pope became a prisoner, first at Rome, then in France, and Rome was formally governed by France (1806). In 1814 the pope returned to his palace, but in 1848 the people rebelled, and established a republic. France again interfered; the republic ended. The pope returned, but when the French troops were withdrawn in 1870, Italy became united under Victor Emmanuel. Rome was made the political capital of the nation (1871), and the temporal power of the holy see was abolished. The pope still occupies the Vatican, and is supported by contributions of Roman Catholics of France, Austria, Belgium, England, the United States, and other countries. Pius IX. indignantly refused the government

pension, and called himself a prisoner in the Vatican. Leo XIII., though firm in maintaining his claim to the "patrimony of Peter," is more peaceable and conciliatory.

**ROOF.** See DWELLINGS.

**ROOM,** in the phrases "uppermost room" or "chief room," Matt. 23 : 6; Mark 12 : 39; Luke 14 : 7, 8, 9; 20 : 46; denotes the seat of honor at the table, the first place on the first couch. See EATING.

**ROPES,** 1 Kgs. 20 : 31, AND **CORDS.** Josh. 2 : 15. The putting ropes upon the neck was significant of great earnestness and distress. The "cords of his sin," Prov. 5 : 22, probably denotes the power of sinful habits. And in Isa. 33 : 20 and Jer. 10 : 20 allusion is made to the construction of a tent. The "silver cord," Eccl. 12 : 6, is beautifully interpreted by Delitzsch as the soul, which holds the body in life, the "bowl" is the body, and the golden oil within it is the spirit. Zech. 4 : 12.

**ROSE** (*acrid bulb*). The meaning of the original excludes from our consideration the true rose and several other plants suggested. It is the opinion of some of the best authorities that the polyanthus narcissus (*Narcissus tazetta*) is intended in Cant. 2 : 1 and Isa. 35 : 1, where alone the rose is mentioned. This beautiful and fragrant narcissus grows in the plain of Sharon, as is required by these references, and during its season of bloom is sold in the bazaars of the East and carried by everybody as a specially favorite flower.

The "rose of Sharon" of modern writers is a rose-like species of cistus, while the "rose of Jericho" is a small woody plant with minute cruciferous flowers. True wild roses are rarely seen except in the extreme North of Palestine.

**ROSH** (*head, chief*). 1. A son of Benjamin. Gen. 46 : 21.

2. As occurring in Eze. 38 : 2, 3; 39 : 1, the word has been translated in our version, but is probably a proper name, denoting one of the three great Scythian tribes of which Magog was the head.

**ROS'IN.** Eze. 27 : 17, margin. The text correctly reads "balm."

**ROWERS.** Eze. 27 : 26. See SHIP.

**RUBIES.** There is much uncertainty concerning this translation. Some would render the word "red coral," and

others "pearl" or "mother-of-pearl," both of which latter are often of a ruddy hue. The word occurs in Job 28 : 18; Prov. 3 : 15; 8 : 11; 20 : 15; 31 : 10; Lam. 4 : 7, but seems never associated with the name of any precious stone.

True rubies are of a red color. They are next to the diamond in hardness, beauty, and value, and once commanded even a higher price. See STONES, PRECIOUS.

**RUD'DER-BANDS.** See SHIP.

**RUDIMENTS,** the first and simplest principles of a science or literature. The word is translated "rudiments" or "elements" without distinction, as both mean the same thing. Gal. 4 : 3, 9; Col. 2 : 20.

**RUE,** a well-known herb (*Ruta graveolens*) which often grows wild in Palestine, and was also cultivated for



Rue. (*Ruta Graveolens*. After Carruthers.)

its disinfectant and other medicinal properties. It was among the things which the hypocritical and inconsistent Pharisees tithed, though uncommanded,

while they neglected to obey the important and positive precepts of the Law. Luke 11 : 42.

**RUFUS** (*red*), a Christian to whom Paul sent his salutation, Rom. 16 : 13 ; probably identical with Rufus, the son of Simon the Cyrenian. Mark 15 : 21.

**RU'HAMAH** (*compassionated, having obtained mercy*), a symbolical name applied by Hosea. 2 : 1.

**RU'MAH.** 2 Kgs. 23 : 36. See ARUMAH.

**RU'MAH** (*lofty*), the home of Pe-daiah, the father of Jehoiakim's mother. 2 Kgs. 23 : 36. Conder proposes to identify it with a ruined village, *Rumeh*, north of Nazareth. Others have supposed that it was the same as Dumah, near Hebron. See Josh. 15 : 52.

**RUSH.** The proverbial expression "branch and rush" occurs in Isa. 9 : 14 and 19 : 15 in the sense of "top" and "bottom" or "utterly." Another word thus translated in Job 8 : 11 refers to the famous papyrus or paper-reed, described under BULRUSH.

**RUTH** (*a friend, or, according to others, beauty*), a Moabitish woman, Ruth 1 : 4, who married a son of Naomi and showed her strong attachment to her mother-in-law by leaving her own country and following her mother-in-law into Judæa. Her kindness was abundantly rewarded, as she soon found favor in the eyes of a kinsman, who afterward married her, through which event she became the ancestor of the royal family of David.

**RUTH, THE BOOK OF,** so called, not from the author, but from the chief person, Ruth the Moabitess, is properly inserted between Judges and Samuel, as it is an appendix to the former and an introduction to the latter. The history relates to the time of the Judges, 1 : 1, perhaps during the judicature of Gideon, about B. C. 1241 or later, and forms a bright contrast to the dark and chaotic state of society at that time. It is a beautiful episode of domestic life, showing how domestic virtues may be practised and domestic happiness enjoyed even in periods of revolution and anarchy.

By the urgency of famine, Elimelech was obliged to emigrate with his family from Canaan to Moab, where he died, leaving a widow, Naomi or Noami, and two sons, who married women of Moab

by the names of Orpah and Ruth. **Or**, the death of the sons the widowed mother resolved to return to her country, and thereby she put the filial affection of her daughters-in-law to a severe test. But Ruth accompanied her with a devotion that was prepared for every sacrifice: "Whither thou goest, I will go, and where thou lodgest, I shall lodge," etc. 1 : 16, 17. They arrived at Bethlehem in extreme poverty, and Ruth went out to glean after the reapers in the harvest-field of Boaz, a wealthy kinsman of her deceased father-in-law. Attracted by her personal appearance and filial devotion, he encouraged her return from day to day, and, after redeeming the patrimony of Elimelech, married her. From this union sprang Obed, the father of Jesse, the father of David, and through him our Saviour according to the flesh. Matt. 1 : 6.

The age and authorship of this book cannot be definitely ascertained, but it cannot have been written before the time of David, since he is mentioned as the last in the genealogy. 4 : 18-22. It has been variously ascribed to Samuel, Hezekiah, and Ezra.

The practical lessons of the book are manifold and impressive—the sure reward of filial devotion and trust in God ; the true use of the calamities of life ; the overruling providence of God in the private affairs of a humble family as well as in the palace of princes and the public events of nations. It also shows that God had children outside of Canaan and the Jewish theocracy, and the incorporation of Ruth into the Church of the O. T. may be regarded as an intimation of the future call of the Gentiles to the gospel salvation.

**RYE.** This word occurs in Ex. 9 : 32 and Isa. 28 : 25. The same Hebrew noun is translated "fitches" in Eze. 4 : 9. Rye being a northern grain and rarely cultivated in the East even in our day, Celsius' view is universally accepted—that in all these passages the reference is to spelt (*Triticum spelta*), a grass closely resembling wheat and long cultivated in the Levant. Though the flour of its grain is inferior to that of the latter, it is mixed with it for bread. Spelt seems to have been sown later than wheat, on the border or headland of the field, to which there is reference in the word "place" of Isa. 28 : 25.



## S.

**SABACHTHA'NI** (*thou hast forsaken me*), one of the words uttered by Christ on the cross. Matt. 27 : 46; Mark 15 : 34. It is part of the phrase in Syro-Chaldee.

**SAB'AOTH, or SABA'OTH** (*hosts*). The phrase "Lord of Sabaoth" occurs twice in the N. T.—in Rom. 9 : 29 and Jas. 5 : 4. It is a common blunder to understand it as referring to the Sabbath or as implying *rest*. But it is the Greek transliteration of the Hebrew *Tsebaoth*, "hosts" or "armies," so often recurring in the O. T., "the Lord of *hosts*," Isa. 1 : 9, "the Lord God of *hosts*"—*i. e.*, the heavenly bodies, the angels, or the people of God. Sometimes it means nothing more than that God will guide Israel to victory.

**SAB'BATH** (*rest*). The word first occurs in Ex. 16 : 23, but the institution of a day of rest is much older—is founded, indeed, in man's nature, and, like marriage, was instituted in Paradise. Gen. 2 : 2, 3. The word usually indicates the seventh day of the week, which by God's appointment was set apart for his service, but it is used also of other days or times separated and sanctified in a similar way, Lev. 19 : 3, 30; 25 : 4, and in the original text of the N. T. for a whole week. Matt. 28 : 1; Mark 16 : 2; Luke 24 : 1; John 20 : 1; Acts 20 : 7; 1 Cor. 16 : 2. In a spiritual sense it designates the eternal rest in heaven. Heb. 4 : 9 (*marg. and Greek*). In the Christian Church the first day of the week has been substituted for the last. There is no explicit command on the subject, but the Church naturally commemorated the great event which was in a sense her birth, the resurrection of Christ. By changing the day the Church threw off the Jewish regulations which had loaded down the Sabbath, and turned it into a day of ecclesiastical bondage. The Jews were not peculiar in their day of rest. It is a natural institution, and was observed also by some pagan nations quite independent of Judaism. Originally it was devoted to simple rest from worldly toil. The fourth commandment,

Ex. 20 : 8-11; Deut. 5 : 12-15, enjoins no specific religious service, except in the general direction to keep it holy. But the opportunity thus given was improved. Subsequent legislation made it a day of holy convocation. The sacrifices of the temple were doubled; the shew-bread was changed; the inner court of the temple was opened for solemn services; the prophets and the Levites took the occasion for imparting religious instruction to the people. It was a day of holy joy. There was freedom for so much social enjoyment. Indeed, the fear was that the day would be "wasted by idleness and degraded by sensuality and drunkenness" because it was so joyous. Neh. 8 : 9-12; Hos. 2 : 11.

But after the Captivity arose the school of the Pharisees, and by them the attractive character of the Sabbath observances was destroyed. In place thereof they imposed upon the people the yoke of a pedantic, scrupulous, slavish sabbatarianism which made the Sabbath an end instead of a means, hampered the spirit of true worship, and laid greater stress upon a punctilious obedience to mere human regulations than upon the commands of the Law. Some of their ridiculous prohibitions are the following: Walking in the grass on the Sabbath, because the bruising would be a kind of threshing; wearing nailed shoes, because they would be a sort of burden; mounting a tree, lest a twig should be broken.

It was against this perversion of the commandment that our Lord protested. He refused his sanction to Pharisaic legalism. Much to the consternation of the religious party of the day, he vigorously defended his Sabbath miracles. The example of Christ represents the Sabbath, not as a day of gloom, but as a pleasant and healthful day of rest, quiet religious service, and Christian benevolence.

He kept the Sabbath in the highest sense of the term. He observed every jot and tittle of the Mosaic Law in the free-

dom of the spirit. From him we learn that religion is the uppermost business of the day, that acts of necessity and mercy are to be performed, that worldly occupations are to be put as far as possible out of our thoughts. It is true we transfer the fourth commandment to the first day of the week, but we do not thereby violate the spirit of the divine law; for what God asked for was the entire *seventh* of our time. We may therefore claim the blessing which God has pronounced upon those who keep the day holy.

It is a matter of secondary importance, and yet it shows the natural basis of the fourth commandment, that this division of time is scientifically correct. The night's sleep does not restore all the waste of the day; additional rest, therefore, is demanded for health. It is an interesting fact that the blasphemous abolition of Sunday by the French Revolutionists and the substitution of a day of rest every ten days was found poor policy, as the rest was insufficient.

The Christian Church keeps the first day of the week, which celebrates the close of the spiritual creation, just as the last day celebrated the close of the physical creation. We have the fullest warrant for this change. Upon the first day of the week Christ arose from the dead. We find the disciples, before the Ascension, assembled on that day, and Jesus appeared to them. John 20: 26. According to tradition, which is confirmed by every probability, the outpouring of the Holy Ghost on the day of Pentecost was on Sunday. Paul preached at Troas on the first day of the week—evidently, among those Christians, the day of religious service. Acts 20: 7. Paul tells the Corinthians that every one is to lay by him in store upon the first day of the week as he is prospered. 1 Cor. 16: 2. It was upon the Lord's day—and by this name he calls it—that John on Patmos saw through the opened door into heaven. Rev. 1: 10.

The first day of the week is therefore the Christian Sabbath, the day of rest and worship. And God has further confirmed the change by giving it his blessing, as he blessed the Sabbath of creation-week.

Around the Lord's day we do well to throw safeguards. It is, in a sense, the

palladium of Christian liberty. The various states and cities have good laws for the protection of the *civil* Sabbath and against its open desecration. The positive observance of the *religious* Sabbath can, of course, not be enforced by law, and must be left to the individual conscience. The American churches are unanimously in favor of a quiet Sabbath, in opposition to the evils of the so-called "continental Sunday," and earnest efforts have been made to protectus against them.

Our Lord states the case most concisely: "The Sabbath was made for man." Mark 2: 27. It is the divine gift, which, when accepted and properly used, contributes to man's physical, moral, and spiritual happiness and welfare, and gives a foretaste of the saint's everlasting rest in heaven.

The following are among the leading passages of the Bible respecting the Sabbath and its proper observance:

The divine institution of the Jewish Sabbath. Gen. 2: 2, 3; Ex. 20: 8-11; Deut. 5: 12, 15; Eze. 20: 12; 44: 24.

Servile labor forbidden. Ex. 16: 23, 29; 20: 10, 11; 23: 12; 34: 21; 35: 2, 3; Deut. 5: 14, 15; Jer. 17: 21, 22; Mark 15: 42; 16: 1, 2; John 19: 14, 31, 42.

The profanation of the Sabbath the cause of national judgments. Neh. 13: 15-18; Eze. 20: 15, 16; 23: 38, 47.

The Jewish Sabbath re-established under the gospel dispensation. Matt. 5: 17; 12: 12; Mark 2: 27.

The change of the Sabbath from the seventh to the first day of the week. Gen. 2: 2; Ex. 20: 11; Luke 23: 56; John 20: 19; Acts 20: 7; 1 Cor. 16: 2; Rev. 1: 10.

The duties of the Sabbath enjoined. Lev. 19: 30; 26: 2; Eze. 46: 3; Mark 6: 2; Luke 4: 16, 31; Acts 13: 14-16, 27, 42, 44; 17: 2, 3.

Works of necessity and mercy to be done on this day. Matt. 12: 1, 3, 5, 7, 12, 13; Mark 2: 23, 27; 3: 2, 4; Luke 6: 9; 13: 15, 16; 14: 3, 5; John 5: 8-10, 18; 7: 22; 9: 14.

Blessings promised to those who keep the Sabbath. Isa. 56: 2, 4, 5, 7; 58: 13, 14.

Threatenings against Sabbath-breakers. Ex. 31: 14, 15; 35: 2; Num. 15: 32-36; Jer. 17: 27; Eze. 20: 13, 16, 23, 24; 22: 8, 14, 26, 31; 23: 38, 46.

Sabbath privileges taken away. Isa. 1 : 13; Lam. 1 : 7; 2 : 6; Hos. 2 : 11; Am. 8 : 10, 11. See LORD'S DAY.

**SAB'BATH DAY'S JOUR'NEY.** See MEASURES.

**SABBAT'ICAL YEAR.** Ex. 23 : 11. See YEAR, SABBATICAL.

**SAB'EANS.** Two tribes of this name are mentioned in the A. V.

1. Descendants of Seba. Isa. 45 : 14; it should be simply "people of Seba," son of Cush.

2. In Joel 3 : 8 the descendants of Sheba, son of Joktan, are meant. Possibly a third tribe is spoken of in Job 1 : 15. The translation "Sabians" in Eze. 23 : 42 is incorrect; read, as in the margin, "drunkards."

**SAB'TA, SAB'TAH** (*striking*), the third son of Cush. Gen. 10 : 7; 1 Chr. 1 : 9.

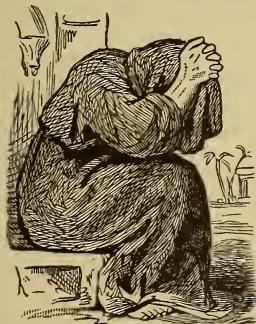
**SAB'TECHA, SAB'TECHAH** (*striking ?*), the youngest son of Cush. Gen. 10 : 7; 1 Chr. 1 : 9.

**SA'CAR** (*hire*). 1. The father of Ahiam, a warrior of David's, 1 Chr. 11 : 35; called Sharar in 2 Sam. 23 : 33.

2. A Levite porter, and the fourth son of Obed-edom. 1 Chr. 26 : 4.

**SACK'BUT.** A sackbut is a wind instrument, but that meant in the original of Dan. 3 : 5, etc., was a stringed instrument of a triangular shape, played with the fingers. It had four strings, and had a very penetrating sound. In process of time the strings were increased to twenty. See MUSIC.

**SACK'CLOTH.** This was a coarse



Sitting in Sackcloth.

fabric, as the Hebrew word "sack" means, made of black goats' hair and

other materials, and worn either as a sign of repentance, Matt. 11 : 21, or as a token of mourning. Gen. 37 : 34; 2 Sam. 3 : 31; Esth. 4 : 1, 2; Job 16 : 15; Ps. 30 : 11; Isa. 20 : 2; Rev. 6 : 12. Hence the frequent occurrence in Scripture of figurative language connecting sackcloth with mourning and darkness. Isa. 3 : 24; Eze. 7 : 18; 27 : 31; Am. 8 : 10.

**SAC'RIFICE.** Gen. 31 : 54. Sacrifices were in use from the earliest periods of the world, and among all nations. The universality of sacrificial rites is a powerful argument on behalf of their naturalness; they meet the demand of the sinner for some way of appeasing the offended divinity. But Christians have no need of them, simply because of the one perfect Sacrifice once offered on the cross. See OFFERINGS.

**SAC'RILEGE,** the crime of violating or profaning sacred things. Rom.

2 : 22. The Jews at some periods were eminently guilty in this particular, inasmuch as they withheld the tithes and offerings which God required of them, Mal. 3 : 8-10, and converted his holy temple into a market. Matt. 21 : 12, 13.

**SAD'DLE.** Lev. 15 : 9. Among the ancients saddles were very simple—merely a mat or quilted cloth; such is the present Oriental saddle.

**SAD'DUCEES,** a Jewish sect often mentioned in the N. T. The origin of the term and its meaning are involved in obscurity, but the most satisfactory theory is that the sect was derived from Zadok and constituted a kind of "sacerdotal aristocracy." This explains Acts 5 : 17. The Zadok spoken of is the famous high priest of that name whom Solomon appointed to succeed the deposed Abiathar. 1 Kgs. 2 : 35. The Sadducees were a small party, of limited influence among the people, and of a rationalistic turn of mind. From their connection with the high priests, they were men of position, and probably of more or less wealth. They were worldly-minded and had only a superficial interest in religion. They are the forerunners of the modern reform Jews.

Their theology was in direct contradiction to the Pharisaic, and, from its nature, could not be popular. It embraced four principal tenets: (1) A denial of the divinity and consequent



authority of the oral Law, the body of commentary on the written Law which the Pharisees, without any historic evidence, maintained was handed down by tradition from the lawgiver himself. (2) The Sadducees accepted the teaching of Moses only, and seem to have rejected the later books of the O. T. (3) The denial of man's resurrection—the soul dies with the body. Matt. 22 : 23. Of course the doctrine of future rewards and punishments fell with it: likewise belief in angel or spirit. Acts 23 : 8 (4) Their fourth principal tenet was that man had the most absolute moral freedom, for upon this freedom was dependent the moral quality of his actions. This tenet was, however, so far "pushed as almost entirely to exclude the divine government of the world."

In the N. T. they are not spoken of with the same bitterness as the Pharisees; yet they were determined foes to our Lord, and made common cause with them in condemning him to the cross. Annas and Caiaphas were Sadducees. The sect disappears from history after the first Christian century. They have their successors in the worldly Jews and Christians of the present day.

**SAD'OC** (*just*), one of our Lord's ancestors. Matt. 1 : 14.

**SAF'FRON**. Cant. 4 : 14. Undoubtedly this is the saffron crocus (*Crocus sativus*), which, with other species of this plant, abounds in Palestine. This kind is in high repute as a perfume; hence its mention among spices. The pistils of its blossoms, gathered, dried, and pressed into cakes or ground, became the saffron of commerce, which is used as an orange dye and is also employed in medicine in the East. This substance is also valued for adding flavor and aroma to food and drink.

**SAINTS**, the title given by the sacred writers to believers in Christ, Heb. 6 : 10, or the people of God. Ps. 16 : 3; Rom. 1 : 7; 8 : 27. A saint is one who is separated from the world and consecrated to the service of God. It does not necessarily imply entire personal holiness, but that believers are called to holiness and are to strive after it. The special application of the term to apostles and evangelists and a select number of men who constitute as it were a spirit-

ual nobility is not biblical, but dates from the fourth century.

**SA'LA, SA'LAH** (*sprout*), a descendant of Shem, Gen. 10 : 24; 11 : 12-15; Luke 3 : 35; in 1 Chr. 1 : 18, 24 the name is given as Shelah.

**SAL'AMIS** (*peaceful, or beaten*), a seaport-town with a good harbor, on the eastern coast of Cyprus. It was visited by Paul and Barnabas on their first missionary journey. Acts 13 : 5. The city was once the capital of Cyprus, and stood on the north side of the river Pedieus. The land is low in this region, and this river is the only true one in the island, the other streams being merely winter-torrents. We read of "synagogues," from which it is evident that the Jewish population in the city was numerous. The island was productive, and its trade in fruit, wine, flax, and honey, and the farming out of the copper-mines by Augustus to Herod, would naturally attract many Jews to this city. In the time of Trajan and Hadrian, there were great insurrections of the Jews; Salamis was partially destroyed, and its demolition completed by an earthquake, but it was rebuilt by a Christian emperor and named Constantia. Its site is now traced by broken cisterns and columns and the foundations of ancient buildings. The ruins are known as *Old Famagusta*.

**SALA'THIEL** (*I have asked God*), a descendant of David, 1 Chr. 3 : 17; most often called Shealtiel.

**SAL'CAH, AND SAL'CHAH** (*pilgrimage?*), a city on the eastern frontier of Bashan; captured by the Israelites and assigned to the half tribe of Manasseh, but close to the border of Gad. Deut. 3 : 10; Josh. 12 : 5; 13 : 11; 1 Chr. 5 : 11. Salcah is identical with modern *Salkhad*, 56 miles east of the Jordan, at the southern end of *Jebel Hawran*. Near it begins the great desert, which stretches to the Euphrates. The city occupies a commanding position; on the summit of a hill is a castle dating back to a period as early as the Romans, and surrounded by a deep moat now partially filled with stone. On several of the portals there are Roman eagles and Arabic and Greek inscriptions. Some of the latter have been found bearing the dates A. D. 196 and A. D. 246. There are about eight hundred stone

houses, many of them in a good state of preservation, but occupied by only a few families. The view from this site embraces the ruins of many other cities.

**SAL'LEM** (*peace*), the place of which Melchizedek was king. Gen. 14 : 18; Heb. 7 : 1, 2. This word is only used elsewhere in Ps. 76 : 2. Some would interpret it, in the first two passages, not as signifying a place, but that Melchizedek was "king of peace." The majority understand it to mean a place, and it is usually interpreted as referring to Jerusalem. Thus Josephus understood it. The name "Jireh," from Gen. 22 : 14, was supposed to have been added to "Salem" to form "Jerusalem," but this is uncertain. Jerome made the Salem of Gen. 14 : 18 and the Shalem of Gen. 33 : 18 identical, and fixed it 6 miles from Scythopolis, while Van de Velde discovered the name in that neighborhood; but if such a Salem existed, it cannot be proved to be the town of Melchizedek. There might be an identity between Salem and Salim. See SALIM.

**SAL'IM** (*peace*, or *fountains?*), a place named to mark the locality of Ænon, where John baptized. John 3 : 23. Some identify it with Salem. Eusebius and Jerome mention Salim as near the Jordan, 8 Roman miles south of Scythopolis. Robinson suggested that it was identical with the village of *Salim*, 3 miles east of *Nablûs*. Barclay proposed to identify it with *Wâdy Selim*, 5 miles north-east of Jerusalem, a wild ravine running down from Anathoth, but Conder appears to adopt the location suggested by Robinson. See ENON.

**SAL'LAI** (*basket-maker*). 1. A Benjamite who returned to Jerusalem. Neh. 11 : 8.

2. A priest who returned with Zerubabel. Neh. 12 : 20.

**SAL'LU** (*weighed*). 1, 2. A Benjamite and a priest. Neh. 11 : 7; 12 : 7; 1 Chr. 9 : 7.

**SAL'MA**, or **SAL'MON** (*clothed, a garment*). The son of Nashon, prince of Judah, and father or ancestor of Boaz, the husband of Ruth. Ruth 4 : 20 and marg.; 1 Chr. 2 : 11; Matt. 1 : 4, 5. He is conjectured to be the same with the son of Caleb, the son of Hur, 1 Chr. 2 : 51, since it is possible that Caleb adopted him.

**SALMANA'SAR**. 2 Kgs. 17 : 3. See SHALMANEZER.

**SAL'MON** (*shady*), Ps. 68 : 14, or **ZAL'MON**, Jud. 9 : 48, was one of the high hills which environed the ancient Shechem and afforded pasturage for Jacob's flocks. See ZALMON.

**SALMO'NE** (*clothed*), a promontory forming the eastern extremity of the island of Crete, and noticed in the account of Paul's voyage to Rome. Acts 27 : 7. It is a bold headland, visible at a considerable distance, and usually identified with *Cape Sidero*. One writer has suggested a promontory several miles south of this point, known to the natives as *Plaka*, and to sailors as *Cape Salmoene*.

**SALO'ME**. 1. The wife of Zebedee, and the mother of James the elder and John the Evangelist, and probably the sister of the Virgin Mary, John 19 : 25; was one of the followers of Christ, Matt. 27 : 56; Mark 15 : 40; 16 : 1, though she seems, like many others, to have at first mistaken the true nature of his kingdom. Matt. 20 : 21.

2. The name of "the daughter of Herodias" who danced before Herod. Matt. 14 : 6; Mark 6 : 22. She is not named in the N. T., but by Josephus (*Antiq.* 18, c. 5, § 4). The graphic account of Herod's feast may be traced to Chusa, the wife of Herod's steward, Luke 8 : 3, who was probably present. Salome married her uncle Philip, tetrarch of Trachonitis, and next Aristobulus, king of Chalcis.

**SALT** is abundant in Palestine. The famous *Jebel Usdum* is substantially a mountain of rock-salt about 7 miles long, from 1½ to 3 miles wide, and several hundred feet high. This ridge, almost entirely composed of this mineral, extends to the south from the south-west corner of the Dead Sea. Besides the rock-salt to be obtained from this ridge and its vicinity, the Jews used, and preferred for domestic purposes, salt obtained by evaporation from the waters of the Mediterranean and Dead Seas. On the eastern shore of the latter it is found in lumps often more than a foot thick, in places which the lake had overflowed in the rainy season. The stones on the shore are covered with an incrustation of lime or gypsum. Branches and twigs which fall into the water from the bushes become encased in salt; and if a piece of wood is thrown in, it soon acquires a

bark or rind of salt. From this fact some have attempted to explain the transformation of Lot's wife into a pillar of salt. Gen. 19 : 26 ; while others suppose that the expression is figurative, denoting that she was made an everlasting monument of divine displeasure (salt being an emblem of perpetuity), and others still think that she was miraculously transformed into a solid column of salt.

At the south-western extremity of the Dead Sea there is a plain of considerable extent east of *Jebel Usdun*, the soil of which is entirely covered with salt, without the slightest trace of vegetation. This is believed by Robinson to be the "valley" (or plain) "of salt," where David's army vanquished the Edomites. 2 Sam. 8 : 13 ; 1 Chr. 18 : 12 ; 2 Chr. 25 : 11.

By the "salt-pits," Zeph. 2 : 9, we are not to understand quarries from which rock-salt is extracted, but such pits as the Arabs, even at this day, make upon the shore of the Dead Sea, in order that they may be filled when the spring freshets raise the waters of the lake. When the water evaporates, it leaves in the pits a salt crust about an inch thick, which furnishes the salt used throughout the country. Pits of this sort seem to be alluded to in Eze. 47 : 11. In Josh. 15 : 62 a "city of salt" is mentioned, in the neighborhood of the Dead Sea.

The uses of salt are sufficiently known. Most food would be insipid without it. Job 6 : 6. Salt being thus essential to the enjoyment of food, the word was used to denote the subsistence which a person obtained in the service of another. Thus, in Eze. 4 : 14, the words translated "we have maintenance from the king's palace" are in the original "we salt" (or are salted) "with the salt of the palace." And even now, among the Persians and East Indians, to "eat the salt" of any one is to be in his employment. Salt was also used in sacrifices. Lev. 2 : 13 ; Mark 9 : 49. In the last passage reference is had to the perpetuity of suffering.

New-born children were rubbed with salt. Eze. 16 : 4.

Salt, as a preservative from corruption, symbolized durability, fidelity, and purity. Hence an indissoluble and perpetual covenant is called a "covenant of salt." Num. 18 : 19 ; Lev. 2 : 13 ; 2

Chr. 13 : 5. The idea of sacred obligation to the king is involved in the above quotation from Ezra. Among the modern Arabs, to "eat salt" with any one is a pledge of perpetual and mutual friendship.

No plants can germinate in a soil covered with salt. Hence a "salt land" is an unfruitful, desert land. Jer. 17 : 6. Salt was also used as a visible emblem of sterility. When Abimelech took Shechem, Jud. 9 : 45, he "beat down the city and sowed it with salt," as a token that it should continue desolate. In like manner, the emperor Frederick Barbarossa, when he destroyed Milan, in the year 1162, caused the ground to be ploughed and strewed with salt.

On the other hand, as salt renders food savory, it is employed as an emblem of holy life and conversation. Mark 9 : 50 ; Col. 4 : 6. In Matt. 5 : 13, Christ calls his disciples "the salt of the earth"—*i. e.*, of mankind, because the latter was to be enlightened and purified by their agency and preserved for their sake. There is reference in the remainder of the verse to the fact that, as Oriental salt often contains mineral impurities, by exposure to rain or dampness this material may lose its savor or valuable part, and become "good for nothing but to be cast out, and to be trodden under foot of men."

**SALT, CITY OF**, the fifth of the six cities possessed by the children of Judah, and situated in the wilderness of Judah. It is mentioned between Nibshan and En-gedi. Josh. 15 : 62. Several sites have been suggested for this city.

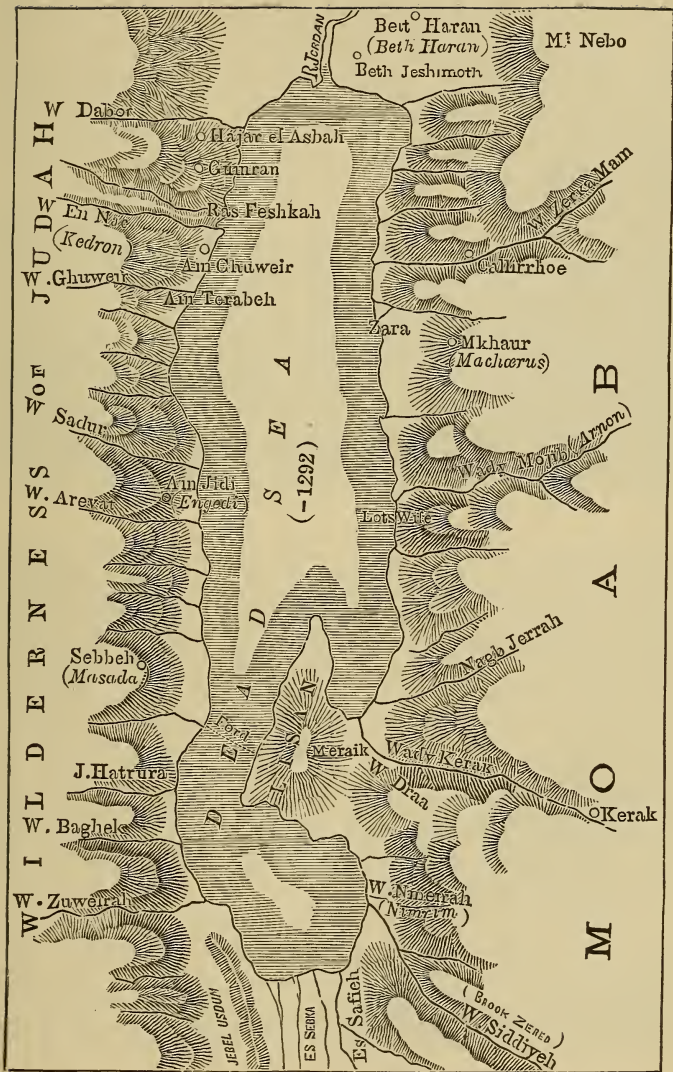
1. Van de Velde found a *Nahr Maleh* ("salt"), one of four ravines forming the *Wady el-Bedim*, and would locate the city of salt in that vicinity.

2. Others propose to place it at the ruin *Um-baghek*, or *Em-berhek*, lying a short distance north of the salt mountain of *Jebel Usdun*.

3. Conder suggests that it is identical with the present large ruin, *Tell el-Mith*, 15 miles east of Beersheba.

**SALT SEA, OR DEAD SEA.**  
*Names.*—This sea is called in the Scriptures the "sea of the plain," Deut. 4 : 49 ; 2 Kgs. 14 : 25 ; the "salt sea," Deut. 3 : 17 ; Josh. 3 : 16 ; 12 : 3 ; the "east sea," Joel 2 : 20 ; Eze. 47 : 18 ; Zech. 14 : 8 ; and "the sea." Eze. 47 : 8. It also appears as the "vale of Sid-





The Salt or Dead Sea. (After Sketch by Major Wilson.)  
 The figures denote the depression below the Mediterranean Sea.

dim." Gen. 14 : 3. In 2 Esd. 5 : 7 it appears as the "Sodomitic sea;" in the Talmud as the "sea of Sodom" and the "sea of salt;" in Josephus as the "asphaltic" and "Sodomitic lake." The title "Dead Sea" was not found in Jewish writers, but was introduced at an early period by the Greek authors. The Arabs give it the same name, but more commonly call it the *Bahr Lût*, or "Lake of Lot."

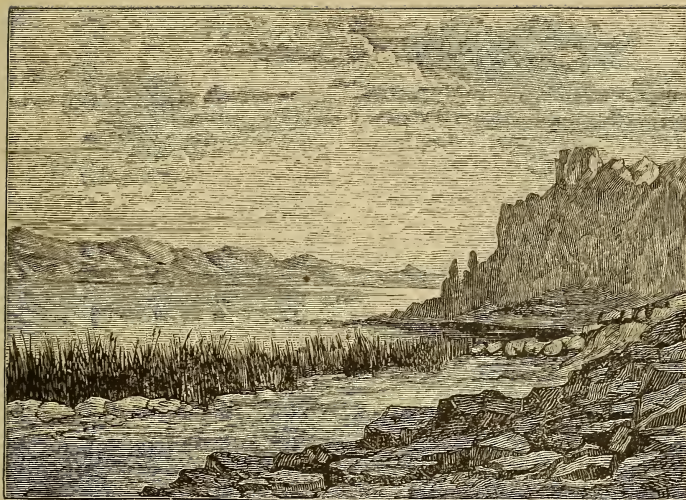
*Situation and Extent.*—The Salt or Dead Sea is situated only 16 miles from Jerusalem, in a straight line, and is plainly visible from the Mount of Olives. It occupies the deepest portion of the great depression which extends from the range of Lebanon on the north to the Gulf of Akabah on the south. It lies between 31° 6' and 31° 46' N. lat., and 35° 24' and 35° 37' E. long. The sea is 46 miles long, 10½ miles in its greatest width, and covers an area of nearly 300 square miles, varying somewhat with the season of the year, as the flats are submerged by the rise of water from the winter floods and laid bare by the excessive evaporation of the summer.

*Physical Features.*—The sea is of an oblong shape, and fills the lower end of an oblong depression. The enclosing mountains on each side run due north and south in parallel lines, and overhang the sea at a height of more than 1500 feet, coming on the east side close to the water's edge. At the southern end the shore, for some 2 or 3 miles, is flat as far as the base of *Jebel Usdum*, "the salt mountain." The oval contour is interrupted by the *Lisan Peninsula*, or "the tongue," a broad promontory extending northward from the southeast corner for a distance of 10 miles, and having a breadth of from 5 to 6 miles. It was visited by Lynch, but to Palmer and Drake is ascribed the credit of being the first thoroughly to explore this curious spot. It is described by Palmer as a plateau of soft chalk marl, encrusted with salt, and containing large quantities of sulphur in a very pure form. The surface is for the most part perfectly flat, but a few plateaus rise up here and there upon it. The strip of land which connects it with the shore is low, and the promontory appears to have been an island at some period when the level of the sea was higher than it is at

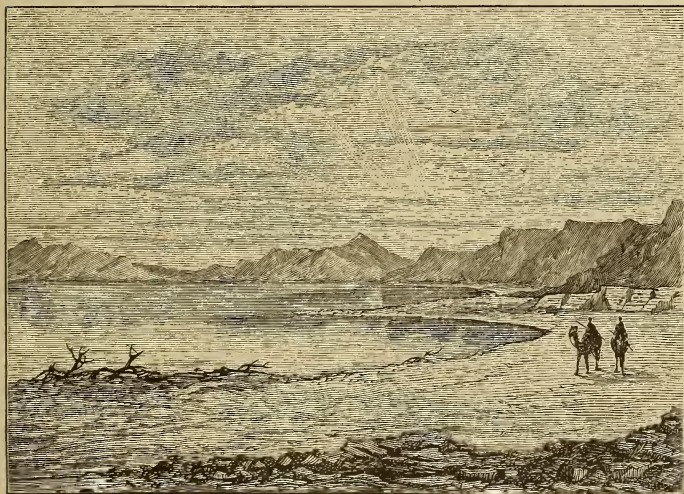
present. The ruins of a tower built of solid masonry and of a small reservoir were discovered. On the site were some broken columns of considerable architectural pretensions, and many pieces of glass and pottery lying in the ash-heap contiguous to the ruins, but nothing could be found to indicate the date.

*Depth and Level.*—The soundings of Lynch showed that the bottom of the lake was a comparatively level plain of blue mud and sand, with crystals of salt. The greatest depth is 1310 feet; the mean depth north of the Lisan Peninsula, 1080 feet; the greatest depth south of the peninsula, 11 feet. The level of the surface varies from 10 to 15 feet, according to the season of the year; the mean level below the Mediterranean Sea is 1293 feet (Lynch made it 1316 feet); below Jerusalem, 3697 feet. Tristram found the height of the crest of the beach to be 18½ feet above the level of the water, and the line of driftwood somewhat less. A French geologist, M. Lartet, found the ancient deposits of the Dead Sea at least 300 feet above the present surface of the lake, so that the water must once have stood at that level. The bottom is still subsiding, as is shown by a curious fact. Drake says: "At the southern end the fords between the Lisan and the western shore are now impassable, owing to the depth of the water, though I have been told by men who used them that they were in no places more than 3 feet deep some fifteen or twenty years ago. Again, the causeway which connects the *Rijn el-Bahr* with the mainland has, according to the Arabs, been submerged for twelve or fifteen years, though before that time it was frequently dry." Earthquakes, as in 1834 and 1837, throw up large quantities of bitumen from the bottom of the lake at its southern end. It was formerly supposed that the lake was at some early historic period connected with the Red Sea, but recent geological researches have shown any such connection very improbable, since a hill of cretaceous formation, 781 feet above the sea, separates the waters of the Dead Sea from those of the Gulf of Akabah, and the streams north of the hill flow northward into the Dead Sea.

*Tributaries.*—The river Jordan empties into the Dead Sea at its northern end. There are numerous *wadies* upon



The Dead Sea at 'Ain Feshkah: North-west Side. (After Tristram.)



The Dead Sea from Jebel Usdum (Mountain of Salt): South end. (After Tristram.)



the east, south, and west sides, the most of which are winter-torrents, completely dry in summer. The principal streams, mostly perennial, are, beginning at the north-east and following southward: the *Zerka Main* (the ancient Callirrhœ, and Grove suggests possibly the more ancient En-eglaim), the *Mojib* (Arnon of the Bible), *Kerak*, *Siddiyeh* (brook Zered), *Sufieh*, and, on the west, the *Ain Jidy* (Engedi).

The water has a clearness and purity—in color, at least—unequalled. The turbid flood of the Jordan in times of freshet can be distinctly traced by its coffee-brown color for a mile and a half into the lake. It has been estimated that 6,000,000 tons of water fall into the Dead Sea daily, the whole of which enormous quantity must be carried off by evaporation, as the lake has no outlet. Hence the water is impregnated with mineral substances containing on an average twenty-five per cent. of solid substances, one-half of which is *chloride of sodium* (common salt). Among the other substances are chloride of magnesium, which gives the water its bitter taste, and chloride of calcium, which makes it smooth and oily to the touch. There is also a large amount of bromine, and many other mineral substances exist in smaller quantities. The quantity of solid matter is more than eight times as great as in sea-water. The specific gravity varies from 1.021 to 1.256—that is, if a gallon of distilled water weighs 10 pounds, a gallon of water from the Dead Sea would sometimes weigh 12½ pounds.

From its density it seemed, in the storm encountered by the boats of Lynch's party, "as if their bows were encountering the sledge-hammers of the Titans instead of the opposing waves of an angry sea." But when the wind abated the sea as rapidly fell. "Within twenty minutes from the time we bore away from a sea which threatened to engulf us, we were pulling away at a rapid rate over a placid sheet of water that scarcely rippled beneath us." Tristram also noted the rapid subsidence of the surface after a storm: "Such a mass of water, so absolutely stagnant, I never saw before. In the morning it had been lashed by the gale; now it at once suggested, as its appropriate description, 'a sea of molten lead.'"

The spray leaves incrustations of salt upon clothes, hands, and faces, conveying a prickly sensation wherever it touches the skin, and exceedingly painful to the eyes, lips, and nostrils, which smart excessively.

*Bathing.*—Most visitors try a bath in the waters of the Dead Sea. Bathers can float with equal ease upon their backs or breasts, sit upon the water as one would upon a feather-bed, and place themselves in any attitude they please without fear of sinking. Swimming is made difficult by the tendency of the feet to rise to the surface with a suddenness that produces an unpleasant and sometimes painful effect upon the back, and there is a constant tendency to roll over.

Josephus says that when Vespasian went to see the Dead Sea, "he commanded that some who could not swim should have their hands tied behind them and be thrown into the deep; when it so happened that they all swam as if wind had forced them upward." A salt crust is soon formed over the body by the rapid evaporation, and the water leaves a greasy feeling on the skin. Asphalt lies in large masses at the bottom of the sea, and sometimes large fragments, loosened by storms and earthquakes, rise to the surface.

*Animal and Vegetable Life.*—Tristram observed that among the rounded pebbles of the beach dead land-shells were thickly strewn. Quantities of very small dead fish lay on the gravel, killed by the salt water and thrown up by the flood, and on these various birds were feeding.

Among the birds noticed were the partridge, raven, thrush, bulbul, sparrow, wild duck, brown-necked raven, kingfisher, gull, dunlin, teal, redshank, wagtail, pochard, duck, cormorant, heron, golden eagle, plover, stork, crane, grackle, snipe, catbird, hawk, and quail, and Lynch saw a duck upon the water about a mile from the shore. So the report that a bird trying to fly over the sea would fall dead, is without foundation.

Among the wild beasts are the jackal, fox, coney, hare, ibex, porcupine, leopard, wild boar, and hyæna. These facts are enough to show how absurd are the stories about the shores of this sea being destitute of birds and animals. At the same time, it is quite certain that no form of either vertebrate or molluscous

life can exist for more than a very short time in the sea itself, and that all that enter it from the Jordan are almost immediately poisoned.

Various experiments have been made by putting sea-fish into the waters, and it was found that they invariably died very speedily.

*Plants.*—Among the trees and plants are the pistachio (the terebinth of Scripture), spina Christi (Christ thorn), tamarisk, osher, oleander, lily, yellow henbane, nightshade, mallow, mignonette, and a species of kale resembling that on the shores of the Great Salt Lake in Utah. About the springs are clumps of tamarisk trees, canebreaks 20 feet high, and dense bushes, through which the wild boar beats paths. Wherever there is fresh water the climate stimulates a luxuriant vegetation.

Warm springs are numerous. The *'Ain Ghuweir* shows a temperature of 96° in January. Another sulphur spring, within 6 inches of the sea, had a temperature of 95°, and its heated water extended out for 200 yards into the lake.

*Climate.*—The climate, owing to the great depression of the valley, is semi-tropical. On the 14th of January, Tristram noted that the thermometer reached 84° during the day, and at 1 A. M. stood at 62° Fahrenheit. Warren found the heat at *'Ain Jidy* (En-gedi), in July, to be 110° after sunset. See *Climate*, under PALESTINE.

*Present Appearance.*—Lynch describes the scene near *Râs es-Feshka* as “one of unmixt desolation. Except the canebreaks clustering along the marshy stream, . . . there was no vegetation whatever; barren mountains, fragments of rocks blackened by sulphureous deposits, and an unnatural sea, with low dead trees upon its margin, all within the scope of vision, bore a sad and sombre aspect. We had never before beheld such desolate hills, such calcined barrenness.” When the members of the British Ordnance Survey found themselves on the shores of the Dead Sea, “the sky was overcast with clouds, and a dense haze, obscuring the mountains, made the landscape as dreary and monotonous as it could be. In an aspect such as this the Dead Sea seemed more than ever to deserve its name. Not a sign of life was there—not even any motion save a dull

mechanical surging of the water. The barren shore was covered with a thick incrustation of salt, relieved only by occasional patches of black, rotting mud or by stagnant pools of brine. All along the dismal beach large quantities of driftwood are thickly strewn, and amongst them might be detected the blackened trunks of palms.” See Deut 34 : 3.

Tristram describes the appearance at the north end of the sea as follows: “The beach is composed of a pebble gravel, rising steeply and covered for a breadth of 150 yards from the shore with driftwood. Trunks of trees lay tossed about in every possible position, utterly devoid of bark, grim and gaunt, a long and disorderly array of skeleton forms. There was a great variety in the species of timber, but a very large proportion of the trees were palms, many with their roots entire. These must have been tossed for many years before they were washed up along this north shore. The whole of the timber is indeed so saturated with brine that it will scarcely burn, and when it is ignited emits only a pale blue flame. It is difficult to conceive whence such vast numbers of palms can have been brought, unless we imagine them to be the collected wrecks of many centuries, . . . accumulating here from the days when the city of palm trees extended its groves to the edge of the river.” —*Land of Israel*, p. 247.

Below *'Ain Feshkah*, on the west shore, the lake is fringed with canebreak, separated from the water by a narrow strip of shingle and conglomerate. Farther south are huge boulders, rolled down on the narrowing beach from the hills above. The coast-line shows many indentations and irregularities.

*Bible History.*—The earliest mention of this body of water is in Gen. 14 : 3, where we read that the confederate kings were joined together in “the vale of Siddim, which is the Salt Sea.” Most writers have identified this vale of Siddim with the portion of the Dead Sea south of the Lisan Peninsula, which is very shallow, but some recent explorers incline to a northern location, in the Ghor of the Jordan. The Salt Sea is mentioned as one of the boundaries of the land of Canaan and of the tribes. Num. 34 : 3, 12; Deut. 3 : 17; 4 : 49; Josh. 15 : 2, 5; 18 : 19; 2 Kgs. 14 : 25. In Eze. 47 : 18

and Joel 2 : 20 it is mentioned as "the east sea," in distinction from "the west sea," which was the Mediterranean.

The cities of the plain, which were destroyed by "brimstone and fire from the Lord out of heaven," were near the Dead Sea. Gen. 19 : 24. The supposition formerly most common was that these cities were submerged by the waters of the sea at the time of the great catastrophe—a theory which appears to be inconsistent with the geological and physical character of the region.

For the disputed question respecting the sites of the cities of the plain, see SODOM and GOMORRAH.

The Salt or Dead Sea is not mentioned in the N. T.

**SALT, VAL'LEY OF**, more accurately a "ravine," and the battlefield between Judah and Edom. It is five times mentioned in Scripture in connection with two remarkable victories of the Israelites.

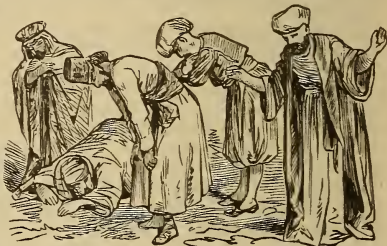
1. That of David over the Edomites when 18,000 of them were slain. 2 Sam. 8 : 13; 1 Chr. 13 : 12; and compare the title to Ps. 60.

2. The victory of Amaziah, who slew 10,000 Edomites and hurled 10,000 more over the "rock" (Petra). 2 Kgs. 14 : 7; 2 Chr. 25 : 11. It has been proposed to locate this valley near the salt mountain *Jebel Usdum*, in the plains south of the Salt Sea; but Grove objects to this, and holds that "salt" is not necessarily the right translation of the Hebrew *melach*, and infers that Amaziah brought his prisoners to Selah (margin, "the rock," or Petra); hence that he would scarcely carry so many prisoners for 50 miles through a hostile country. It would seem more likely, therefore, that the Valley of Salt was in Edom, near to Petra.

**SALU** (*weighed*), a Simeonite chief. Num. 25 : 14.

**SALUTE'**, Matt. 10 : 12, **SALU-TA'TION**. Luke 1 : 41. The salutations of the Jews were usually of a religious character—at least, in form—and were attended with much ceremony, as they are to this day among the Orientals, even the Bedouins of the desert. Sometimes there was nothing but the simple exclamation, "The Lord be with you!" or "Peace be with you!" To this last and most common form strik-

ing allusion is made by our Saviour. John 14 : 27; 20 : 19, 26. It passed into the epistolary salutation. Rom. 1 : 7, etc. The time occupied in the ceremonies of salutation, repeatedly bowing, kissing the beard, etc., was often very consider-



Modes of Salutation in the East.

able, Gen. 33 : 3, 4, and hence the caution in 2 Kgs. 4 : 29; Luke 10 : 4 against saluting.

**SALVA'TION**, or deliverance, supposes evil or danger. Ex. 14 : 13; comp. Ps. 106 : 8-10 with Isa. 63 : 8, 9. But in its ordinary use, in the N. T. especially, the term denotes the deliverance of sinners from sin and death through faith in Christ. "The day of salvation," 2 Cor. 6 : 2, "the gospel of your salvation," Eph. 1 : 13, and other like phrases, are employed in this sense. They all suppose mankind to be lost and ruined by sin, and hence to be in a state of guilt and deplorable misery and exposed to the just penalty of the divine law. The salvation which the gospel offers includes in it the pardon of sin and deliverance from its power, pollution, and consequences, and also sanctification of the soul and the joys of the eternal world. Matt. 1 : 21; Gal. 3 : 13; 1 Thess. 1 : 10; Heb. 5 : 9. Hence it is justly called a *great* salvation. Heb. 2 : 3.

**SAMA'RIA** (*watch-post*), a noted city of Central Palestine, founded by Omri, king of Israel.

*Situation*.—The city of Samaria was 30 miles north of Jerusalem and 6 miles north-west of Shechem, and situated near the centre of a beautiful basin about 6 miles in diameter and surrounded by hills. The hill of Samaria was to the east of the centre of this basin, and about 1542 feet in height above the level of the sea. It was of

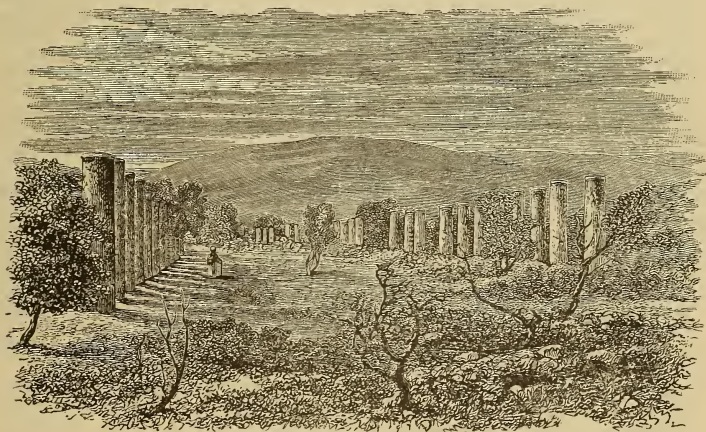


an oblong form, with steep and terraced sides. The whole region about it is fertile, the site being a strong one for defence and the view from the summit very beautiful. From its top the Mediterranean Sea can be plainly seen.

*History.*—Shemer sold the ground upon which Samaria was built to Omri, the king of Israel, for two silver talents, and the latter built a city, calling it Samaria, B. C. 925. 1 Kgs. 16 : 23, 24. It appears that previous to this Shechem had been the capital, and Tirzah the court-residence in summer. 1 Kgs. 15 : 21, 33; 16 : 1-18. But Omri now made Samaria the capital of Israel—a position which it continued to hold for two hundred years, until the fall of the northern kingdom, B. C. 721. It was the seat of many idolatrous practices. Ahab erected a great temple to Baal; Jehu destroyed it, and massacred the priests. 1 Kgs. 16 : 32, 33; 2 Kgs. 10 : 18, 28. Twice the city was besieged by the Syrians—in the reign of Ahab, B. C. 901, and in the reign of Joram, B. C. 892. 1 Kgs. 20 : 1. At the latter siege the people were reduced to the most terrible distress by famine, but were wonderfully delivered, in accordance with

the prophecy of Elisha. 2 Kgs. 6 : 24-33; 7 : 1-20. About one hundred and seventy years later the city was captured by the king of Assyria, after a siege of nearly three years: the northern kingdom was destroyed, and the ten tribes carried into captivity. 2 Kgs. 18 : 9-12. Colonists from Assyria were sent to repeople the country. 2 Kgs. 17 : 24; Ezr. 4 : 9, 10. The city of Samaria continued to be a place of some importance. It was captured by Alexander the Great, who peopled it with Syro-Macedonians; it was again taken by John Hyrcanus, after a year's siege, and razed to the ground, B. C. 109. It was rebuilt and adorned by Herod the Great, who named it Sebaste in honor of Augustus, who gave it to him, and settled a colony of six thousand persons there, composed of veteran soldiers and peasants. He enlarged the city, and surrounded it with a wall and colonnade.

In N. T. times, Philip preached the gospel in Samaria, Acts 8 : 5, 9, and the place became an episcopal see. Septimius Severus planted a Roman colony there in the third century of the Christian era, but politically it was secondary to Cæsarea. The city was



Ruins of the Colonnade of Samaria.

also surpassed in prosperity by Neapolis (Sichem). During the siege of Jerusalem, Samaria fell into the hands

of the Muslims, but the Crusaders established a Latin bishop there, thus reviving the old episcopal see. In A. D. 1184,

Saladin marched through the city; and notices of the place occur in the accounts of travellers from the fourteenth to the seventeenth centuries.

*Present Condition.*—The ancient city of Samaria is now represented by the modern village *Sebüstieh* (from "Sebaste"), situated upon the slope of the hill, having houses built of stones taken from the ancient remains. In and among the houses are scattered many fragments of ancient buildings, such as hewn blocks, shafts of columns, capitals, and portions of entablatures. Vines grow luxuriantly around the bases of broken shafts, grain is planted amid shattered columns, sculptured blocks of limestone are embedded in the rude terraces of the vineyards. The most imposing ancient building is the half-ruined church of John the Baptist, now turned into a mosque. Tradition states that John the Baptist was buried here. The church stands in a conspicuous position on the brow of a hill, the present edifice being the work of the Crusaders of the twelfth century. On the round hill above the village, to the west, are the remains of the palace erected by Herod the Great in honor of Augustus. On the terrace to the south runs the famous colonnade, about 2000 feet in length, of which one hundred columns still remain, some standing, some overthrown or buried beneath the soil. Besides the tomb of John the Baptist, tradition points out the resting-place of Obadiah and Elisha under a stone slab near the ruined church. The prophet declares, "I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof." Mic. 1: 6. This prophecy has been literally fulfilled.

**SAMA'RIA, KINGDOM AND COUNTRY OF**, a territory which lay north of Judah, and, in N. T. times, between that country and the region known as Galilee.

*Situation and Extent.*—The kingdom of Samaria, as referred to in the O. T., was synonymous with the kingdom of Israel. This varied in extent at different times, at one period embracing all the territory allotted to the ten tribes, at others covering a more limited region.

In the days of Jeroboam it extended on both sides of the Jordan; but this territory was much reduced, first by the invasion of Pul, and later by that of Tiglath-pileser, when the Israelites on the east side were taken captive. The extent of the kingdom was then confined to the region between the Jordan and the Mediterranean, and to that portion north of the kingdom of Judah, it being, in fact, only a subject province of Assyria. See ISRAEL, KINGDOM OF.

In N. T. times Samaria was the region between Galilee on the north and Judæa on the south. Its boundaries have been traced by the British Ordnance Survey in accordance with the description by Josephus. The northern limit is defined by the towns of Beth-shan (*Beisan*), En-gannim (*Jenin*), and Caphar-out-heni (*Kefr Adhan*), being properly commensurate with the northern boundary of Manasseh. Beth-shan and the valley of Jezreel at one time belonged to Samaria, but were subsequently taken by the Jews. The southern boundary, as noted by Josephus, appears to have been the great valley called *Wâdy Deir Ballût*, which rises near the Libben (the ancient Lebonah), and leaves Shiloh in the territory of Judah. Antipatris (*Ras el-Ain*), Annath (*Aina*), and Borceas (*Brukia*) are found on the frontier-line. According to Josephus, Samaria had no sea-coast, since the whole plain of Sharon up to Ptolemais belonged to Judah. It is doubtful, also, what portion of the west Jordan valley belonged to Samaria, but it probably did not extend south of the *Wâdy Far'ah*. The Roman highway from Galilee to Jerusalem ran along the Jordan by way of Jericho, and was the one commonly used by pilgrims. It is important to note this position of Samaria as throwing light upon the route pursued by Jesus and other Galileans in going up to Jerusalem, for they would avoid, as far as possible, passing through the territory of their neighbors, the Samaritans.

*History.*—The history of the country of Samaria to B. C. 720 belongs to the kingdom of Israel. After Israel was carried into captivity the history of the *Samaritans*, as such, begins. Who were these Samaritans? The word occurs only once in the O. T., 2 Kgs. 17: 29, and then it seems to be used rather of

the Israelites. But after they were carried away, men from Assyria were brought as colonists into the cities of Samaria, 2 Kgs. 17 : 24, and these were the ancestors of the Samaritans mentioned in N. T. times. A much-debated question has been whether those Samaritans were of purely foreign extraction or were of mixed Jewish blood. The latter opinion seems most reasonable. It is hardly to be supposed that all the Jews could have been carried away out of the land, and this opinion is supported by the fact that money was contributed from the cities of Manasseh and Ephraim to repair the temple in Josiah's time, 2 Chr. 34 : 9, and idols were destroyed in the same region. 2 Chr. 34 : 6, 7. The Assyrian colonists obtained a priest to teach them "the manner of the God of the land," and combined some forms of Jehovah-worship with their idolatry. 2 Kgs. 17 : 25-41.

When the Jews returned from the Captivity with a spirit more exclusive than ever, the contrast between Jew and Samaritan was very strongly marked. The Samaritans wished to have a share in rebuilding the temple, but the Jews refused to allow them to co-operate. The breach widened, and the Samaritans succeeded in hindering the work at Jerusalem by misrepresentations to the Persian kings. Ezr. 4 ; Neh. 4. 6.

At length the opposition culminated in the setting up of a rival temple by the Samaritans on Mount Gerizim. The occasion of this seems to have been the expulsion from Jerusalem by Nehemiah of a son of the high priest, who was a son-in-law of Sanballat. Neh. 13 : 28. According to Josephus, the person expelled was Manasseh, whose father-in-law, Sanballat, obtained from Alexander the Great permission to erect the temple. But the temple was probably erected at an earlier date. After this time the city of Samaria declined, and Shechem increased in importance. This temple was destroyed by John Hyrcanus after standing for two hundred years.

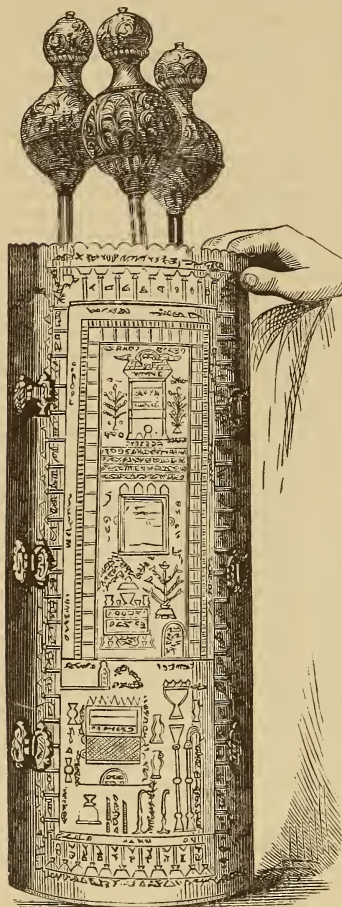
Conflicts between the Jews and the Samaritans were frequent. A party of Samaritans defiled the temple at Jerusalem with bones of the dead. There was a general insurrection among them in the time of Pilate, whose severity resulted in his removal from office. A

crowd arrayed themselves against Vespasian, and he slew 11,600 of them. The bitter animosity between the two races must be understood in order to comprehend many facts in the N. T. history. Thus the Galileans avoided going through Samaria, as far as possible, in their journeys to Jerusalem, since they were exposed to insult, assault, and even danger of death. The Seventy were not to go among the Samaritans, Matt. 10 : 5, and the inhospitality of that people excited the blazing indignation of James and John. Luke 9 : 52-56. Yet Jesus showed himself to be far superior to the narrow feeling of race by his parable of the Good Samaritan, Luke 10 : 30, 37 ; his commendation of the healed Samaritan, Luke 17 : 11-19 ; and his conversation with the woman of Samaria. John 4 : 1-42. This interview throws light upon the Samaritan character and claims. The woman asserts for them Abrahamic descent—"our father Jacob"—but this the Jews would not allow. It was probable that the people had become more and more of a mixed blood, since, according to Josephus, many renegade, apostate, and law-breaking Jews sought refuge among the Samaritans. The gospel gained some success there. Acts 1 : 8 ; 8 : 5-26. But most of the Samaritans adhered to their old religion, and therefore frequently came into collision with Christianity and with the Roman emperors, particularly in A. D. 529. About this time they martyred Christians and destroyed churches. Justinian subdued them and slew many of the insurgents. During the Crusades they are not mentioned. In the twelfth century Benjamin of Tudela found about a thousand adherents of the sect of the Samaritans at Nablûs, and a few also at Ascalon, Cæsarea, and Damascus. During the sixteenth and seventeenth centuries various letters passed between the Samaritans and Western scholars in regard to their Pentateuch.

*Present Condition.*—The only representatives of the Samaritans are found in a community living at Nablûs (Shechem), and consisting of some forty to fifty families. They possess the Pentateuch, in the old Hebrew or Samaritan writing, which has attracted great attention from scholars as a very ancient



version. Three times a year, at the feast of unleavened bread, the feast of weeks, and the feast of tabernacles, they make a



Cylinder enclosing the Samaritan Pentateuch at Nablûs.

pilgrimage to the sacred Mount Gerizim. They celebrate all the Mosaic festivals, and at the Passover they offer sacrifices.

**SAMARITANS**, the inhabitants of Samaria, 2 Kgs. 17 : 29, but in the N. T. the term is applied to the people

that were planted in Samaria, in the place of the exiled Israelites, by the Assyrian king. 2 Kgs. 17 : 24. This defiled origin, Ezr. 4 : 1, the course pursued by the Samaritans before the Persian kings, Neh. 4 : 1, connected with their construction of the Mosaic Law, Deut. 27 : 11-13, and their separation from the Jews in their place of worship, Luke 9 : 52, 53; John 4 : 20, 21, rendered the animosity between them very bitter, Matt. 10 : 5; John 4 : 9; and hence the very name "Samaritan" was, with the Jew, a term of reproach and contempt. John 8 : 48. The Samaritans expected a Messiah, John 4 : 25, and many of them followed Christ. Acts 8 : 1; 9 : 31; 15 : 3. See **SAMARIA**, KINGDOM OF.

**SAM'GAR-NE'BO** (*sword of Nebo*), a Babylonish prince. Jer. 39 : 3.

**SAM'LAH** (*garment*), an ancient Edomite king. Gen. 36 : 36, 37; 1 Chr. 1 : 47, 48.

**SA'MOS** (*a height*), an island in the Ægean Sea, a few miles from the mainland, and 42 miles south-west of Smyrna. The island is 27 miles long, 10 miles wide, and has an area of 165 square miles. It was the seat of Juno-worship, the birthplace of Pythagoras, and noted for its valuable pottery. Paul visited the island on his third missionary journey. Acts 20 : 15. Samos was then the capital of the island. Two miles to the west was the temple of Juno; there was a sacred way, which can still be traced, from the city to the temple. The modern name of the port at which Paul landed is *Tigani*. The island now contains about 60,000 inhabitants, and is noted for its productions of oil, wine, oranges, grapes, raisins, and silk.

**SAMOTHRACIA** (*Thracian Samos*), an island in the north-eastern part of the Ægean Sea, and a conspicuous landmark to sailors. It is 8 miles long and 6 miles broad. Homer says that from its lofty ridges the battlefield of Troy might be seen, and one of its mountains has an elevation of 5248 feet, affording a wide view. Paul visited it on his second missionary journey. Acts 16 : 11. The island is still called *Samothraki*, and contains from 1000 to 2000 inhabitants, subject to Turkey.

**SAM'SON** (*sunlike*), son of Manoah, of the tribe of Dan, and for twenty years a judge of Israel. The circumstances at-

tending the annunciation of his birth are remarkable. Jud. 13 : 3-23. See MANOAH. He was distinguished for his gigantic strength, and is the Hercules of the Hebrews. Contrary to the wishes of his parents, who were observers of the Law, Ex. 34 : 16; Deut. 7 : 3, he married a woman of Timnath, a Philistine city. On his way to that city he slew a lion, Jud. 14 : 5-9, and afterward found in the carcass of the beast a swarm of bees, and he ate of the honey himself and took some to his parents. This occurrence gave rise to an enigma, which he propounded at his marriage-feast, promising a valuable present to any who would solve it within seven days, provided they would make a like present to him if they failed. Unable to solve the riddle themselves, they resorted to Samson's wife, who, by the most urgent entreaties, had obtained from him a solution of it. By cruel threats they extorted from her the secret, and told it to him. But he knew their treachery; and, though he kept his word and made them the present, it was at the expense of the lives of thirty of their countrymen. He also forsook his wife, who had been thus false to him. See RIDDLE.

On returning to Timnath with a view to a reconciliation with his wife, he found she had married again, and he was not permitted to see her. He immediately caught three hundred foxes, and, fastening a firebrand to every pair of them, let them loose upon the fields and vineyards of the Philistines, and spread fire and desolation over the country. The Philistines, to be avenged, set fire to the house where Samson's wife lived, and she and her father were burnt in it. This wanton barbarity again drew upon them the vengeance of Samson, who came upon them and routed them with immense slaughter. Jud. 15 : 1-8.

He then took up his abode on the rock Etam, in the territory of Judah, whither the Philistines came to revenge themselves, laying waste the country on every side. Three thousand of the men of Judah remonstrated with Samson for thus exciting the resentment of the Philistines, and he consented that they should bind him and deliver him into their hands. This they did; but in the midst of their exultations he burst his bands and fell upon his enemies, put-

ting a thousand of them to death and the residue to flight. Jud. 15 : 9-19. It was on this occasion that he was miraculously supplied with water from a fountain opened on the spot—not in the jawbone with which he had slain the Philistines, but in the place where the bone was found and used. Jud. 15 : 17, margin.

His sensual nature betrayed him into an illicit connection with a woman in Gaza. His enemies meanwhile surrounded the place, expecting to kill him in the morning, but at midnight he arose and carried off the gates of the city. Jud. 16 : 3. After this, Samson went to the valley of Sorek, where he attached himself to Delilah, a mercenary woman, by whom, after a variety of arts and stratagems, the secret of his great strength was discovered to lie in the preservation of his hair, for he was a Nazarite. Jud. 16 : 17. The Philistines came upon him while he was asleep, removed his hair, bound him with fetters of brass, put out his eyes, carried him to Gaza, and threw him into prison. Having thus secured their formidable foe, the Philistine nobles assembled for a feast of joy, and, to add to their merriment, they proposed to have Samson brought. So a lad led him in and set him down between the two main pillars of the house where the nobles and a multitude of people, both men and women, were assembled, besides three thousand persons upon the roofs of the cloisters around, beholding the cruel sport. Samson requested the lad who had charge of him to let him rest himself against the pillars on either side of him. This being granted, he prayed for strength, and, laying hold of the pillars, he bowed with all his might, carrying the pillars and the whole structure with him, and burying himself and the vast multitude within and around the courts in one common destruction. Samson is ranked with the heroes of the faithful. Heb. 11 : 32, 33. But we must, of course, not judge him from the standpoint of the N. T. He lived in the wild anarchical period of the Judges, when might was right, and he was just the man for that time.

**SAM'UEL** (*heard of God*), the son of Elkanah and Hannah, was a celebrated Hebrew prophet, and the last of their judges. He is one of the purest and noblest characters in the O. T. history.

While he was a child he officiated in some form in the temple, and was favored with revelations of the divine will respecting the family of Eli, the high priest, under whose care and training his mother had placed him. 1 Sam. 3 : 4-14. See ELI.

After the death of Eli, Samuel was acknowledged as a prophet, and soon commenced a work of reformation. Idolatry was banished, the worship of the true God was restored, and Samuel was publicly recognized as a judge in Israel. Residing on his patrimonial estate in Ramah, he made annual circuits through the country to administer justice until his infirmities forbade it, and then he deputed his sons to execute this duty. They proved themselves unworthy of the trust, and so general was the dissatisfaction of the people that they determined on a change of government. To this end they applied to Samuel, who, under the divine direction, anointed Saul to be their king, and Samuel resigned his authority to him. 1 Sam. 12. After Saul was rejected for his disobedience in the matter of Agag, Samuel was instructed to anoint David as king, after which he returned to Ramah, where he died. 1 Sam. 25 : 1. See SAUL.

FIRST AND SECOND BOOKS OF, are called also the First and Second Books of Kings. They bear Samuel's name, perhaps because he wrote the history of his own times as given in the First Book, and therefore the entire work went under his name. But it is more probable that the name was in consequence of Samuel being the hero of the first part of the history, and that the author belonged to a later period. The Hebrew is singularly clear and pure from Aramaisms.

The two books are thus analyzed in Lange's *Commentary*: 1st part: Samuel's life and work as judge and prophet. 1 Sam. 1 : 1-7. 2d part: Saul, chs. 8-31: (1) Founding of kingdom, his appointment, chs. 8-15; (2) His fall. Chs. 16-31. 3d part: David. 2 Samuel: 1st part: David king over Judah only, 2 Sam. 1-5 : 5. 2d part: David king over all Israel. Chs. 5 : 6-24.

These books formed only one in the Hebrew canon. They are the antecedents to the books of the Kings, but are not from the same hand. "In Kings are many express references to the Law; in Samuel, none. In Kings the Exile is

often alluded to: it is not so in Samuel. The plans of the two works vary. Samuel has more of a biographical cast; Kings more the character of annals."

**SANBAL'LAT** (*a hero?*), a native of Horonaim, in Moab, who sadly impeded the efforts of the Jews to rebuild the walls of the city by inciting a movement on the part of the Arabians and others who comprised the "army of Samaria," which apparently Sanballat commanded. Neh. 4 : 2. After Nehemiah's departure he insinuated himself sufficiently with the high priest to be able to marry his daughter to the high priest's grandson. But Nehemiah, returning, promptly deposed the latter. 13 : 28. We have no further biblical information about him.

**SANCTIFY** is to prepare or set apart persons or things to a holy use. Ex. 13 : 2. The term "sanctification," when applied to men, denotes the effect of God's Spirit upon the soul. It comprehends all the graces of knowledge, faith, love, repentance, humility, etc., and the exercise of them toward God and man. 2 Thess. 2 : 13; 1 Pet. 1 : 2. It is a process by which the soul is cleansed from the pollution and delivered from the power of sin, and at the same time endued with those spiritual graces above named, without which there could be no taste or fitness for the joys or employments of the heavenly world. Heb. 12 : 14. Sanctification is the fruit of union to Christ by faith, and it is in the knowledge and belief of the truth as it is in Jesus that the soul becomes the subject of the sanctifying influences of the Spirit. John 17 : 17. From this inward sanctification proceeds every good word and work. Tit. 2 : 11-14. When Christ speaks of sanctifying himself, John 17 : 19, it is in allusion to the law which required the sacrifice to be set apart to a holy use. He separates or dedicates himself as a sacrifice to God for them.

**SANCTUARY**, a holy or sanctified place. Ps. 20 : 2. By this name that part of the temple of Jerusalem was called which was the most secret and most retired, in which was the ark of the covenant, and where none but the high priest might enter, and he only once a year, on the day of solemn expiation. Lev. 4 : 6. It is also applied to the furniture of this holy place, Num. 10 : 21, the apartment



where the golden candlestick, table of shew-bread, altar of incense, etc., stood, 2 Chr. 26 : 18, and to the whole tabernacle or temple. Josh. 24 : 26; 2 Chr. 20 : 8. It is called the "sanctuary of strength," because it was a strong place and easily fortified, and it belonged to God, the Strength of Israel, Dan. 11 : 31; a "worldly sanctuary," as it was of a carnal and earthly typical nature. Heb. 9 : 1. It is also applied to any place appointed for the public worship of God, Ps. 73 : 17; to heaven, where God and his holy angels and saints for ever dwell, Ps. 102 : 19; and, in allusion to the Jewish sanctuary, whose brazen altar protected petty criminals, a place of refuge and shelter is called a "sanctuary," Isa. 8 : 14; Eze. 11 : 16. The land of Israel was called God's sanctuary. Ex. 15 : 17; comp. Ps. 78 : 54; 114 : 2.

**SAND** (from a root meaning *to whirl*). The wastes of Palestine consist mainly of parched soil and gravel. Sand occurs only along the shores of the seas and rivers. It is found in some parts of the desert of Sinai, and abundantly in Egypt. On the west especially the Nile valley is ever menaced by "the sands of the African desert—sands and sand-drifts which in purity, in brightness, in firmness, in destructiveness, are the snows and glaciers of the south."—*Stanley*. The pyramids and most of the ancient remains of Egypt stand upon the edge of the whirling sand-wastes, and therefore are liable to be covered up, as indeed many have been. Here all stirring of the surface is quickly and utterly obliterated. Ex. 2 : 12. God has placed the sand for a bound of the sea by a perpetual decree. Jer. 5 : 22.

Sand is also figuratively used to denote an innumerable multitude or great abundance, Gen. 32 : 12; 41 : 49, and also that which is heavy. Job 6 : 3; Prov. 27 : 3. Issachar was to "suck of the abundance of the seas and of treasures hid in the sand." Deut. 33 : 19. Some authorities find here an allusion to the great value of the sand of the river Belus, near Acre, for the manufacture of glass. But in this sand the mollusk (*Murex trunculus*) used for the purple dye is abundant, and vast quantities of crushed shells attest the ancient productiveness of this industry at Acre. Lieut. Conder understands

these to be the "treasures hid in the sand," and claims this to be the interpretation of the Jewish rabbis.

**SANDALS**. Mark 6 : 9. See **CLOTHES**.

**SAN'HEDRIN**, incorrectly but commonly **SAN'HEDRIM**. The word is a Hebrew transliteration from the Greek word *syuedrion*, which means "council." The Sanhedrin was the highest council of the Jews. When it was founded is uncertain. The Jews trace back to the time of Moses, and see its beginning in the elders. Others see the germ in the tribunal established by Jehoshaphat. 2 Chr. 19 : 8–11. But much more likely the Sanhedrin dates from the extinction of the Great Synagogue, and therefore is after the Captivity and Return; some put it down so low as B. C. 107. We must distinguish between two kinds of Sanhedrin—the provincial, which was composed of twenty-three members in every town of 120, and of three where there was a smaller population, and the Great Sanhedrin, which numbered seventy-one and was governed by a *nasi*, or president, and two vice-presidents; besides, there were secretaries and other officers. It met in a room adjoining the temple, and the seats were arranged in the form of a semicircle. After the destruction of Jerusalem it removed to Tabneh, and finally to Tiberias, where it became extinct, A. D. 425. It had greatly changed its character before it ended. It appears, from the statements in the Talmud, that Herod put all the Great Sanhedrin to death except one. But, although this be false, the complexion of the body was altered for the worse. Indeed, some say that the Sanhedrin really did not exist in Christ's day, but the council which arrogated to itself this name was "an arbitrary, incompetent, and special gathering." But in its glory it was the supreme privy council of the Jews—not only their court of final appeal and last resort, but also an executive and legislative assembly, shaping the general polity of the nation. Its power in matters civil and religious was practically unlimited. It decided all cases brought upon appeal from the lower courts; it had authority over kings and high priests; in it was vested the trial of heresy, idolatry, false prophets; and it alone had power to pronounce the sentence of death. When the Jews came under the Roman govern-

ment the range of its jurisdiction was decreased. The death power, according to Talmudic tradition, was taken from it three years before the death of Christ. Owing to its altered character, it declined in influence until its extinction was no loss. The Sanhedrin consisted of the three classes, the priests, the elders, and the scribes. The confirmation and execution of a capital sentence rested with the Roman procurator. The Gospels truthfully, therefore, relate that, while Christ was condemned by the Sanhedrin for blasphemy, he was accused by the Jews of treason, and thus brought under Roman judgment. Cf. Matt. 26 : 65, 66 ; John 19 : 12 ; also 18 : 31 : "It is not lawful for us to put any man to death." The stoning of Stephen, Acts 7 : 57-59, was either tumultuous or else, if ordered by the Sanhedrin, illegal, as Josephus (*Ant.* xx. 9 § 1) expressly declares was the execution of James, "the Lord's brother," A. D. 62, during the absence of Albinus, the Roman procurator. See COUNCIL.

**SANSAN'NAH** (*palm-branch*), a place in the Negeb, or "south country," Josh. 15 : 51 ; also called "Hazar-susah" or "Susim," "horse-court"—that is, "dépôt of horses." Josh. 19 : 5 ; comp. 1 Chr. 4 : 31. Wilton locates it in the modern *Wady es Suny* ; Conder, at *Beit Sâsîn*, 15 miles west of Jerusalem, but this seems too far north.

**SAPH** (*tall*), a Philistine giant, 2 Sam. 21 : 18 ; called Sippai in 1 Chr. 20 : 4.

**SAPH'IR** (*fair*), a town addressed by the prophet Micah. Mic. 1 : 11. According to Eusebius and Jerome, it was in the mountain-district between Eleutheropolis and Ascalon. The Pal. Memoirs suggest *es Suâfir*, some mud villages 5 miles south-east of *Eslûd* (Ashdod), as its possible site, but say a site in the hills would suit better, though in other respects it agrees with the statements of Eusebius and Jerome.

**SAPPH'IRA** (*beautiful*), the wife of Ananias, and partner in his guilt and punishment. Acts 5 : 1-11.

**SAP'PHIRE**. This was one of the precious stones of the high priest's breastplate, and of the foundations of the Apocalyptic city. Ex. 28 : 18 ; Rev. 21 : 19, and is often mentioned in the O. T. It was certainly of a blue color. Ex. 24 : 10 ; Eze. 1 : 26 ; 10 : 1. But it is

generally agreed that the ordinary sapphire of the ancients was our *lapis-lazuli*, an opaque mineral of a dark azure hue.

Some scholars still hold that the Bible references require a transparent, hard, and valuable gem like the true sapphire. This stone is next to the diamond in lustre, beauty, and hardness. It differs only in color from the Oriental ruby, varying from the deepest to the lightest blue, and even to pure white. See STONES, PRECIOUS.

**SA'RA**, same as Sarah. Heb. 11 : 11 ; 1 Pet. 3 : 6.

**SA'RAH** (*princess*). 1. The half sister and wife of Abraham, called "Sarai" down to Gen. 17 : 15, when God changed her name from "my princess," as for Abraham, to "princess," for all the race. In addition to the notice of her in the article ABRAHAM, it may be proper to say that she as well as Abraham was the subject of special promises. Gen. 17 : 16. Her conduct in Egypt, Gen. 12 : 15, and toward Hagar, Gen. 16 : 6 ; 21 : 10, and also when Isaac was promised, Gen. 18 : 15, evinced great weakness, but her exemplary faith is commended by the apostles. Heb. 11 : 11 ; 1 Pet. 3 : 6. She lived to one hundred and twenty-seven years of age, or upward of thirty-six years after the birth of Isaac, and was buried in a field of Machpelah, which Abraham bought for the purpose.

2. A woman mentioned in Num. 26 : 46. See SERAH.

**SA'RAI** (*my princess*), the original name of Abraham's wife, SARAH, which see. Gen. 11 : 29.

**SA'RAPH** (*burning*), a descendant of Judah. 1 Chr. 4 : 22.

**SAR'DINE**, Rev. 4 : 3, or **SAR'DIUS**, Ex. 28 : 17, a gem of a blood-red or flesh color, susceptible of a high polish, and also called "sard" or "carnelian." Its former name it obtains from Sardis, in Asia Minor, where it was first found. This stone has long been a favorite for the engraver's art. "On this stone all the finest works of the most celebrated artists are to be found ; and this not without good cause, such is its toughness, facility of working, beauty of color, and the high polish of which it is susceptible, and which Pliny states that it retains longer than any other gem."—KING : *Antique Gems*.

**SAR'DIS**, a city in Asia Minor, and the capital of Lydia. Sardis was situ-

ated at the foot of Mount Tmolus, about 50 miles north-east of Smyrna and 30 miles south-east of Thyatira. It was on the river Pactolus, celebrated for its "golden sands," and some 2 miles from the river Hermus. The site was one of great beauty.

*History.*—Sardis had great celebrity as the residence of the famous Cræsus, whose name is the synonym for riches. When Cyrus conquered him, B. C. 548, he is said to have taken treasure of the value of \$600,000,000. The Persians kept a garrison in the citadel. Alexander gained possession of the city after the battle of Granicus, and garrisoned it. Antiochus the Great sacked the city, B. C. 214; afterward it was subject to the kings of Pergamos. An earthquake destroyed it in the reign of Tiberius, A. D. 17, but it was rebuilt, the emperor remitting the tribute for five years and granting the money to assist in reconstructing the city. The prosperity of Sardis arose from its convenience as a commercial mart and prosperous manufactures. The art of dyeing wool was discovered there. Sardis was the seat of one of the seven churches of Asia, and the Christians seem to have been so corrupted by the prevailing worldliness that they received a severe rebuke. Rev. 3 : 1-5.

*Present Condition.*—The ruins of Sardis are now called *Sert-Kalessi*. Among the remains are two massive columns over 6 feet in diameter, standing upright, and supposed to have belonged to the massive temple of Cybele; the senate-house, called the house of Cræsus, having one hall 156 feet long by 43 broad, with walls 10 feet thick. A Roman sarcophagus has lately been discovered, a famous tomb of Alyattes—one of the wonders of the world—a gigantic mound, several tumuli, and Roman walls in ruins. The Pactolus almost disappears in summer. The waters of the Hermus breed fevers. The site is now very unhealthy, and few, if any, people inhabit it.

**SAR'DITES**, the descendants of Sered, son of Zebulun. Num. 26 : 26.

**SAR'DIUS**. Ex. 28 : 17. See **SARDINE**.

**SAR'DONYX**, only mentioned in Rev. 21 : 20. Like the sardine, this stone is a variety of chalcedony. The sardonyx combines the qualities of the sard

and onyx, whence its name. In this gem as used, a white opaque layer rests upon a transparent red stratum, as King states, or the reverse, according to Pliny. The sard and sardonyx are found in Judæa.

**SAREP'TA** (*smelting-house*), the Zarephath of the O. T., a Phœnician town on the Mediterranean Sea between Tyre and Sidon. Luke 4 : 26. It is now called *Sârafend*, south of Sidon.

**SAR'GON** (in Assyrian *Sarrukin*, "established is the king"), the successor of Shalmaneser and father of Sennacherib, king of Assyria by usurpation, B. C. 722-705. Of his existence nothing was known for many centuries save the single fact, incidentally stated by Isaiah as the mere date of one of his prophecies, that Tartan took Ashdod by command of Sargon. Isa. 20 : 1. The name was a stumbling-block. But Isaiah was correct, and to-day the buried ruins of the Khorsabad palace attest the accuracy of the prophet. From excavations made at the latter place, we are able to form a chronology, defective, however, of sixteen of the seventeen years of his reign. These ruins prove him, says Prof. Schrader, the distinguished Assyriologist, who is the authority for these statements, "to have made a quite unmistakable progress in originality and fineness of design, in neatness of execution and variety of pattern." The colored enamelling of bricks was carried to a finish unattained in later Assyrian history. The reign was an almost unbroken series of military triumphs: all the nations round felt the power of his arm. His annals describe his expeditions against Babylon and Susiana on the south; Media on the east; Armenia and Cappadocia on the north; Syria, Palestine, Arabia, and Egypt on the west and south-west. He had, indeed, very able generals, of whom Tartan was the chief; but this fact does not detract from his personal glory.

The expedition against Philistia in which the city of Ashdod was taken, as Isaiah mentions, 20 : 1, took place in B. C. 711. But this was not the first time Sargon was near Judah, for in B. C. 720 he conducted an expedition against Egypt, and in the year before he took Samaria, carrying away part of the inhabitants. 2 Kgs. 17 : 6; 18 : 9-11. "The king of Assyria" referred to is not



Shalmaneser, but Sargon, who claims it, and the indefiniteness about 18 : 10—"they took it"—agrees with the inscriptions, and shows that during the siege Sargon became king. The inscriptions show further that Judah was already a vassal of Sargon at the time of the siege of Ashdod. For the interesting account of this event given by the conqueror himself see Smith (George), *Assyrian Discoveries*, pp. 289-292. The next year after this important capture Sargon turned his arms against Merodach-baladan, king of Babylon, and reduced him to vassalage. In B. C. 707 he completed the building of the palace of Khorsabad, which was near Nineveh, and in this magnificent building, in B. C. 705, he was murdered.

**SA'RID** (*a survivor*), a landmark in the boundary of Zebulun. Josh. 19 : 10, 12. The Syriac version reads "Ashdod," and the Septuagint reads "Sed-douk." Conder suggests that Sarid may be identical with *Tell Shadud*, on the north side of the plain of Esdraelon, south-west of Nazareth.

**SA'RON**. Acts 9 : 35. See SHARON.

**SARSE'CHIM**, the chief of the eunuchs in Nebuchadnezzar's army at the taking of Jerusalem. Jer. 29 : 3.

**SA'RUCH**. Luke 3 : 35. See SERUG.

**SATAN** (*adversary*), the adversary of God and man, the foe to goodness, and the author of evil. The references in Scripture to Satan, but not commonly by this name, are numerous. The proper name appears five times in the O. T.—1 Chr. 21 : 1; Job 1 : 6, 12; 2 : 1; Zech. 3 : 1; in the N. T. twenty-five times; the word "devil" occurs twenty-five times; "the prince of this world," three times; "the wicked one," six times; "the tempter," twice. In one remarkable verse several epithets are combined—the old serpent, the devil, and Satan, who deceiveth the whole world. Rev. 12 : 9. The most striking mention of Satan is in Job, where he appears among "the sons of God." This is in itself sufficient to prove the subordination of the powers of evil unto God and the permissive nature of sin, and Satan has no authority to vex save as God grants it. The existence of Satan is a perpetual menace to godliness, but by resisting him we put him to flight and deepen our moral nature.

**SA'TYR**, a fabled creature of Greek mythology, compounded of a man and a goat, and supposed to be the deity of forests and rural places. Isa. 13 : 21; 34 : 14. The expression "satyrs shall dance there," etc., denotes that the place shall become as a rude, wild, uncultivated waste. It is possible that after the desolation of Babylon some species of ape or baboon may have been found in that region, and may be meant by this word.

**SAUL** (*desired*). 1. A king of Edom. Gen. 36 : 37, 38; called Shaul in 1 Chr. 1 : 48, 49.

2. The first king of Israel, the son of Kish, of the tribe of Benjamin. His personal appearance was so remarkably fine and noble as to be particularly mentioned by the sacred historian. His search for his father's asses was the occasion of his visit to Samuel, whom he consulted as a "seer," on the advice of his servant. Samuel, having been divinely admonished of the approach of Saul and instructed what to do, invited him to his house and treated him with marked distinction. The next day Samuel made known to him privately that he was to have the rule over Israel, and while they were in the way he took a vial of oil, and, pouring it on his head, anointed him for the regal office. To convince Saul that this thing was of the Lord, Samuel predicted three signs, the last Saul's power to "prophecy," which would be fulfilled on his home-journey. The events happened as Samuel had foretold and Saul prophesied. By prophecy we are to here understand excited proclaiming or singing, and not a foretelling of the future. 1 Sam. 9; 10 : 1-16. At this point we are obliged to depart from the order in First Samuel. The brutal insult of Nahash was avenged by Israel under the leadership of Saul, who from his home at Gibeah, whither he had gone after his secret anointing, sends an urgent order upon every man in the nation to follow him. Some 330,000 assembled under his leadership, and a great victory was gained. Ch. 11. Thus the Lord prepared the way for Saul's acceptance by the people as their king. Ch. 10 : 17-25. At first, Saul lived unpretendingly, almost as a private citizen—indeed, his sway seems to have been limited. But after a little while (comp. 10 : 26, 27; 13 : 2) he lived in more regal fashion. It is

impossible to say how old he was at this time, but perhaps about forty years. He was emphatically a military king, and so successful was he that the borders of Israel must have been considerably enlarged and the fear of Israel very widespread. His reign opened favorably. But he soon proved he was no ideal prince. So impatient was he that he could not wait at Gilgal for Samuel to come, as he had appointed, and so he offered sacrifice; for doing which he was reproved by the old prophet, **13 : 14**, yet the divine favor was not withdrawn. Very strange, if not the result of madness, was his insisting that Jonathan should die, though the army interfered in time. The declaration of Samuel that the Lord would not establish his house preyed upon his mind, and he was a changed man from this time forth. He treated God's command carelessly, **ch. 15**, and was again severely rebuked by Samuel; nor did he show any real repentance. He looked upon his attendants with suspicion. He played the coward before the Philistines. Music relieved him, but his malady was no ordinary lunacy. His treatment of David, his first love for him, his failure to remember him, the return of his affection, and then the complete turn against him, indicated the state of his mind. He pursued David, though twice he was momentarily softened by David's words and deeds. **Ch. 24 : 16 ; 26 : 21**. We can understand how jealousy, nourished, became madness at last. Then, too, we see the hand of God. Saul breaks down completely. On the eve of a battle, which his unsettled mind forebodes will be decisive, he seeks a witch, and of her demands an interview with Samuel. The woman performs her incantations, but, to her horror, she herself sees an apparition and hears the voice of the dead. Samuel charged Saul with his disobedience to the divine command in the matter of Amalek, assured him that all his efforts to obtain aid elsewhere were vain if God had become his enemy, and admonished him that defeat and ruin were at hand, and that he and his sons should the next day be inhabitants of the world of spirits. **Ch. 28**.

The last flicker of the old fire of courage sufficed to enable Saul to man himself for the conflict, notwithstanding this crushing intelligence. He gave the

Philistines battle, but was routed with dreadful slaughter. Among the killed were Saul's three sons. Saul, finding himself wounded and likely to fall into the hands of the enemy, threw himself upon the point of his own sword. When the Philistines found the body of Saul they severed the head from it and fastened the body on the city wall, from which it was afterward taken in the night by some of his friends from a distance, and carried to Jabesh-gilead and buried. **1 Sam. 31**.

**SAUL OF TAR'SUS**. See **PAUL SAVIOUR**. **Luke 2 : 11**. See **CHRIST**.

**SAW**. This tool, among the Hebrews, probably resembled that so often depicted upon the Egyptian monuments. It was only single-handed; the teeth ran in the opposite direction to ours, therefore the workman drew the saw towards him, as is the custom now in the East. Besides a saw for wood, **Isa. 10 : 15**, there is mention of a kind for stone. **1 Kgs. 7 : 9**. Saws were used likewise as instruments of torture. **2 Sam. 12 : 31**; cf. **1 Chr. 20 : 3**; **Heb. 11 : 37**. Tradition asserts that in this manner the prophet Isaiah was killed, and history recounts instances of this use of the saw among the Egyptians, Persians, and Romans.

**SCAPEGOAT**. **Lev. 16 : 20**. See **GOAT**.

**SCARLET**. **Gen. 38 : 28**. See **COLORS**.

**SCEP'TRE**, a wooden staff or wand, 5 or 6 feet long, usually overlaid with gold or decorated with golden rings, with an ornamented point. It was borne in the hands of kings and others in authority as a token of power. **Gen. 49 : 10**; **Num. 24 : 17**. When the sceptre was held out to be touched by an individual approaching the throne, it was a sign of the royal acceptance and favor.

There is no biblical instance of a "sceptre being actually handled by a Jewish king. The term is used metaphorically. The use of a staff as a symbol of authority was not confined to kings; it might be used by any leader." —*Smith*.

**SCE'VA** (*fitted*), an Ephesian Jewish priest whose seven sons practised exorcism. **Acts 19 : 14**.

**SCHISM** means a rupture or separation, **1 Cor. 12 : 25**, but it is supposed to

denote in this passage any such alienation of feeling among Christians as violates the spiritual union which ought to exist among them, though there be no doctrinal error or separate communions.

**SCHOOL**, Acts 19:9, **SCHOOL-AR**, 1 Chr. 25:8, **SCHOOL-MASTER**. Gal. 3:24. Schools existed among the Jews from a very early period. They were established under the supervision of the prophets to train young men to become expounders of the Law, and so fit them for the priestly and prophetic offices. 1 Sam. 19:18-24; 2 Kgs. 2:3, 5, 7, 12, 15. The children were taught to read by their parents and in common schools, and in higher seminaries were instructed by doctors in the Law and traditions. The system of education in religious matters was quite advanced and very popular. It was settled just at what age a child should begin, how many scholars a teacher should have, and by whom he should be paid. See **EDUCATION**.

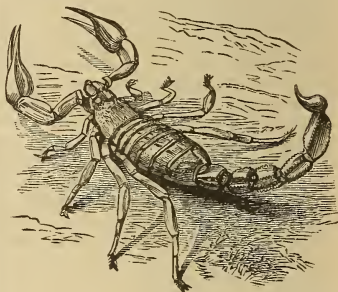
The schoolmaster, in Paul's use of the term, was a person to whom was committed the care of children, to lead them, to observe them, and to instruct them in their first rudiments. Thus the office nearly answered to that of a governor or tutor, Gal. 4:2, 3, who constantly attends his pupil, teaches him, and forms his manners. It is said, Gal. 3:24, 25, "The law was our schoolmaster to bring us unto Christ." It pointed out Christ in the Scriptures, especially in the figures and the prophecies of the O. T.; but, since we are supposed to be advanced to superior learning, and are committed to the tuition of the faith which we have embraced, we have no longer need of a schoolmaster, as such is of no further use to young persons when advanced to years of maturity.

**SCHOOLS OF THE PROPHETS**. 1 Sam. 10:5. See **PROPHETS**.

**SCORPION**, a venomous creature allied to the spider, but resembling the lobster so much that the latter is called the sea-scorpion by the Arabs. Its shape and general appearance are seen in the cut. Its usual length is 1 or 2 inches, but in tropical climates it is sometimes found 6 or 8 inches in length, and its sting is attended with excruciating pain, Rev. 9:3-6, terminating often in violent

convulsions and death. The malignity of the venom is according to the size and complexion of the different species.

Scorpions are found in all warm climates, and are abundant in Palestine, where eight species are known, and are especially common about Mount Sinai. Deut. 8:15. They remain dormant during the cold season, but through the rest of the year swarm under stones and in all the crannies and crevices of walls and houses. Their food consists of beetles, locusts, and other insects. The sting is a curved claw at the end of the tail, and



Scorpion.

this latter the animal, in running, carries over its back in a threatening attitude. Luke 11:12 seems to mean merely the bestowal of a dangerous and unwelcome gift rather than a good one, and may refer to the Greek proverb: "A scorpion instead of a perch."

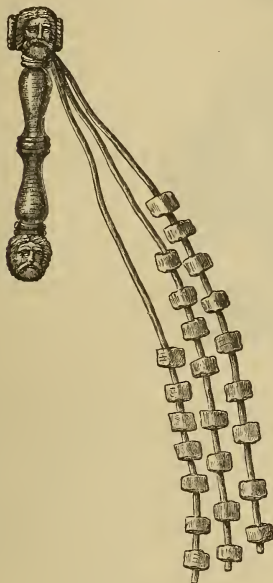
An instrument resembling a whip, but so formed with knots or small stones as that each blow should inflict a sharp stinging pain, is perhaps alluded to in 1 Kgs. 12:11. See **SCOURGE**.

"Maaleh-akrabbim," Josh. 15:3; Jud. 1:36, is literally "the ascent of scorpions," and derives its name from the multitude of scorpions which infest it.

**SCOURGE**. After the Babylonish Captivity the scourge was formed of three lashes or thongs made of leather or small cords, thirteen strokes of which were equal to thirty-nine lashes, and not more than forty could be given under the Law. Deut. 25:1-3; 2 Cor. 11:24. The sufferer was tied by his arms to a low pillar, his back laid bare and his body bent forward, and the blows so applied. Sometimes sharp iron points or sharp-



cornered pieces of metal were fastened to the end of the thongs, to render the suffering still more extreme. It is debated whether the whip was used before the



Flagellum or Scourge.

Captivity. Certainly the rod was, as is the case to-day in the East. The punishment was inflicted in the synagogue. Matt. 10 : 17 : 23 : 34 ; Acts 5 : 40. The Romans used to beat with rods and whips; the number of blows was unlimited. But so degrading was this punishment in its nature and effects that no citizen of the Roman empire could be subjected to it. Acts 22 : 25, 26. Many were known to die under the cruel infliction. Sometimes it took place on the way to execution, and sometimes it was itself the only punishment. The punishment with rods or twigs seems to have been a separate infliction. 2 Cor. 11 : 25.

In our Lord's scourging, Matt. 27 : 26 ; Mark 15 : 15 ; John 19 : 1, we see a literal fulfilment of Isaiah's prophecy. 53 : 5.

**SCREECH-OWL.** See OWL.

**SCRIBE.** There are two Hebrew words which mean "a writer," but one

is usually translated in the A. V. by OFFICER, which see. The other is correctly rendered "scribe." The art of writing may well, among the Hebrews, have been in early times a rare accomplishment, and therefore a class of men would arise who earned their living by carrying on correspondence or conducting accounts. But the first one of the class mentioned in the Bible is Sheva, the scribe of David, 2 Sam. 20 : 23, and that it was an honorable post is proven by the mention of him by name. The duty of the king's scribe was to record the edicts, and on one occasion at least to act as a kind of treasurer. 2 Kgs. 12 : 10. Scribes also officiated in the army. Jer. 52 : 25.

It is, however, the N. T. usage which is most familiar to us. Scribes and Pharisees are inseparably linked. But these "scribes" are wholly different. They were the copyists of the Law, and because such a minute acquaintance with it as their business implied led them to become authorities upon the details of Mosaism, it came to pass that they were popularly regarded as the teachers of the Law. This class of men originated, it would seem, during the Exile. Ezra was their leader and pattern. Ezr. 7 : 6. They were held in great respect, but in many cases they were unworthy of it. As the distance from the close of the canon increased, these privileged and learned expounders of the Law took greater liberties with the text and made it void through their traditions. Mark 7 : 13. But the position some of the class occupied as members of the Sanhedrin, Matt. 26 : 3, the associates of the priests in the most important matters, Matt. 21 : 15, their numbers, and the popular awe of them, increase our estimate of the courage evinced by Jesus in attacking them, as he did repeatedly and in the most unmeasured terms. Matt. 23 : 1-33. They were his determined and wily foes. Luke 5 : 30 : 6 : 7 ; 10 : 25. That there were exceptions is manifest, for Jesus speaks of scribes being sent of God, Matt. 23 : 34, and one of his parables relates to a scribe "instructed unto the kingdom of heaven." Matt. 13 : 52. The scribes formed a regularly organized college, into which members were admitted by special examination. The scribes and lawyers were one class. See LAWYERS.



A Jewish Scribe.

**SCRIP**, in 1 Sam. 17 : 40, means a shepherd's bag. In the N. T. "scrip" means a wallet suspended from the shoulder for carrying food. Matt. 10 : 10 ; Luke 10 : 4.

**SCRIP'TURE**. See BIBLE.

**SCUR'VY**. Lev. 21 : 20 and 22 : 22. The disease known by this name, in modern times, is usually caused by long confinement in cold and damp climates, without fresh provisions. In the progress of it, the skin becomes dry and scaly and livid spots appear. Probably this appearance of the skin is all that is denoted by the word "scurvy" in the passages cited.

**SCYTH'IAN**, a name used indefinitely by ancient writers, sometimes to denote all the nomadic tribes that roamed over the countries north of the Black and Caspian Seas, and sometimes for a particular people remarkable for their rude and barbarous condition. Col. 3 : 11.

**SCYTHOP'OLIS** (*city of the Scythians*), a city in Palestine, and identical with ancient Beth-shean. It is noticed by this name in the Apocryphal book of Judith. See BETH-SHEAN.

**SEA**. The Hebrew word *yam*, or "sea," is used in Scripture: (1) for the "gathering of waters," or the ocean, Gen. 1 : 2, 10 ; Deut. 30 : 13 ; (2) as referring to the Mediterranean Sea, under

the title of the "hinder," the "western," the "utmost," sea, or the "sea of the Philistines," the "great sea," or simply "the sea," Deut. 11 : 24 ; 34 : 2 ; Joel 2 : 20 ; Ex. 23 : 31 ; Num. 34 : 6, 7 ; Josh. 15 : 47 ; Gen. 49 : 13 ; Ps. 80 : 11 ; 107 : 23 ; 1 Kgs. 4 : 20 ; (3) as referring to the Red Sea, Ex. 15 : 4 ; (4) as referring to inland lakes, like the Salt, or Dead, Sea ; (5) to any great collection of waters, as the Nile or the Euphrates in time of a flood or high water. Isa. 19 : 5 ; Am. 8 : 8, A. V. "flood;" Nah. 3 : 8 ; Eze. 32 : 2 ; Jer. 51 : 36.

**SEA OF CHIN'NERETH**. Num. 34 : 11. See GALILEE, SEA OF.

**SEA OF JA'ZER**. Jer. 48 : 32. See JAZER.

**SEA OF TIBE'RIAS**. John 21 : 1. See GALILEE, SEA OF.

**SEA, THE DEAD**. See SALT SEA.

**SEA, THE MEDITERRA'NEAN**. See SEA ; GREAT SEA.

**SEA, THE MOLT'EN, OR BRA'ZEN**, the name of the large copper or bronze laver made by Solomon for the temple, and which stood upon twelve metal oxen in the south-east corner of the court of the priests. It is described in 1 Kgs. 7 : 23-26. It was 7½ feet high, 15 feet in diameter, and 45 feet in circumference, and contained 16,000 gallons (2 Chr. 4 : 5 says

24,000). The Gibeonites, it is said, were at first employed to bring the water requisite to fill it, but at a later day it was supplied by a conduit from the pools of Bethlehem. Solomon made it of the copper captured from Tibhath and Chun, cities of Hadarezer, king of Zobah. 1 Chr. 18 : 8. Ahaz took down the sea from off the brazen oxen and put it upon a pavement of stones. 2 Kgs. 16 : 17. The Assyrians broke it in pieces. 2 Kgs. 25 : 13. See LAVER.

**SEA, THE RED.** See RED SEA.

**SEA, THE SALT.** Gen. 14 : 3. See SALT SEA.

**SEAL.** 1 Kgs. 21 : 8. This was usually employed to authenticate public or private papers. Jer. 32 : 10. If a door or box was to be sealed, it was first fastened with some ligament, upon which clay or wax was spread and then impressed with a seal or signet. Frequently a ring with some inscription on it was used as a seal, by the delivery or transfer of which the highest offices of the kingdom were bestowed. Gen. 41 : 42; Esth. 3 : 10. In sealing the sepulchre, Matt. 27 : 66, it is probable that the fastening of the stone which secured the entrance was covered with clay or wax, and so impressed with a public or private seal that any violation of it could be discovered at once. See RINGS, LETTERS.

Modern travellers describe the seal used in the East, at the present day, as made of cornelian, or agate, with the name or title of the writer, or some verse of the Koran or other motto, engraved upon it. 2 Tim. 2 : 19. It is fastened into a ring and worn on the hand. Cant. 8 : 6. When used it is either applied to the wax, or is covered with some substance which, being stamped on the paper, leaves the desired impression.

The word "seal" is used figuratively in the Bible to denote an act or token or process of confirmation. Rom. 4 : 11; Eph. 4 : 30.

**SEA'SONS.** In Palestine the year is very nearly divided by the equinoxes into two seasons—the dry and the rainy. In the promise made to Noah, Gen. 8 :

22, this division seems to be indicated, and the two portions of the year are designated as "seed-time and harvest," "cold and heat," "summer and winter."

More particularly, *grain-harvest* continues from the middle of April until near the middle of June. During this period the sky is clear, the air warm, and even hot in the valleys and on the coast, very much like the beginning of summer with us. As it proceeds the heat in the plains is great. For the next two months the heat increases, and the nights are so warm that the people sleep in the open air upon the roofs of their houses. The Arabs call this the *vernal summer*.

The *season of fruits* lasts from about the middle of August to the middle of November. The intensity of the heat is greater by day, but toward the end of summer the nights begin to be cool.

During these three periods, up to the beginning or middle of September, there are no showers, rain being as scarce in summer as snow. 1 Sam. 12 : 17. Hence the proverb, Prov. 26 : 1. From the end of April until September a cloud rarely is to be seen upon the face of the heavens. During all this time the earth is moistened by the dew, which is, therefore, a frequent emblem of divine grace and goodness. Sometimes a cloud appears in the morning, but it disappears with the dew as soon as the sun exerts its power. Hos. 6 : 4. The dry grass of the fields sometimes takes fire and produces desolating conflagration, and the parched earth is cleft and broken into chasms. This is more particularly the case when the east wind blows. Gen. 41 : 6; Hos. 13 : 15. Between the middle of September and the middle of October there are two or three days of rain, which suffices to refresh all nature, so that the whole land is clad in verdure.

This prepares the earth for *seed-time*, which continues from early in October until early in December, immediately following the former or "early rain," which is so needful for the sower. In the early part of this period it is still quite hot, so that all journeys are made by night, as the temperature is then agreeable and the sky is clear. As the year advances, however, there are alternations of heat and cold, as with us in autumn. The weather becomes unset-



Phoenician Seal.



tled, and there are fogs and clouds even when there is no rain. In the mountains snow sometimes falls toward the middle of December. The streams are still small, and many of their channels altogether dry. In the latter part of November the trees lose their foliage, and fires are made toward the last days of seed-time.

*Winter* strictly includes the period from the middle of December till the middle of February. Snow occasionally falls on the highlands, but seldom remains more than a few hours, except upon the mountains. Ps. 147: 16, 17. Ice is rare, and vegetable life is seldom injured by frost and does not require protection. During the winter months the roads are very bad. Matt. 24: 20. The greatest cold lasts about forty days, from the 12th of December to the 20th of January. The north wind is now exceedingly penetrating. Gen. 31: 40. Yet in the level country, when the sun shines, it is quite warm. Josephus says that in his day it was as warm in winter at Caesarea, on the coast, as at other places in summer. In this season hail- and thunderstorms are common; the brooks rise, and all the streams fill their channels. Toward the end of January the fields become green, and there is every appearance of approaching spring. In the early part of February the trees are in leaf, and before the middle of the month some fruit trees are in blossom—first the almond, then the apricot, peach, and plum. Other trees blossom in March.

From February until April it is still cold, but less so, and the *spring* may be said to have arrived. The heats of noon are greater and greater, especially in the flat country. The rains continue, but in smaller and smaller quantities. Thunder and hail are more frequent. Toward the close of this period the rains cease, and the last falls in, the early part of April, and is called the "latter rain," which seems to give strength to the filling grain. The crops of grain are as much advanced in February as with us in May and June. The wheat and barley have at this time nearly attained their height. The grain has fully ripened in the southern part of Palestine by the middle of April, and in the northern and mountainous parts three weeks later; but sometimes, when the sowing has

been in January, the grain does not come to maturity before July or August.

Upon the sixteenth day after the first new moon in April, there was a solemn presentation made to the Lord of the first sheaf of ripe barley. The grain, however, as we may readily suppose, was mature sometimes earlier and sometimes later. It was common to reckon four months from seed-time to harvest. The cutting and securing the grain was carried on for about seven weeks—that is, from the Passover until Pentecost, which last is therefore called the "feast of weeks." This was a season of very great enjoyment and festivity when the harvest had been plentiful. The reapers—that is to say, the children, slaves, and other domestics—indulged in mirth and joined in songs suitable to the occasion, and in congratulations to the master of the harvest. Ps. 126: 6; Isa. 9: 3. The grain was then gathered and bound into sheaves, as with us. See HAIL, RAIN, PALESTINE.

**SEAT, MO'SES'**, Matt. 23: 2, is a figurative expression, denoting the assumption of the same authority or office as belonged to Moses.

**SEATS**, Matt. 21: 12. The nations of the East seat themselves upon the mats or carpets with which their floors are covered. In the houses of the rich there are spread pillows or cushions stuffed with cotton, or, in some cases, a broad but very low sofa or divan with arms, stuffed cushions, and costly ornaments. Upon these divans, as well as upon the floor or ground, they sit, with the legs bent under and crossed, in a half-kneeling posture.

The ancient Hebrews used the posture which has just been described. After the Captivity, however, the rich and noble adopted the Persian method of lying down at table upon couches, Am. 6: 4, which was likewise practised by the Greeks and Romans. In the passage of Amos it is said of the luxurious sinners who lived nearly eight hundred years before Christ, they "lie upon beds of ivory, and stretch themselves upon their couches." These "beds of ivory" were probably divans, such as those above mentioned, but richly decorated with ivory. They used at table very low and broad divans, and the guests stretched themselves at full length. Each

divan held three persons. The back was supported by a cushion, and the face so turned toward the table that the head was held up with the left hand upon another cushion. The right hand was thus free to reach the food. The second person lay with the back part of his head toward the breast of the former, and the third, in like manner, with the back part of his head toward the second. Thus they lay, so to speak, in the bosoms of their neighbors. Luke 16:23; John 13:23. This was the ordinary posture at meals, and the feet of the guests were distant from the table. Hence we can readily form an idea of the scene described in Luke 7:38.

In the eating-room there were commonly three such divans; the middle place of the middle divan was accounted most honorable. This was the seat which the Pharisees so much affected at feasts. 1 Sam. 9:22; Matt. 23:6; Luke 14:8, 9. At the present day the corner of the bed-divan is the seat of dignity, and so it was in ancient times among the Hebrews. Am. 3:12. This manner of reclining at meals—at least, in Persia—was imitated by the women. Esth. 7:8. It is uncertain whether Hebrew women ate in the same apartment with the men. See EAT, EATING.

**SE'BA** (*man?*), a wealthy and commercial region of Ethiopia, Ps. 72:10; Isa. 43:3; 45:14; Eze. 23:42. Seba appears to have corresponded to the northern portion of Abyssinia. Josephus placed the original Seba at Meroë, but the name seems, in later times, to have included a region of considerable importance on the south-western coast of the Red Sea. Its inhabitants are mentioned with Sheba, Ps. 72:10, the trading-people of the other side of the sea. The inhabitants of both Sheba and Seba were called Sabaeans by Greek and Latin writers, but the Hebrew words are distinct. Meroë lay between the river Astaboras, the northern tributary of the Nile, and the Astapus or "Blue River." The capital city was about 90 miles south of the junction of the Astaboras and the Nile. Extensive ruins 20 miles north-east of Shendy, in Nubia, near the Nile, may indicate the site. See SABÆUS.

**SE'BAT**, or **SHE'BAT**. Zech. 1:7. See MONTH.

**SEC'ACAH** (*enclosure*), one of the

six cities in the wilderness of Judah, on the western side of the Dead Sea. Josh. 15:61. Conder suggests its identity with the ruin *Sikkeh*, east of Bethany.

**SE'CHU** (*the hill, or eminence*), a place apparently on the route between Gibeath and Ramah—that is, between the residence of Saul and that of Samuel—noted for the "great well" or cistern. 1 Sam. 19:22. Swartz speaks of a large pit at *Bir Neballa*, near *Neby Samwil*, which may mark the place, but Conder proposes to locate its site at *Suweikeh*, immediately south of Beeroth.

**SECT.** The word appears eight times in the A. V. It has a twofold meaning—either a "chosen set of doctrines or mode of life, Acts 24:14; 2 Pet. 2:1; or else a party adhering to the doctrine."—*Smith*. But it does not necessarily imply any error of doctrine or practice. It is always in the singular, and always as a translation of the Greek term "heresy," which signifies, primarily, "choice," then "party," "sect," and is used of the religious parties among the Jews, Acts 5:17; 15:5; 26:5; of the Christians in general, who were for a long time called by the Jews, in contempt, "the sect of the Nazarenes," Acts 24:5; of parties within the Christian Church, 1 Cor. 11:19; of heresies proper, or errors—that is, wilful perversions of Christian truth. 2 Pet. 2:1; Gal. 5:20.

It is easy to see how Christianity was originally considered as a new sect of Judaism; hence, Tertullus, accusing Paul before Felix, says that he was chief of the seditious sect of the Nazarenes, Acts 24:5, and the Jews of Rome said to the apostle, when he arrived in that city, that, as to "this sect," it was everywhere spoken against. Acts 28:22. The word "heresy," in Acts 24:14, is the same in the original with the word "sect" in Acts 24:5; so that the apostle replies directly to the argument of Tertullus, and admits that, "after the manner of a sect, producing division and schism, as my persecutors say, so worship I the God of my fathers." In countries having an established Church or a State religion, the word "sect" is applied to those communities or bodies of Christians who separate themselves from the Establishment. In the United States the word cannot of course be used in this

sense with any propriety, there being no national Church. Each separate communion enjoys its own rights and privileges as fully as any other, and, while there are no sects, properly speaking, there are a great number of denominations, as Roman Catholic, Presbyterian, Episcopal, Baptist, Methodist, etc., etc.

**SECUN'DUS** (*second, or fortunate*), a Christian of Thessalonica. Acts 20 : 4.

**SEDI'TIONS**, Gal. 5 : 20, should be "divisions."

**SEED, MIN'GLED.** Lev. 19 : 19. Travellers tell us that women are employed in Aleppo and elsewhere in cleansing the mingled seed from all admixture, to prepare it for sowing.

**SEED-TIME.** Gen. 8 : 22. See SEASONS.

**SEER.** 1 Sam. 9 : 9. See PROPHETS.

**SEETHE**, to boil. Ex. 16 : 23.

**SE'GUB** (*elevated*). 1. The youngest son of Hiel, who built Jericho. 1 Kgs. 16 : 34.

2. A descendant of Judah. 1 Chr. 2 : 21, 22.

**SE'IR** (*hairy*), a Horite chief who gave his name, probably, to the mountainous region wherein he lived. Gen. 36 : 20.

**SE'IR** (*hairy*), the name of a region and of a place.

1. The land or mount of Seir was a mountain-district extending from the Dead Sea to the eastern arm of the Red Sea. It was bounded on the east by the Arabian desert, and on the west by the deep valley of the Arabah. The mountains are of sandstone and granite, the principal peak being Mount Hor, which is 4800 feet high. This district was anciently inhabited by the Horites. Gen. 14 : 6; Deut. 2 : 12. Afterward, Seir was the possession of Esau and his posterity. Gen. 32 : 3; 33 : 14, 16; 36 : 8, 9; Deut. 2 : 4, 22; 2 Chr. 20 : 10. Hence, Seir sometimes means Edom. The Israelites, when refused permission to go to Moab through Edom, marched round the mountain, down the Arabah, between the limestone cliffs of the Tih on the west and the granite range of Mount Seir on the east, until they could turn to the left and march north toward Moab.

2. Mount Seir, a place noted as one of the landmarks in the boundary of Judah. Josh. 15 : 10. It was between Kirjath-jearim and Beth-shemesh, and may be the high ridge between the *Wady Aly*

and the *Wady Ghurab*. In the pass leading to *Beit Aiumn*, near *Tekua*, is the modern village of *Sid'air* among the hills which may be its site, but Conder suggests *Batu es Saghâr* as the Seir of 2 Chr. 20 : 23.

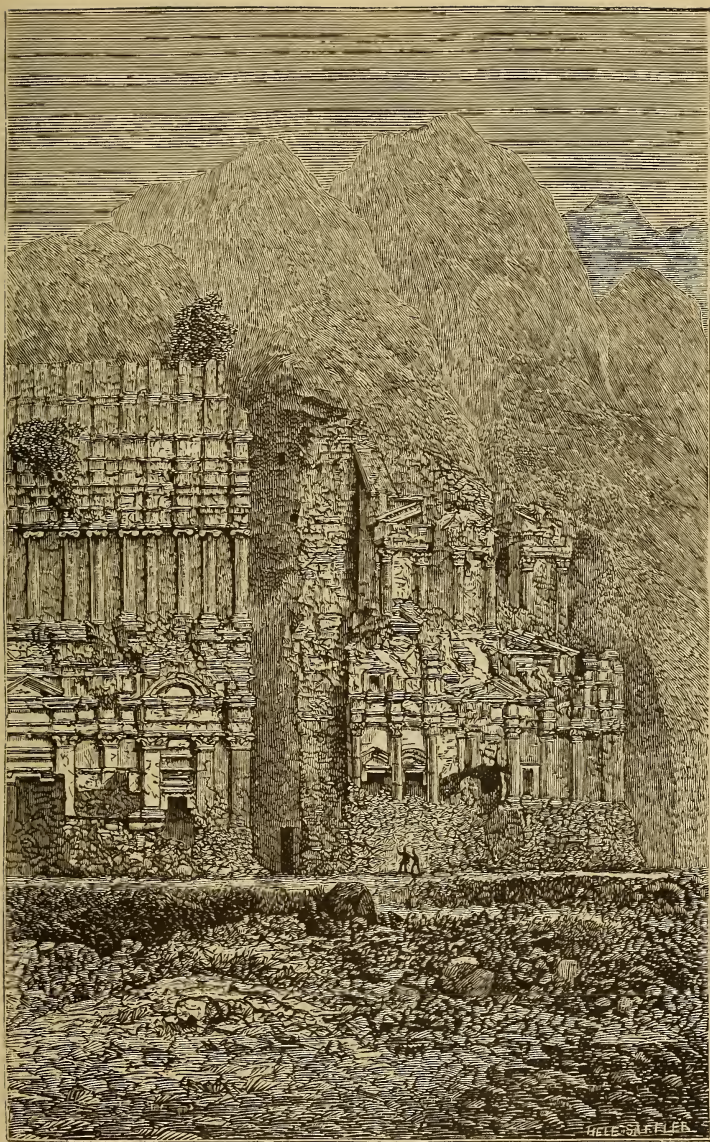
**SE'IRATH** (*she-goat*), the place of refuge whither Ehud fled after his murder of Eglon. Jud. 3 : 26, 27. Perhaps it may be found in Mount Ephraim, a continuation of the rugged bushy hills which stretched to Judah's northern boundary.

**SE'LA**, AND **SE'LAH** (*rock*), a celebrated city of Edom, the Greek name being "Petra," or "rock." It was so called from its remarkable situation, "the rock," for which the Hebrew word is "Sela," and the Greek is "Petra." Sela was situated about halfway between the southern end of the Dead Sea and the northern end of the Gulf of Akabah. The city lay in a deep cleft of the range of Mount Seir, near the foot of Mount Hor, and in its situation and in its history was one of the most remarkable cities of antiquity.

*History.*—Sela is only twice mentioned in the O. T. Amaziah captured it, and called it Joktheel—that is, "subdued of God." 2 Kgs. 14 : 7. It was afterward a possession of Moab, and was then exhorted to send a tribute of sheep to Zion. Isa. 16 : 1. In some other passages the word "rock" is supposed to refer to Sela, as in Jud. 1 : 36; 2 Chr. 25 : 11, 12; Isa. 42 : 11; Ob. 3; but some of these seem to be indefinite, and cannot be referred to the city with any certainty. Sela is not mentioned in the N. T., but has a relation to a N. T. character, for the first wife of Herod Antipas, whom he divorced to take Herodias, Luke 3 : 19, was the daughter of Aretas, king of Petra, and this wickedness of Herod led to war.

Aretas was the general name of the sovereigns of Arabia Petræa, a kingdom which gradually included the territory belonging to the ancient Edomites, who were driven out by the Nabatheans, an Arabian tribe descended from Nebajoth, the eldest son of Ishmael. Gen. 25 : 13; Isa. 60 : 7. In b. c. 301, Antigonus, one of Alexander's successors, sent two expeditions against them, but with slight success. Petra became an important trade centre. It is mentioned by Strabo, Pliny, Josephus, Eusebius, and Jerome. It became an ecclesiastical see, and its





The Rock-Temples at Sela (Petra). (After a Photograph.)

bishops are mentioned as late as A. D. 536. Afterward, Petra entirely disappeared from history, and remained unknown for thirteen hundred years. Since 1807 it has been visited and described by many travellers, of whom the most noted were Seetzen (1807), Burckhardt (1812), Irby and Mangles (1818). The reports of these early travellers seem almost as unreal as an Arabian tale, but later researches have shown that Petra was really one of the most wonderful cities of the earth. Robinson, Porter, Baedeker, and Stanley describe it fully.

*Present Appearance.*—Petra is approached from the east through a remarkable and famous defile, the *Sik*, or "cleft," between rocks of red sandstone rising perpendicularly to the height of 100, 200, or 300 feet. This gorge is about a mile and a half in length. It is a dry torrent-bed, and is known among the Arabs as *Wady Mousa*, from the tradition of the Koran that this cleft was made by the rod of Moses when he brought the stream through into the valley beyond. The road through this cleft was once regularly paved like the Apian Way, and the pavement still remains in some places. The cliffs are of sandstone, and the rocks show beautifully-variegated colors of crimson, indigo, yellow, purple, etc. At the end of the defile, and fronting it, is a temple excavated from the rock. This is the so-called *Khaznet Fir'aun*, or "Treasury of Pharaoh." The façade is 85 feet in height; the sculpturing is in excellent preservation; five out of six columns are standing. The portal leads into a spacious chamber 12 yards square and 25 feet high. About 200 yards farther are the ruins of the magnificent amphitheatre, the chief boast of Petra. It is hewn entirely from the rock, and is 39 yards in diameter; thirty-three tiers of seats rise one above another, and the whole would probably accommodate from three thousand to four thousand spectators. Among the other principal objects of interest are the *Kasr Fir'aun*, or "Pharaoh's palace," the triumphal arch, several temples, and numerous tombs, some of very elaborate workmanship. The whole valley of Petra is about three-quarters of a mile long and from 250 to 500 yards wide. The situation of this city in the midst of the desert greatly

enhances the impression made by the ruins. The complete destruction and desolation of the place fulfils the prophecy of Jeremiah. 49 : 16, 17.

**SE'LAH.** Hab. 3 : 3, 9, 13. This is a musical term, and occurs seventy-one times in thirty-nine Psalms, also in Hab. 3 : 3, 9, 13—in all, therefore, seventy-four times in the Bible. The most probable definition of it is that it "directs the falling-in of the sound of the priests' trumpets into the Levites' psalm-singing and playing on stringed instruments. It occurs, therefore, where very warm emotions have been expressed." "Higgaion," joined with "Selah," Ps. 9 : 16, some render "a louder strain," others, "piano." We know nothing definite about it. See MARGINAL READING.

**SE'LA-HAMMAHLE'KOTH** (*rock of divisions*), a natural stronghold in the wilderness Maon, south-east of Hebron, and where David made a remarkable escape from Saul. 1 Sam. 23 : 28. It has been identified with a place in the present *Wady Malaky*, east of Maon.

**SE'LED** (*exultation*), a descendant of Judah. 1 Chr. 2 : 30.

**SELEU'CIA**, the seaport of Antioch, and the place at which Paul and Barnabas embarked on their first missionary journey. It was on the Mediterranean, about 5 miles north of the river Orontes and 16 miles west of Antioch. Seleucia lay on the slope of Mount Coryphæus, and was founded by Seleucus Nicator, died B. C. 280. To distinguish it from other cities named from the same founder, it was sometimes called "Seleucia ad Mare," or "Seleucia by the sea," and, from Mount Pierus, it was called "Seleucia Pieria." The city appears to have been a very beautiful one under the rule of the Seleucidæ. The harbor was excellent, enclosing a basin of 47 acres. The masonry is yet in good preservation, although the port is choked with sand and mud. There is still a gateway at the south-eastern corner of the city, through which Paul and Barnabas probably passed. The Arabs called it *Selukiye*, and the city is now in a desolate condition, only a small village existing near its site, and called *El-Kalusi*.

**SELEU'CUS**, the name of five kings called the Seleucidæ. Selcucus Philopator was the fourth, and is men-



tioned in the Apocrypha, 1 Macc. 7 : 1 ; 2 Macc. 3 : 3, and elsewhere. He was the son of Antiochus the Great, whom he succeeded, B. C. 187. His policy toward the Jews was conciliatory. In 2 Macc. 3 there is an interesting account of the attempt he made to plunder the temple and how signally he failed. Heliodorus, who was the agent in this business, poisoned him, B. C. 175. He was succeeded by Antiochus Epiphanes. Daniel describes him, 11 : 20, as "a raiser of taxes," because he had to resort to extraordinary measures to raise the requisite revenues.

**SEM**, Greek form for "Shem," used in Luke 3 : 36.

**SEMACHI'AH** (*Jehovah sustains him*), a grandson of Obed-edom, and a Levite porter. 1 Chr. 26 : 7.

**SEM'EI** (*renowned*), one mentioned in our Lord's genealogy. Luke 3 : 26.

**SENA'AH** (*thorny*), a place (named with the article) whose inhabitants returned from captivity with Zerubbabel. Ezr. 2 : 35 ; Neh. 7 : 38 ; 3 : 3. Eusebius and Jerome mention *Magdal Senaah*, 7 miles north of Jericho, but it cannot be certainly identified with this Senaah.

**SEN'ATE**. The word denotes the "elders of Israel," one of three classes composing the Sanhedrin; the other two were the priests and the scribes. Acts 5 : 21.

**SE'NEH** (*bush, or thorn-rock*), the name of one of the sharp rocks by which Jonathan sought the Philistines. 1 Sam. 14 : 4. In the *Wady Suweinit*, a deep valley south of Michmash, about 6½ miles north of Jerusalem, are two remarkable hills, one on each side of the valley, which are supposed to be Bozez and Seneh.

**SE'NIR** (*coat-of-mail, or cataract*), a name for Mount Hermon. 1 Chr. 5 : 23 ; Eze. 27 : 5. See HERMON.

**SENNACH'ERIB** (Heb. *Sanherib*, *Sin*, the moon, *sent many brothers*—i. e., he was not his father's eldest son) was king of Assyria when Hezekiah reigned in Judah. He was the son and successor of Sargon. Judah had paid tribute to Assyria, but under Hezekiah it revolted, and so revenge was determined upon; accordingly, Sennacherib appears in the Bible as the invader of Palestine on two occasions. The first time he was pacified by a tribute. 2 Kgs. 18 : 14. But, Hezekiah hav-

ing the second time revolted, he sent an embassy with a few troops to the capital and demanded submission. He also sent an insulting letter to Hezekiah, who went up to the house of the Lord and prayed for deliverance. His prayer was answered, for the Assyrian army besieging Libnah was smitten with a plague so se-



Sennacherib on his Throne. (From monuments at Kouyunjik.)

vere that it is stated 185,000 died in one night. The effect of this catastrophe was that the siege was raised and Sennacherib retreated to Nineveh. 2 Kgs. 19 : 35. Many years—perhaps twenty—after this he was worshipping in the house of his god Nisroch when Adrammelech and Sharezer, his sons, smote him with the sword. 19 : 37. He was succeeded by Esar-haddon.

Sennacherib's reign lasted twenty-two



years, b. c. 705-682. It was brilliant. He crushed the revolt of Babylon, attacked Sidon, made many cities tribute, and, as Sargon had done, laid a heavy hand upon the neighboring nations. He made Nineveh his capital and adorned it with many splendid buildings. His palaces were large and beautiful. His monuments exist in unexpected places. Thus, at the mouth of the *Nahr el-Kalb*, near Beyrout, and close by an inscription of Rameses the Great of Egypt, is the record of his arrival.

**SENU'AH** (*bristling*), properly, "Hasenuah," with the definite article, a Benjamite. 1 Chr. 9:7; Neh. 11:9.

**SEO'RIM** (*barley*), the head of the fourth priestly course. 1 Chr. 24:8.

**SE'PHAR**, a boundary of the Joktanites. Gen. 10:30. It was probably in South-eastern Arabia, near the shore of the Indian Ocean, where is an ancient seaport-town called *Zafar*.

**SEPH'ARAD** (*separation*), a place from whence captive Jews would return to the cities of the South. It is named only in Ob. 20. Some identify the place with Sardis in Lydia; others with Zarephath; while modern Jews regard it as Spain, and others identify it with Siphara. See SEPHARVAIM.

**SEPHARVAIM** (*the two Sipparas*, one being on each side of the river), a place in Assyria from whence colonists came into Israel or Samaria. 2 Kgs. 17:24; 18:34; 19:13; Isa. 36:19; 37:13. Rawlinson and others have proposed to identify it with *Sippara*, a town on the Euphrates, between Hit and Babylon. It was built on both sides of the Euphrates, or of the canal, and the one was called *Sipar-sa-Samas*—i. e., "consecrated to Samas, the sun-god;" the other was called *Sipar-sa-Anunit*, "consecrated to the goddess Anunit." On the monuments it is called "Sippara of the Sun." It had a library, probably similar to that found at Nineveh, which has been deciphered by George Smith and others. The modern town *Mosaib* now stands near its site.

**SE'PHARVITES**, the inhabitants of Sepharvaim. 2 Kgs. 17:31.

**SEP'TUAGINT**, the Greek version of the O. T. See BIBLE.

**SEP'ULCHRE**. See BURIAL.

**SE'RAH** (*princess*), a daughter of Asher. Gen. 46:17; 1 Chr. 7:30; called Sarah in Num. 26:46,

**SERAI'AH** (*warrior of Jehovah*).

1. David's scribe, 2 Sam. 8:17; called Sheva in 20:25, Shisha in 1 Kgs. 4:3, and Shavsha in 1 Chr. 18:16.

2. The high priest in the reign of Zedekiah, taken captive by Nebuchadnezzar and killed at Riblah. 2 Kgs. 25:18-21; 1 Chr. 6:14; Jer. 52:24-27.

3. A Netophathite who submitted to Gedaliah. 2 Kgs. 25:23; Jer. 40:8.

4. A Judite. 1 Chr. 4:13, 14.

5. A Simeonite. 1 Chr. 4:35.

6. A priest who came back with Zerubbabel, Ezr. 2:2; Neh. 10:2; 12:1, 12; called Azariah in Neh. 7:7.

7. One of the ancestors of Ezra, Ezr. 7:1; Neh. 11:11; called Azariah in 1 Chr. 9:11.

8. An officer whom Jehoiakim commanded to take Baruch and Jeremiah. Jer. 36:26.

9. The brother of Baruch, who was a member of the court and held, during the journey of Zerubbabel to Babylon, the position of leader of the caravan, for so the words "quiet prince" should read. Jer. 51:59, 61.

**SER'APHIM** (*princes*), the name given by Isaiah to the spirits waiting on the Lord, and which are apparently the most exalted of the angelic host. Isa. 6:2, 6.

**SE'RED** (*fear*), one of Zebulun's sons. Gen. 46:14; Num. 26:26.

**SER'GEANTS**. Acts 16:35, 38. This was a class of public officers under the Roman government. They were appointed to carry the fasces, or bundle of rods, before the supreme magistrates, and to inflict the punishment of scourging and beheading upon criminals.

**SERGIUS PAULUS**, the proconsul or deputy governor of Cyprus at the time of Paul and Barnabas' visit. He showed his intelligence and candor by sending for the apostles and accepting the overthrow of Elymas, the sorcerer, as demonstration of the overthrow of the creed Elymas represented. He embraced the gospel. Acts 13:7, 12. Some think the apostle Paul took this name instead of Saul, in compliment to his distinguished convert; which is improbable. It is a proof of Luke's minute accuracy that he calls Sergius Paulus a proconsul because the island had been governed by a *proprætor* during the reign of Augustus, but in the reign of Claudius,

the time of the visit, as is proved by coins, it was under proconsular government.

**SERPENT.** In its ordinary scriptural use, this word does not denote any definite species, but snakes as a class, or some one or more kinds made definite by the context. The serpent is a creature distinguished for its subtility, Gen. 3:1, and wisdom in avoiding danger, Matt. 10:16, as well as for the instinctive dread which it inspires in man and most animals. About one-sixth of all the species known are venomous.

The devil is called "the serpent" and "the old serpent," Rev. 12:9, 14, 15, probably in allusion to his subtility and malice, and also to the fact that in tempting our first parents to disobey God he employed a serpent or assumed the form of one. 2 Cor. 11:3.

The serpent is used by the sacred writers as an emblem of wickedness, Matt. 23:33, cruelty, Ps. 58:4; Prov. 23:32; Eccl. 10:11, and treachery. Gen. 49:17. There is allusion to the art of taming and charming these reptiles in Ps. 58:5; Eccl. 10:11; Jer. 8:17; Jas. 3:7. Eating dust is ascribed to it, Gen. 3:14; Isa. 65:25; Mic. 7:17, because it is swallowed by the serpent with its food, or the expression is figurative for its life in the dust. There is no reason to suppose that this creature was able to go otherwise than on its belly before the fall, but subsequent to that event its normal mode of progression was constituted a mark of condemnation. The worship of these reptiles is very common in India and other parts of the Old World, and probably originated, in part at least, from fear of the more venomous and powerful kinds. "It was probably from a tradition of the instrumentality of the serpent in the fall of man that it was used throughout the East as an emblem of the spirit of disobedience and of the evil spirit. The doctrine of Zoroaster—that the evil one, in the guise of a serpent, first taught men to sin—is a plain tradition of the history of the fall.

"To this we may add that on the monuments of Egypt there not unfrequently occurs the figure of a man in regal costume (probably an incarnate deity) piercing with a spear the head of a large serpent—remarkably suggestive of a tradition of the prophecy that 'the

seed of the woman should bruise the serpent's head,'"—*Tristram*. The sacred symbol of the globe and serpent is found on almost all the monuments of Egypt. See ADDER, ASP, COCKATRICE, VIPER.

**SERPENT, BRA'ZEN.** Num. 21:9. As a punishment for the murmuring of the Israelites, God sent into the midst of the camp a venomous serpent, called "fiery," probably, from the burning which followed its deadly bite. There are many species of such dangerous serpents still found in the wilderness of Sinai, the various kinds of which, or perhaps some particular species, may here be intended. The destruction of life was fearful, and the people entreated Moses to intercede for their deliverance. To test the sincerity of their penitence, Moses was commanded to make a serpent of brass resembling the serpents which were among them, and put it upon a pole, that it might be seen from all parts of the camp, and then whoever was bitten should be healed by simply looking at the brazen figure: and it was accordingly done, and all the promised effects followed. This passage of history is alluded to by our Saviour as an illustration of the work he came to do, John 3:14, 15.

**SERPENT, FIERY FLY'ING.** Isa. 14:29: 30:6. This creature has no connection with the preceding. The phrase may be a figurative expression for the swiftly-darting sand-serpents of Eastern deserts, or a mere poetic expression, like the entirely fabulous dragon or winged serpent of modern literature.

**SE'RUG** (*branch*), one of the post-diluvian patriarchs, in the line of Shem, Gen. 11:20, 23; 1 Chr. 1:26; called Saruch in Luke 3:35.

**SERVANT.** Phile. 16. The word so rendered is generally to be interpreted "bondman" or "slave." But there were also servants in our sense of the term; thus, Joshua was servant to Moses, Elisha to Elijah, and Elisha himself had a servant, Gehazi. There are other instances. See SLAVE.

**SERVITOR,** a servant. 2 Kgs. 4:43.

**SETH** (*substitution*), son of Adam and Eve, was born when Adam was one hundred and thirty years old, and lived nine hundred and twelve years. Gen. 5:

3. Tradition ascribes to Seth the invention of letters.

**SE'THUR** (*hidden*), the spy from Asher. Num. 13:13.

**SEV'EN**. Gen. 2:2. As from the beginning this was the number of days in the week, so it has ever in Scripture a sort of emphasis attached to it, and is very often and generally used as a round number, or, as some would say, a *perfect* number. Clean beasts were taken into the ark by sevens. Gen. 7:2. The years of plenty and famine in Egypt were marked by sevens. Gen. 41:2,3. With the Jews not only was there a seventh-day Sabbath, but every seventh year was a Sabbath, and every seven times seventh year was a jubilee. Their great feasts of unleavened bread and of tabernacles were observed for seven days. The number of animals in many of their sacrifices was limited to seven. The golden candlestick had seven branches. Seven priests with seven trumpets went around the walls of Jericho seven days, and seven times on the seventh day. In the Apocalypse we find seven churches addressed, seven candlesticks, seven spirits, seven stars, seven seals, seven trumpets, seven thunders, seven vials, seven plagues, and seven angels to pour them out.

"Seven" is often put for any round or whole number; just as we use "ten" or "a dozen;" so in 1 Sam. 2:5; Job 5:19; Prov. 26:16,25; Isa. 4:1; Jer. 15:9; Matt. 12:45. In like manner "seven times," or "seven-fold," means "often," "abundantly," "completely." Gen. 4:15,24; Lev. 26:24; Ps. 12:6; 79:12; Matt. 18:21. And seventy times seven is still a higher superlative. Matt. 18:21,22.

**SHAALAB'BIN** (*city of jackals*), a town of Dan, Josh. 19:42; also called Shaalbin. Jud. 1:35; 1 Kgs. 4:9. Now the present village *Selbit*, near Aijalon, south-east of Lydda.

**SHAAL'BIM**. See above.

**SHAAL'BONITE, THE**. 2 Sam. 23:32; 1 Chr. 11:33. Eliahba, one of David's thirty-seven heroes, is so called. It is not known where Shaalbon was.

**SHA'APH** (*division*). 1. 2. Two names in the genealogy of Judah. 1 Chr. 2:47,49.

**SHAARA'IM** (*two gates*). 1. A city in the plain of Judah; called also Sha-

raim. 1 Sam. 17:52; Josh. 15:36. Probably identical with the ruin *Saireh*, west of *Beit Atab*.

2. A town in Simeon. 1 Chr. 4:31. In the list of Joshua it appears as **SHARUHEN** and **SHILEM**, which see.

**SHAASH'GAZ** (*beauty's lustre?*), the eunuch in the second house of the harem of Xerxes. Esth. 2:14.

**SHABBETH'AI** (*sabbath-born*), a Levite who assisted Ezra in expounding the Law and in dealing with the illegal marriages. Ezr. 10:15; Neh. 8:7; 11:16.

**SHACH'TA** (*Jehovah protects*), a Benjamite. 1 Chr. 8:10.

**SHAD'DAI** (*the mighty*), the name for God in common use, along with "El," before Jehovah was revealed. It is translated "the Almighty."

**SHAD'OW**. The word is used in Col. 2:17; Heb. 8:5; 10:1 to express the relation between Judaism and Christianity. The rites of the old religion prefigured the realities of the new.

**SHA'DRACH** (*royal?*). Dan. 1:7. See **ABEDNEGO**.

**SHA'GE** (*erring*), the father of one of David's warriors. 1 Chr. 11:34.

**SHAHARA'IM** (*the two dawns*), a Benjamite. 1 Chr. 8:8.

**SHAHAZ'IMAH** (*heights*), a town in Issachar. Josh. 19:22. Perhaps *Tell esh Kâsim*, in the Jordan valley.

**SHA'LEM** (*peaceful*). Gen. 33:18. If this term indicates a place, it may be identified with the present village of *Salim*, 3 miles east of Shechem. Some would render it, however, "in peace," and would read the verse, "Jacob came in peace to the city of Shechem."

**SHA'LIM, THE LAND OF**, which means "the land of foxes" or "jackals" through which Saul passed. 1 Sam. 9:4. It may have been eastward from Shalisha.

**SHAL'ISHA, LAND OF** (*triangular*), a district near Mount Ephraim. 1 Sam. 9:4. In it, perhaps, the city of Baal-shalisha was situated. 2 Kgs. 4:42. Eusebius and Jerome place it about 15 Roman miles north of Lydda. Perhaps near *Thith*. See **BAAL-SHALISHA**.

**SHAL'LECHETH** (*a casting down*), the name of a gate of the temple. 1 Chr. 26:16. Literally, it means the "gate of projection"—that is, from which were thrown out the sweepings, ashes, and offal of the temple. The



causeway was made by Solomon from his own palace by way of the Tyropœon valley to the western wall of the temple; to this causeway the gate led. Grove would identify it with the gate *Sinsleh*, at the western wall of the Haram enclosure, 600 feet above the south-western corner.

**SHAL'LUM** (*retribution*). 1. The murderer of Zachariah, king of Israel. He usurped the crown, but was slain by Menahem at the end of the first month of his reign, B. C. 771. 2 Kgs. 15: 10-15.

2. The husband of the prophetess Huldah in the reign of Josiah. 2 Kgs. 22: 14; 2 Chr. 34: 22.

3. A man of Judah. 1 Chr. 2: 40, 41.

4. The fourth son of Josiah, king of Judah, and king three months, 1 Chr. 3: 15; Jer. 22: 11; called Jehoahaz in 2 Kgs. 23: 31-34; 2 Chr. 36: 1-4.

5. A man of Simeon. 1 Chr. 4: 25.

6. A high priest. 1 Chr. 6: 12, 13; Ezr. 7: 2.

7. A son of Naphtali. 1 Chr. 7: 13. See SHILLEM.

8. The chief of a family of porters. 1 Chr. 9: 17. His descendants returned with Zerubbabel. Ezr. 2: 42; Neh. 7: 45.

9. One of the porters. 1 Chr. 9: 19, 31.

10. A chief Ephraimite. 2 Chr. 28: 12.

11. A Levite porter who had a foreign wife. Ezr. 10: 24.

12. A similar offender. Ezr. 10: 42.

13. One who helped to build the wall. Neh. 3: 12.

14. The uncle of the prophet Jeremiah. Jer. 32: 7.

15. A temple-doorkeeper. Jer. 35: 4.

**SHAL'LUN** (*retribution*), one who helped in repairing Jerusalem's walls. Neh. 3: 15.

**SHAL'MAI** (*my thanks*). Some of the Nethinims were his children, and returned. Ezr. 2: 46; Neh. 7: 48.

**SHAL'MAN**, the name of an Assyrian king before Pul. Hos. 10: 14. The ordinary opinion, that it is a contraction for "Shalmaneser," seems to be incorrect.

**SHALMANE'SER** (*Salman is gracious*), a king of Assyria whose reign lasted from B. C. 727-722, coming between those of Tiglath-pileser and Sargon. He comes into biblical notice as the invader of Israel. The king, Hoshea, had revolted, but he conquered and exacted a tribute. 2 Kgs. 17: 3. He then

returned home, but, as Hoshea revolted a second time and allied himself with So, king of Egypt, Shalmaneser returned, ravaged Samaria, besieged Hoshea in his capital, and after three years the city fell. But during this time a rebellion headed by Sargon had broken out in Assyria, and Shalmaneser was deposed. It is not stated in 2 Kgs. 17: 6 that *Shalmaneser* took Samaria, but that the *king of Assyria* did. See SARGON.

**SHA'MA** (*obedient*), a warrior of David's. 1 Chr. 11: 44.

**SHAMARI'AH** (*whom Jehovah keeps*), a son of Rehoboam. 2 Chr. 11: 19.

**SHAM'BLER**, a meat-market. 1 Cor. 10: 25.

**SHA'MED** (*a destroyer*), a Benjamite. 1 Chr. 8: 12.

**SHAME/FACEDNESS**, a misprint or corruption in 1 Tim. 2: 9 for "shamefastness," in the sense of being fast or established in modesty and devotion.

**SHA'MER** (*a keeper*). 1. A Levite. 1 Chr. 6: 46.

2. A chief of Asber, 1 Chr. 7: 34; called also Shomer in v. 32.

**SHAM'GAR** (*cup-bearer?*), a judge of Israel of whom it is related that he slew six hundred Philistines with an ox-goad and delivered Israel. Jud. 3: 31.

**SHAM'HUTH** (*desolation*), one of David's captains. 1 Chr. 27: 8.

**SHA'MIR** (*a thorn*), a Levite. 1 Chr. 24: 24.

**SHA'MIR** (*a sharp point*), a name for two places.

1. A city in the mountains of Judah. Josh. 15: 48. It is probably the ruins of *Somerah*, west of *Debir*.

2. The place in Mount Ephraim where Tola lived. Jud. 10: 1, 2. Swartz places it at *Samr*, on a hill 6 miles north of Samaria; but Van de Velde at *Sammer*, 10 miles south-south-east of *Nablus*.

**SHAM'MA** (*desolation*), an Asherite chief. 1 Chr. 7: 37.

**SHAM'MAH** (*desolation*). 1. A duke of Edom. Gen. 36: 13, 17; 1 Chr. 1: 37.

2. The third son of Jesse, 1 Sam. 16: 9; 17: 13; called also Shimeah and Shiuma.

3. One of the three greatest of David's mighty men. 2 Sam. 23: 11, 33.

4. One of David's mighties, 2 Sam.

23 : 25; called also Shammoth the Harorite in 1 Chr. 11 : 27, and Shamhuth the Izrahite in 1 Chr. 27 : 8.

**SHAM'MAI** (*desolated*). 1, 2, 3. Three descendants of Judah. 1 Chr. 2 : 28, 32, 44, 45; 4 : 17.

**SHAM'MOTH**. 1 Chr. 11 : 27. See SHAMMAH, 4.

**SHAMMU'A, SHAMMU'AH**.

1. The spy from Reuben. Num. 13 : 4.

2. One of David's sons, born in Jerusalem, 2 Sam. 5 : 14; 1 Chr. 14 : 4; called Shimea in 1 Chr. 3 : 5.

3. A Levite. Neh. 11 : 17.

4. A priest in the days of Jehoiakim. Neh. 12 : 18.

**SHAMSHERA'I** (*heroic*), a Benjamite. 1 Chr. 8 : 26.

**SHA'PHAM** (*bald*), a Gadite. 1 Chr. 5 : 12.

**SHA'PHAN** (*coney*), the scribe or secretary to King Josiah. 2 Kgs. 22 : 3-14; 2 Chr. 34 : 8-20, etc.

**SHA'PHAT** (*judge*). 1. The spy from Simeon. Num. 13 : 5.

2. The father of Elisha. 1 Kgs. 19 : 16, 19; 2 Kgs. 3 : 11; 6 : 31.

3. One of the royal line of Judah. 1 Chr. 3 : 22.

4. One of the Gadite chiefs. 1 Chr. 5 : 12.

5. One of David's chief herdsmen. 1 Chr. 27 : 29.

**SHA'PHER** (*brightness*), a station of the Israelites at a mountain in the Arabian desert. Num. 33 : 23. Rowlands would identify it with *Jebel Araif*, a rocky promontory on the western shore of the Elanitic Gulf; but others propose *Jebel esh-Shureif*, a hill 70 miles north-west of Elath.

**SHAR'AI** (*Jehovah frees him*), one who had a foreign wife. Ezr. 10 : 40.

**SHAR'AIM** (*two gates*). Josh. 15 : 36. See SHARA'AIM.

**SHAR'AR** (*cord*), the father of one of David's warriors, 2 Sam. 23 : 33; called Sacar in 1 Chr. 11 : 35.

**SHARE'ZER** (*prince of fire*), the son of Sennacherib, who joined his brother Adrammelech in murdering their father. 2 Kgs. 19 : 37; Isa. 37 : 38.

**SHAR'ON** (*the plain*), a level tract along the Mediterranean, between Cæsarea and Joppa; called also Saron. Acts 9 : 35. It is 25 or 30 miles in length, and from 8 to 15 miles in width.

*Scripture History*.—Sharon is first

noticed in the Bible as Lasharon, the Hebrew article being taken as part of the word. Josh. 12 : 18. It was renowned for its fertility. The flocks of David fed there, and Isaiah praised its excellency and uses it both in promise and in threatening. 1 Chr. 27 : 29; Isa. 35 : 2; 65 : 10; 33 : 9. The Rose of Sharon is celebrated in Solomon's Song. 2 : 1.

*Present Condition*.—The luxuriance and fertility of the plain of Sharon are noted to this day, although the frequent raids of the Bedouin make its cultivation difficult. The plain has on the north a range of inland cliffs. A portion of the plain is composed of marl and alluvial soil, another portion of red sandstone and shelly breccias of blown sand in large patches. The hills are of softest chalk, gently sloping, partly covered by woods of oak, the trees standing at intervals like a park, the ground being sandy in some places and of a loam or limestone character in others.

Sharon is mentioned in connection with Gilead in Bashan in 1 Chr. 5 : 16. Stanley, noting the difficulty of supposing that the pasture-lands of Gad could have been so far from the home of the tribe east of the Jordan as Sharon would have been, thinks that "Sharon"—which has in the Hebrew exactly the same meaning as *Mishor*—may signify the *Mishor*, or "upland downs," of Gilead and Bashan.

**SHAR'ONITE, THE**. Shitrai is so called. 1 Chr. 27 : 29.

**SHAR'HEN** (*pleasant dwelling*), a city in Simeon. Josh. 19 : 6. It was in the "south country," and may have been identical with the large ruin *esh-Sheriah*, north-west of Beer-sheba.

**SHASH'AI** (*whitish, or noble*), one who had a foreign wife. Ezr. 10 : 40.

**SHA'SHAK** (*eagerness*), a Benjamite. 1 Chr. 8 : 14, 25.

**SHAR'UL** (*desired*). 1. A son of Simeon by a Canaanitish woman. Gen. 43 : 10; Ex. 6 : 15; Num. 26 : 13; 1 Chr. 4 : 24.

2. An Edomite king, 1 Chr. 1 : 48, 49; in A. V. of Gen. 36 : 37 he is called Saul.

3. A Kohathite Levite. 1 Chr. 6 : 24.

**SHA'ULITES**, descendants of Shaul. 1. Num. 26 : 13.

**SHA'VEH** (*a plain*), a valley on the east of Jerusalem; known also as

the "King's Dale." Gen. 14:17; 2 Sam. 18:18. See DALE, THE KING'S.

**SHAV'EH-KIRIATHAIM** (*plain of Kirjathaim*), a plain or valley near the city Kirjathaim, in Moab. Gen. 14:5. Afterward it belonged to Reuben. Num. 32:37; Josh. 13:19. Eusebius says it was well known in his day as a village 10 miles west of Medeba.

**SHAV'SHA** (*warrior of Jehovah*), the scribe or secretary to David, 1 Chr. 18:16; called also Seraiah and Shisha.

**SHE'AL** (*asking*), one who had a foreign wife. Ezz. 10:29.

**SHEAL'TIEL** (*I have asked him of God*), the father of Zerubbabel. Ezz. 3:2, 8; 5:2; Neh. 12:1; Hag. 1:1, 12, 14; 2:2, 23.

**SHEAR'IAH** (*whom Jehovah estimates*), a descendant of Saul. 1 Chr. 8:38; 9:44.

**SHEAR'ING-HOUSE**, a spot between Jezreel and Samaria where Jehu slew forty-two of the royal family of Judah. 2 Kgs. 10:12, 14. According to Eusebius, it is in the plain of Jezreel, 15 Roman miles from Legio (*Lejun*), and Conder suggests *Akadah* as the site, on the western side of the great plain.

**SHE'AR-JA'SHUB** (*a remnant returns*), the symbolical name Isaiah gave his son. Isa. 7:3.

**SHE'BA** (*an oath*). 1. The son of Bichri, a Benjamite who revolted from David, was pursued by Joab, and beheaded in the fortress of Abel-beth-machah. 2 Sam. 20:1-22.

2. A Gadite chief. 1 Chr. 5:13.

**SHE'BA** (*man?*). 1. One of Ham's descendants. Gen. 10:7; 1 Chr. 1:9.

2. One of Shem's descendants. Gen. 10:28; 1 Chr. 1:22.

3. One of Abraham's descendants by Keturah. Gen. 25:3; 1 Chr. 1:32.

These were all founders of tribes.

**SHE'BA** (*seven, or an oath*), a name for a region in Arabia and a town in Palestine.

1. A wealthy region in Arabia bordering on the Red Sea. It included the most fertile districts of that country. The queen of Sheba visited Solomon, coming "to Jerusalem with a very great train, with camels that bear spices, and very much gold, and precious stones." 1 Kgs. 10:1-13; 2 Chr. 9:1-12. Many ancient writers noted the abundance of spices in the Yemen, or Sabæan country.

Herodotus says that the whole tract exhaled an odor of marvellous sweetness, and Diodorus relates that the perfume extended far out to sea; while Strabo asserts that the enormous profits of the spice trade made the Sabæans one of the wealthiest nations on the face of the earth. They used gold and silver most lavishly in their furniture, their utensils, and even on the doors and roofs of their houses. Precious stones also abounded there. Its chief cities were Seba (*Sana*) and Sephar (*Zafar*).

2. A town in Simeon, mentioned between Beer-sheba and Moladah. Josh. 19:2. Shema is named next to Moladah in Josh. 15:26, and is probably identical with this Sheba. Two miles east of Beer-sheba, on the road to Moladah, is a mound called *el-Seba*, which may mark the site of ancient Sheba. It has a well separate from those at Beer-sheba.

**SHE'BAH** (*seven, or an oath*), a well dug by Isaac's servants, and from which Beer-sheba was named. Gen. 26:33. See BEER-SHEBA.

**SHE'BAM** (*coolness*), one of the towns east of the Jordan desired by Reuben and Gad. Num. 32:3. See SHIBMAH and SIBMAH.

**SHEBANI'AH** (*whom Jehovah has made grow up*). 1. A priest who blew a trumpet at the bringing up of the ark. 1 Chr. 15:24.

2. A Levite who sang and sealed the covenant. Neh. 9:5; 10:10.

3. A priest who sealed the covenant. Neh. 10:4; 12:14.

4. A Levite who did the same. Neh. 10:12.

**SHEB'ARIM** (*ruins*), a place near Ai to which the Israelites were pursued. Josh. 7:5. The term may mean "precipices," or possibly "fissures," but the location is unknown.

**SHE'BER** (*breaking*), a son of Caleb, the son of Hezron. 1 Chr. 2:48.

**SHEB'NA** (*youth*). 1. The "treasurer," or prefect of the palace of Hezekiah, Isa. 22:15-25, a man of great pride, but whose ignominious fall is prophesied by the prophet.

2. The scribe or secretary of Hezekiah; a different person from the preceding, though with the same name. Isa. 36:3; 2 Kgs. 18:18, 37; 19:2. He was one of the ambassadors sent to Rabshakeh.

**SHEB'UEL** (*captive of God*). 1. A



descendant of Moses, 1 Chr. 23 : 16 ; 26 : 24 ; also called Shubael in 1 Chr. 24 : 20.

2. One of the Levite singers, 1 Chr. 25 : 4 ; called Shubael in 25 : 20.

**SHECANIAH** (*familiar with Jehovah*). 1. One of the priests chosen by lot during David's reign. 1 Chr. 24 : 11.

2. A Levite in the reign of Hezekiah. 2 Chr. 31 : 15.

**SHECHANIAH** (*familiar with Jehovah*). 1. A descendant of the regal line. 1 Chr. 3 : 21, 22.

2, 3. The fathers of persons with Ezra. Ezr. 8 : 3, 5.

4. One who headed the party against foreign marriages. Ezr. 10 : 2.

5. The father of Shemaiah, a gatekeeper. Neh. 3 : 29.

6. The father-in-law of Tobiah the Ammonite. Neh. 6 : 18.

7. Head of some with Zerubbabel. Neh. 12 : 3.

**SHE'CHEM** (*the shoulder-blade*). 1. The ravisher of Dinah, slain by Simeon and Levi. Gen. 33 : 19 ; 34.

2. A man of Manasseh. Num. 26 : 31 ; Josh. 17 : 2.

3. Another descendant of Manasseh. 1 Chr. 7 : 19.

**SHE'CHEM** (*shoulder*), a town in the valley between Mounts Ebal and Gerizim ; called also Sichem, Sychem, and Sychar ; in later times it was known as Neapolis, and now its Arabic name is Nablûs. It was 34 miles north of Jerusalem, about 7 miles south-east of Samaria, and its site is unrivalled for beauty in Palestine. Two mountains parallel to each other, Ebal and Gerizim, almost meeting at their bases and only a mile and a half apart at their summits, enclose a beautiful little valley extending east and west, not more than a hundred yards wide at the narrowest part, and widening out in both directions. At the narrowest part of the vale is the town of Nablûs, clinging to the slope of Gerizim, the "mountain of blessing." It is at an altitude of 1950 feet above the sea.

*Scripture History.*—The city is mentioned forty-eight times in the Bible. Its history begins four thousand years ago, when Jerusalem had no existence, extends through Scripture from Abraham to Christ, and continues to the present day. When Abraham came from Chaldæa to the land which God should give

him, he halted at the "place of Sichem." Gen. 12 : 6. When Jacob came from Mesopotamia, Shechem was a Hivite city, and Jacob bought from Hamor the parcel of the field which he afterward gave to his son Joseph. Gen. 33 : 18, 19 ; 48 : 22 ; Josh. 24 : 32 ; John 4 : 5. Shechem was captured and the male inhabitants murdered by Simeon and Levi. Gen. 34 ; 49 : 5-7. Abraham worshipped under the oak which was by Shechem, and there Jacob buried the images brought by his family from Padan-aram ; and Joseph came from Hebron to Shechem and Dothan, seeking his brethren, and there also Joseph was buried. Gen. 27 : 12-28 ; Josh. 24 : 32. A solemn dedicatory service of the whole nation took place near Shechem. Deut. 11 : 29, 30. Abimelech caused the Shechemites to revolt from the Hebrews and to elect him as king, but after a reign of three years he was expelled, and in revenge destroyed the city and sowed the ground with salt. Jud. 9. It was rebuilt, and Rehoboam went there to be crowned ; but, in consequence of the revolt, he fled. The city was fortified by Jeroboam, who made it the first seat of the northern kingdom. 1 Kgs. 12 : 1-19, 25 ; 2 Chr. 10. Men of Shechem were slain by Ishmael. Jer. 41 : 3, 5. After the Captivity, Shechem became the centre of Samaritan worship. See SAMARIA.

N. T. references to this city are few. Jesus visited the region, preached to a woman at Jacob's well, and many from Sychar believed on him. John 4 : 5, 39-42. Whether Sychar occupied precisely the same site as ancient Shechem has been a question in dispute among scholars. Stephen refers to the sepulchres of the patriarchs at Sychem. Acts 7 : 16. During the Christian period Neapolis became the seat of a bishop. Justin Martyr was born there. The Crusaders took it after the conquest of Jerusalem ; Baldwin II. held a great diet there, A. D. 1120.

*Present Appearance.*—Modern travellers bear uniform testimony to the beauty of the scenery of Nablûs. Dr. Robinson calls it "a scene of luxuriant and almost unparalleled verdure." Dean Stanley says it is "the most beautiful—perhaps the only very beautiful—spot in Central Palestine," and Tristram says the landscape is "the richest in Palestine." It



Shechem (Nablas).  
Mount Gerizim on the left, Mount Ebal on the right.

is abundantly supplied with water; vegetation is luxuriant; there are olive trees and orange groves and palm trees.

The streets of the town are cleaner, and its houses as a rule better, than those of Jerusalem, being high, built of stone, and crowned with domes. The side streets are often like low cellars, quite dark, vaulted, and narrow, and so low that the passengers can scarcely stand upright, except in the centre of them. The town is a considerable centre of trade and manufactures. Cotton became the staple of the place a few years ago, and a cotton-mill was erected. There is also a trade in wool, and there are a score of manufactories of soap, which is made from olive oil. The bazaar exhibits a great variety of wares.

The inhabitants are chiefly Mussulmans. Tristram estimated the population at 9000, of whom about 650 were Christians, 200 Samaritans, and a few Jews. There is a Protestant school, supported by the English Church Missionary Society. Baedeker estimates the population at 13,000, including 140 Samaritans, a few Jews, 600 Christians of the Greek Orthodox Church, and a few Latins and Protestants. The people still preserve their ancient reputation as restless, turbulent, and quarrelsome.

Among the principal attractions of the town is the great mosque *Jâmi el-Kebîr*, originally a church of the Crusaders, dedicated to St. John, and completed A. D. 1167. There are two other mosques which were originally churches of the Crusaders. In the south-western part of the town is the Samaritan synagogue (*Kenîset es-Sâmîreh*), a small, plain whitewashed room, the pavement of which is covered with matting and must not be trodden on with shoes. The Samaritans still retain their hereditary form of worship, and possess the famous Samaritan Codex of the Pentateuch, which is guarded with great care. Sometimes a copy is shown instead of the original, which they derive from a grandson of Aaron. See SAMARIA.

The well which Jacob dug, and upon which our Lord rested and talked with a woman of Samaria, is near Nablûs. See JACOB'S WELL.

A little distance north of Jacob's well is the reputed site of Joseph's tomb, Josh. 24 : 32, which has been preserved from

molestation from age to age by the common reverence in which the patriarch is held by Jew, Samaritan, Christian, and Muslim alike. The building shown is comparatively modern, being a common Muslim tomb in a square enclosure. It was recently restored by Mr. Rogers, an English consul at Damascus, in 1868. The Muslims claim that Joseph's body is in the cave of Machpelah, at Hebron, having been carried thither from Shechem.

The granite shafts belonging possibly to the Samaritan temple on Gerizim are to be found amidst the ruins of a Roman villa in the plain, and again in another site of same date at a little distance.

At the foot of the northern slope of Gerizim is a cemetery. The place is called *El Amud* ("the column"), and the Rev. George Williams has with much probability identified it with "the pillar that was in Shechem," where Abimelech was made king, Jud. 9 : 6, and with the oak of Moreh, near which Abraham built his first altar to the Lord after entering the Promised Land, and where Joshua set up a great stone. Josh. 24 : 26.

**SHE'CHEMITES**, the family of Shechem. Num. 26 : 31.

**SHECHI'NAH** (*resting-place*). This familiar word is found in the Targums and in Christian writings, although not in the Bible, but the fact it presents often is, for the shechinah was enveloped in the pillar of cloud and of fire, and was "the glory" which covered the tabernacle and filled Solomon's temple. In the N. T. there is reference to this "glory of the Lord" in Luke 2 : 9; Rom. 9 : 4; John 1 : 14, etc.

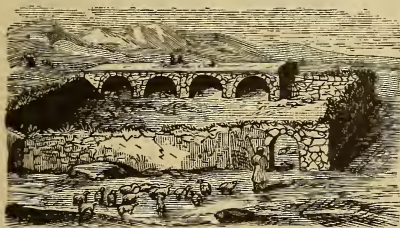
**SHED'EUR** (*darting of fire*), the father of the prince of Reuben at the time of the Exodus. Num. 1 : 5; 2 : 10; 7 : 30, 35; 10 : 18.

**SHEEP, SHEP'HERD, SHEEP-MASTER, SHEEP-COTE, SHEEP'FOLD**. The sheep is mentioned about five hundred times in the Bible, and seems likely to have been the first animal domesticated by man. Gen. 4 : 4. The sheep anciently kept by the Israelites were probably of the broad-tailed variety, in which the tail is a mass of delicate fat sometimes weighing 14 pounds, or even more. Ex. 29 : 22; Lev. 3 : 9, 11.

Sheep often constituted the chief wealth



of a man in patriarchal times; and hence, with the Jews, the care of sheep was among the earliest and most respectable employments, Gen. 4 : 2; Ex. 3 : 1; Job 42 : 12; 1 Sam. 16 : 11, though it was odious to the Egyptians. The office of chief shepherd, Heb. 13 : 20; 1 Pet. 5 : 4, is often mentioned by heathen writers. It was an office of great trust and responsibility, as well as of distinguished honor. 2 Kgs. 3 : 4. Chardin saw a clan of Turcoman shepherds whose flocks consisted of 400,000 beasts of carriage, such as camels, horses, oxen, cows, and asses, and 3,000,000 of sheep and goats. Dr. Shaw confirms his statement.



Eastern Sheepfold.

The shepherd or "sheep-master" was constantly with his flocks by night and by day, to number, gather, feed, conduct, and guard them, Gen. 31 : 39; Luke 2 : 8, and was often attended with a despised dog. Job 30 : 1. His care of the sheep was constant and tender, and his control over them very great. Isa. 40 : 11; John 10 : 1-16. Rev. John Hartley, a missionary in Greece, tells us that he was once passing by a flock of sheep, and, having heard it said they would obey the shepherd's voice, he asked him to call one of his sheep, which instantly left its pasturage and approached the hand of the shepherd with a prompt obedience which he never saw in any other animal. It is also universally true in that country that a stranger they will not follow. They flee from him, for they know not the voice of a stranger.

It is said that the shepherds of Judæa gave each lamb a distinct name, and that they instantly obeyed the voice of the shepherd, coming and going daily at his call. An ancient Jewish writer, born and educated in Egypt, states that the sheep, in the season of shearing, would

run to the shepherd at his call, and, stooping a little, put themselves into his hands to be shorn and stand quietly until he had done.

The docility, timidity, and liability to wander (all which are among the characteristics of this animal) are often figuratively employed by the sacred writers, as 2 Chr. 18 : 16; Ps. 119 : 176; Isa. 11 : 6; 53 : 6, 7; Mic. 5 : 8; Matt. 9 : 36.

In the O. T. the word "shepherd" is used figuratively for Jehovah, Ps. 80 : 1; Jer. 31 : 10; and for kings, Eze. 34 : 10; but in the N. T. it denotes Christ, John 10 : 11, etc.; Heb. 13 : 20; 1 Pet. 5 : 4, and also those teachers who presided in the synagogues. This use of the word gave rise to the application of the word "shepherd" or "pastor," in modern times, to ministers of the gospel, and those under their spiritual care are called the "fold" or "flock."

It was the business of the shepherd to count the sheep daily, perhaps oftener, and he was accountable for any that were missing. Gen. 31 : 38, 39; Ex. 22 : 12, 13; Lev. 27 : 32; Jer. 33 : 13. See Ron.

Sometimes a lamb was taken into the tent and brought up like a dog. 2 Sam. 12 : 3. It is common in Armenia to see shepherds carrying in their bosoms the lambs of the flock they are tending. They are too feeble to roam with their dams, and nothing evinces more tenderness and care than gently leading such as are with young, or such as have young lambs to which they give suck. Isa. 40 : 11. Two of our American missionaries tell us that while travelling in Armenia they passed several shepherds, probably from the neighboring villages, carrying in their bosoms the lambs of the flocks they tended. The same scene had already frequently interested them by presenting the source of the beautiful imagery of the prophet. It is exhibited only at one season of the year, when lambs are frequently brought forth during the day at a distance from the fold. The newcomers, being too weak to follow the flock in its roving after grass, are carried in the bosom of the shepherd, and not unfrequently they so multiply as to fill his arms before night. They are then taken to the fold, and guarded there until sufficiently strong to ramble with

their dams. One of these enclosures presents an amusing scene when the sheep return anxiously bleating in the evening from their day's pasture, and scores of hungry young ones are conducted by shepherds' boys each to its own mother.

The time of shearing was a season of great festivity. 1 Sam. **25**: 7, 8, 11; 2 Sam. **13**: 23. The flock was collected in an uncovered enclosure called a "sheepfold" or "sheepcote." Num. **32**: 16; 2 Sam. **7**: 8; Jer. **23**: 3; Zeph. **2**: 6; John **10**: 16. Here their legs were tied together, and the "shearing-house," 2 Kgs. **10**: 12, 14, literally means the "tie-house." They were never housed at any season of the year.

A watch-house was often erected in the vicinity of the flocks, from which the approach of danger could be easily descried. This is called the "tower of the flock." Mic. **4**: 8. The wool of the sheep was probably made into cloth, Lev. **13**: 47; Deut. **22**: 11, by women. Prov. **31**: 13. It formed part of the tribute paid by the Moabites to Israel, 2 Kgs. **3**: 4, and was a common article of merchandise. Eze. **27**: 18. Ewes' milk was an important part of daily food. Deut. **32**: 14; 1 Cor. **9**: 7. The flesh of sheep and lambs was eaten. 1 Sam. **25**: 18; 1 Kgs. **1**: 19; **4**: 23; Ps. **44**: 11. If Josh. **6**: 4 is correctly rendered, as probably it is *not*, rams' horns were made into trumpets. Sheep-skins were used as a covering for the tabernacle, Ex. **25**: 5, and the poor clothed themselves in them. Heb. **11**: 37.

The sheep was especially the animal of sacrifice, and there were few offerings required in which the lamb or the ram was not admissible. As an animal symbolical of innocence and purity, the sheep was well fitted for this use. With reference to his sacrificial mission, as well as to his meekness, patience, and submission, Christ is often called "the Lamb," "the Lamb of God," "the Lamb slain." John **1**: 29, 36; Rev. **13**: 8; **22**: 1, 3.

**SHEEP-GATE**, an ancient gate of Jerusalem. Neh. **3**: 1, 32; **12**: 39. Barclay concludes that it must have been near the temple, and between the tower of Meah and the Prison-gate. Compare Acts **3**: 32 with **12**: 39; A. V. "prison-gate." Tradition identifies the Sheep-gate with Saint Stephen's gate, which leads to

Gethsemane and Mount Olivet. Grove would place it near the *Bab el-Kattanin*.

**SHEEP-MARKET**. John **5**: 2. "Market" is an interpolation by the translators; it should probably read "gate."

**SHEETS**, Jud. **14**: 12, should be "shirts," either the thin garment worn next to the body or the loose night-wrapper.

**SHEHAR'AH** (*Jehovah seeks him*), a Benjamite chief. 1 Chr. **8**: 26.

**SHEK'EL** means "weight," then a particular weight of uncoined gold or silver, to the value of 20 gera. Ex. **30**: 13. See MONEY.

**SHE'LAH** (*petition*), the third son of Judah. Gen. **38**: 5, 11, 14, 26; **46**: 12; Num. **26**: 20; 1 Chr. **2**: 3; **4**: 21.

**SHE'LAH** (*sprout*). 1 Chr. **1**: 18, 24. See SALAH.

**SHE'LANITES**, the descendants of Shelah. Num. **26**: 20.

**SHELEMI'AH** (*whom Jehovah repays*). 1. 1 Chr. **26**: 14. See MESHELEMI'AH.

2, 3. Two persons who had foreign wives. Ezr. **10**: 39, 41.

4. Father of Hananiah. Neh. **3**: 30.

5. A priest appointed by Nehemiah a treasurer. **13**: 13.

6. Ancestors of one in time of Jehoiakin. Jer. **36**: 14.

7. Father of one of Jeremiah's accusers to Zedekiah, **37**: 3; **38**: 1; perhaps identical with him mentioned in **36**: 26.

8. Father of the captain of a ward who arrested Jeremiah. **37**: 13.

**SHE'LEPH** (*drawn out*), the second in order of the sons of Joktan. Gen. **10**: 26; 1 Chr. **1**: 20.

**SHE'LESH** (*tried*), an Asherite chieftain. 1 Chr. **7**: 35.

**SHEL'OMI** (*pacific*), the father of the prince of Asher in time of Moses. Num. **34**: 27.

**SHEL'OMITH** (*pacific*). 1. The Danite mother by an Egyptian of a stoned blasphemer. Lev. **24**: 11.

2. A daughter of Zerubbabel. 1 Chr. **3**: 19.

3. A Gershonite Levite. 1 Chr. **23**: 9.

4. A Kohathite Levite, 1 Chr. **23**: 18; called Shelomoth in **24**: 22.

5. One who had charge of the dedicated things in David's reign. 1 Chr. **26**: 25, 26.

6. A son of Rehoboam. 2 Chr. 11 : 20.  
7. One whose sons returned with Ezra. Ezr. 8 : 10.

**SHEL'OMOTH.** 1 Chr. 24 : 22.  
See SHELOMITH, 4.

**SHELU'MIEL** (*friend of God*), the prince of Simeon in the wilderness. Num. 1 : 6 ; 2 : 12 ; 7 : 36, 41 ; 10 : 19.

**SHEM** (*name*), the eldest son of Noah, preserved with his wife in the ark. His conduct toward his father on one occasion is recited to his praise. Gen. 9 : 20-27. The Jews are his descendants, and, besides, there are the Aramæans, Persians, Assyrians, and Arabians. The languages spoken by the descendants of Shem (the Hebrew, Chaldee, Assyrian, and Arabic) are called Shemitic languages.

**SHE'MA** (*rumor*). 1. A descendant of Judah. 1 Chr. 2 : 43, 44.

2. A Reubenite. 1 Chr. 5 : 8.

3. A Benjamite chief. 1 Chr. 8 : 13.

4. One who stood by Ezra during the reading of the Law. Neh. 8 : 4.

**SHE'MA** (*rumor*), a place in Judah, Josh. 15 : 26 ; 19 : 2, and the same as SHEBA, No. 2.

**SHEMA'AH** (*rumor*), a Benjamite whose sons joined David at Ziklag. 1 Chr. 12 : 3.

**SHEMAY'AH** (*Jehovah hears*). 1. A prophet in the time of Rehoboam, and a chronicler of his reign. 1 Kgs. 12 : 22 ; 2 Chr. 11 : 2 ; 12 : 5, 15.

2. A descendant of Zerubbabel. 1 Chr. 3 : 22.

3. A Simeonite. 1 Chr. 4 : 37.

4. A Reubenite. 5 : 4.

5, 6, 7, 8, 9, 10, 11. Levites. 9 : 14 ; cf. Neh. 11 : 15 ; 1 Chr. 9 : 16 ; 15 : 8, 11 ; 24 : 6 ; 2 Chr. 17 : 8 ; 29 : 14 ; 31 : 15 ; 35 : 9.

12. The eldest son of Obed-edom. 1 Chr. 26 : 4, 6, 7.

13. A messenger of Ezra's. Ezr. 8 : 13, 16.

14, 15. A priest and another who had foreign wives. Ezr. 10 : 21, 31.

16. A traitor. Neh. 6 : 10.

17. A priest who sealed the covenant. Neh. 10 : 8 ; 12 : 6, 18, 35.

18. One of the princes of Judah. Neh. 12 : 34.

19. One of the choir at the dedication of the wall. Neh. 12 : 36.

20. A priest. Neh. 12 : 42.

21. The father of a prophet in the time of Jeremiah. Jer. 26 : 20.

22. A false prophet of Jeremiah's time. Jer. 29 : 24, 31, 32.

23. The father of a prince in Jehoiakin's reign. 36 : 20.

**SHEMARI'AH** (*whom Jehovah keeps*). 1. One of David's soldiers at Ziklag. 1 Chr. 12 : 5.

2, 3. Two who had foreign wives. Ezr. 10 : 32, 41.

**SHE'MEBER** (*lofty flight*), one of the allies who were attacked by Chedorlaomer. Gen. 14 : 2.

**SHE'MER** (*lees of wine*), the owner of the hill which King Omri bought and covered with the city of Samaria, giving it its former owner's name. 1 Kgs. 16 : 24.

**SHEMI'DA, SHEMI'DAH** (*fame of wisdom*), a man of Manasseh. Num. 26 : 32 ; Josh. 17 : 2 ; 1 Chr. 7 : 19.

**SHEMI'DAITES**, the descendants of the above. Num. 26 : 32.

**SHEM'INITH** (*the eighth*), a musical term which appears in 1 Chr. 15 : 21, and in the titles to Ps. 6 and 12. Its meaning is uncertain, but probably it refers to the *time* of the piece, rather than any instrument.

**SHEMIR'AMOTH** (*name most high*). 1. A musical Levite in David's day. 1 Chr. 15 : 18, 20 ; 16 : 5.

2. A Levite in the reign of Jehoshaphat. 2 Chr. 17 : 8.

**SHEMIT'IC, OR SEMIT'IC, LANGUAGES.** See SHEM.

**SHEMU'EL** (*heard of God*). 1. The representative of Simeon in the division of the land. Num. 34 : 20.

2. Samuel the prophet. 1 Chr. 6 : 33.

3. A chieftain of Issachar. 1 Chr. 7 : 2.

**SHEN** (*the tooth*). Samuel erected the stone Ebenezer between Mizpah and Shen. 1 Sam. 7 : 12. It was probably so named from a tooth-shaped rock.

**SHENA'ZAR** (*fiery tooth*), descendant of David. 1 Chr. 3 : 18.

**SHE'NIR**, a name given to Mount Hermon by the Sidonians. Deut. 3 : 9 ; Cant. 4 : 8. See HERMON.

**SHE'PHAM** (*bear-region*), a landmark on the eastern boundary of the Promised Land, between Hazar-enan and Riblah. Num. 34 : 10, 11.

**SHEPHATHI'AH** (*Jehovah judges*), a Benjamite. 1 Chr. 9 : 8.

**SHEPHATI'AH** (*Jehovah judges*).



1. The fifth son of David. 2 Sam. 3 : 4 ; 1 Chr. 3 : 3.

2. A Benjamite warrior with David at Ziklag. 1 Chr. 12 : 5.

3. The chief of the Simeonites in David's time. 1 Chr. 27 : 16.

4. A son of Jehoshaphat. 2 Chr. 21 : 2.

5, 6. Two persons whose posterity returned with Zerubbabel. Ezr. 2 : 4, 57 ; Neh. 7 : 9, 59.

7. One of the posterity of Judah. Neh. 11 : 4.

8. One who desired Jeremiah's execution. Jer. 38 : 1-4.

**SHEP'HERD** (pastor). John 10 : 11. See SHEEP.

**SHEP'HERD**. Ps. 23 : 1. See SHEEP.

**SHE'PHI** (*a naked hill*), a descendant of Seir, 1 Chr. 1 : 40 ; called Shepho in Gen. 36 : 23.

**SHE'PHO** (*smoothness*). See above.

**SHEPHU'PHAN** (*serpent*), a grandson of Benjamin, 1 Chr. 8 : 5 ; called Shupham in Num. 26 : 39, Shuppim in 1 Chr. 7 : 12, 15, and Muppim in Gen. 46 : 21.

**SHE'RAH** (*blood-kindred*), daughter of Ephraim. 1 Chr. 7 : 24.

**SHEREBIAH** (*heat of Jehovah*), one of the chief Levitical friends and helpers of Ezra, and one who sealed the covenant. Ezr. 8 : 18, 24 ; Neh. 8 : 7 ; 9 : 4 ; 10 : 12.

**SHE'RESH** (*root*), a descendant of Manasseh. 1 Chr. 7 : 16.

**SHERE'ZER** (*Asur protect the king!*), a man mentioned in Zech. 7 : 2.

**SHER'IFFS**, mentioned in Dan. 3 : 2 as among the Babylonish dignitaries, were probably officers like the mufti, or the "head-doctors of the Law in the Turkish empire."

**SHE'SHACH**, a symbolical name for Babylon, Jer. 25 : 26 ; 51 : 41, from its goddess Shach reduplicated, as Misael is called Meshach.

**SHE'SHAI** (*whitish*), one of the three sons of Anak. Num. 13 : 22 ; Josh. 15 : 14 ; Jud. 1 : 10.

**SHE'SHAN** (*lily*), a descendant of Judah. 1 Chr. 2 : 31, 34, 35.

**SHESHBAZ'ZAR** (*fire-worship-per*), the Persian name borne by Zerubbabel at the Persian court. Ezr. 1 : 8, 11 ; 5 : 14, 16.

**SHETH** (*tumult*). 1. The patriarch. 1 Chr. 1 : 1.

2. In Num. 24 : 17 not a proper name ; read : "children of *tumult*," not "children of Sheth." Jer. 48 : 45.

**SHE'THAR** (*a star*), one of the Persian princes. Esth. 1 : 14.

**SHE'THAR-BOZ'NAI** (*star of splendor*), a Persian officer in Syria. Ezr. 5 : 3, 6 ; 6 : 6, 13.

**SHE'VA** (*Jehovah contends*). The name is corrupted from Seraiah.

1. The son of Caleb ben-Hezron. 1 Chr. 2 : 49.

2. The scribe of David. 2 Sam. 20 : 25.

**SHEW'-BREAD** was unleavened bread prepared anew every Sabbath, and presented hot on the golden table set in the sanctuary, in twelve loaves of a square or oblong shape, according to the number of the tribes of Israel. Ex. 25 : 30. Salt and frankincense were put on each row. The loaves were placed either in two piles or in two rows, with six loaves in each, and it was called "shew-bread," or "bread of the face," or the "bread of setting before," because it stood continually before the Lord ; later "bread of ordering." 1 Chr. 9 : 32 ; marg. ; Neh. 10 : 33.

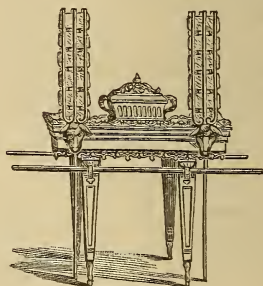


Table of Shew-bread.

The incense having been burnt, the old loaves were removed every Sabbath, Lev. 24 : 8. and, as a general rule, were to be eaten by the priests alone, and by them only in the court of the sanctuary. 1 Sam. 21 : 1-6 ; Matt. 12 : 3, etc.

**SHIB'BOLETH** (*an ear of corn, or a stream, a flood*). Jud. 12 : 6. In the course of a war between the Ephraimites and the Gileadites, the former were routed and fled toward the Jordan. The Gileadites had taken care to post a party at the fords, and when an Ephraimite

who had escaped came to the river-side and desired to pass over, they asked him if he were not an Ephraimite. If he said, "No," they bade him pronounce "Shibboleth," and if he pronounced it "sibboleth," according to the dialect of the Ephraimites, they killed him. Thus fell 42,000 Ephraimites in a single day. Comp. Matt. 26:73. Milton says, with reference to that event,

"Without reprieve, adjudged to death,  
For want of well pronouncing *shibboleth*."

The word is now used for a test or the watchword of a party.

**SHIB'MAH** (*fragrance*), a town in Reuben, east of the Jordan. Num. 32:38. See **SIBMAH**.

**SHI'CRON** (*drunkenness*), a landmark of Judah between Ekron and Jabneel. Josh. 15:11.

**SHIELD**. Jud. 5:8. See **ARMOR**.

**SHIGGA'ION**. Ps. 7, title. It probably means a dithyrambic ode, erratic—i. e., wild and mournful.

**SHIG'ONOTH**, the plural of Shiggaion. Hab. 3:1.

**SHI'HON** (*destruction*), a place in Issachar. Josh. 19:19. Eusebius calls it a village near Mount Tabor, probably *Shâin*, 3 miles north-west of Tabor.

**SHI'HOR**. 1 Chr. 13:5. See **NILE**.

**SHI'HOR-LIB'NATH** (*black-white*), a landmark of Asher. Josh. 19:26. The term is usually supposed to refer to a river which formed the extreme point of the frontier toward the south, and must have included Dor. Probably the *Zerka*, or "Blue River," which runs into the Mediterranean south of Dor; but Conder suggests its identity with *Wady Shaghâr*.

**SHIL'HI** (*armed*), the grandfather of Jehoshaphat. 1 Kgs. 22:42; 2 Chr. 20:31.

**SHIL'HIM** (*armed men*), a town in Judah. Josh. 15:32. Wilton proposes to locate it at the ruin *es-Sar'am*, and Conder has conjectured that it might be at *Shelkhal*.

**SHIL'LEM** (*requital*), a son of Naphtali, and ancestor of the Shillemites. Gen. 46:24; Num. 26:49.

**SHIL'LEMITES**. See above.

**SHILO'AH** (*sending forth*), the quietly-flowing stream Siloam. Isa. 8:6. See **SILOAM**.

**SHI'LOH**. The word "Shiloh," as

used in Gen. 49:10, has given rise to much discussion. Many of the best scholars consider it as referring to the town. But it is better to adopt the traditional view, and interpret "Shiloh" of the Messiah. The word in this connection, according to the majority, means, "He whose right it is." Others translate "Peace." Cf. Isa. 9:6. Still others, "The sceptre shall not depart from Judah till He comes to whom it belongs."

**SHI'LOH** (*place of rest*), a city north of Bethel, south of Lebonah, on the east of the road from Bethel to Shechem. Jud. 21:19. It is now called *Seilun*, and is 17 miles north of Jerusalem and very nearly midway between Bethel and Shechem, being about 9 or 10 miles from each.

*Scripture History*.—Joshua selected Shiloh as the site of the tabernacle, and there made the allotments of the Promised Land. Josh. 18:1, 8–10. During the period of the Judges, for three hundred years, the tabernacle remained here, and in its honor a festival was annually celebrated, on which occasion the daughters of Shiloh danced, and thus gave an opportunity for the Benjamites to carry off two hundred of them as wives. Jud. 21:19–23. Shiloh was the residence of Eli and of Samuel, 1 Sam. 3 and 4, and thither tidings were brought to the old man of the capture of the ark by the Philistines. The ark was never brought back to Shiloh, and the tabernacle was removed to Nob and thence to Jerusalem. 2 Chr. 1:3, 4. The prophet Ahijah lived there. 1 Kgs. 14:1–17. Shiloh seems to have been desolate in Jeremiah's day. Jer. 7:12, 14; 26:6, 9. In the time of Jerome the place was a ruin. In the Middle Ages it was erroneously supposed to have lain near *Nebj Samwil*.

*Present Appearance*.—It has been identified without doubt with *Seilun*, a ruined village on a low hill, showing traces of ancient building-material and early foundations. The most interesting feature is a sort of level open court, 412 feet long and 77 feet wide, partly hewn out of the rock, "which might have been the actual spot where the ark rested, for its custodians would naturally select a place sheltered from the bleak winds that prevail in these highlands." (See *Recovery of Jerusalem*, p. 364.) In a little valley about half a mile from the ruins are



Seilun (ancient Shiloh).

the spring and well of Shiloh, and this must have been the spot where the "daughters of Shiloh" were seized. In the neighborhood of this spring are many rock-hewn tombs, in which, according to Jewish tradition, were laid the bodies of Eli and his sons. From its central, and at the same time secluded, position, Shiloh was well adapted to be the resting-place of the ark and the principal sanctuary of the Jewish nation.

**SHILO'NI**, the descendant of Shelah. Neh. 11 : 5.

**SHI'LOHITE**, the resident of Shiloh; so Abijah is called. 1 Kgs. 11 : 29.

**SHI'LOMITES, THE**, members of the house of Shelah. 1 Chr. 9 : 5.

**SHIL'SHAH** (*triad*—i. e., the third son), an Asherite chief. 1 Chr. 7 : 37.

**SHIM'EA, SHIM'EAH** (*the hearing*—i. e., *answering—prayer*). 1. Brother of David, 2 Sam. 21 : 21; called Shammah and Shimma.

2. A daughter of David by Bathsheba. 1

Chr. 3 : 5; called Shammua and Shammuah.

3. A Merarite Levite. 1 Chr. 6 : 30.

4. A Gershonite Levite. 1 Chr. 6 : 39.

5. A Benjamite. 1 Chr. 8 : 32.

**SHIM'EAM** (*the hearing*—i. e., *answering—prayer*), 1 Chr. 9 : 38; same as 4, above.

**SHIM'EATH** (*the hearing*), an Ammonitess, the mother of Joazachar or Zabab, one of the murderers of King Josiah. 2 Kgs. 12 : 21; 2 Chr. 24 : 26.

**SHIM'EATHITES**, a family of scribes. 1 Chr. 2 : 55.

**SHIM'EI** (*renowned*). 1. A son of Gershon, the son of Levi. Num. 3 : 18; 1 Chr. 6 : 17, 29; 23 : 7, 9, 10; Zech. 12 : 13; called Shimi in Ex. 6 : 17.

2. The Benjamite of the house of Saul, living at Bahurim, who cursed David when the latter was fleeing from Absalom. 2 Sam. 16 : 5-13. David forbade any violence at the time. On his victorious return Shimei sought the forgiveness of David, who not only spared his life then, but covenanted with him never



to put him to death. 2 Sam. 19 : 23. On his death-bed, however, he charged Solomon to remember Shimei as a guilty man. Solomon accordingly forbade him to leave Jerusalem on pain of death. This prohibition he violated by going to Gath in search of two fugitive servants, and suffered the threatened penalty. 1 Kgs. 2 : 46.

3. One of David's mighty men who opposed Adonijah. 1 Kgs. 1 : 8.

4. The Benjamitish provision-officer of Solomon. 1 Kgs. 4 : 18.

5. The brother of Zerubbabel. 1 Chr. 3 : 19.

6. A Simeonite. 1 Chr. 4 : 26, 27.

7. A Reubenite. 1 Chr. 5 : 4.

8. A Gershonite Levite. 1 Chr. 6 : 42.

9. Head of the tenth musical course. 1 Chr. 25 : 17.

10. The overseer of David's vineyards. 1 Chr. 27 : 27.

11. A Levite who assisted in Hezekiah's purification of the temple. 2 Chr. 29 : 14.

12. A Levite in Hezekiah's time who had charge of the temple-treasure. 2 Chr. 31 : 12, 13.

13. A Levite who had a foreign wife. Ezr. 10 : 23.

14, 15. Two persons who put away their foreign wives. Ezr. 10 : 33, 38.

16. One of the ancestors of Mordecai. Esth. 2 : 5.

**SHIM'EON** (*a hearing*), one who had a foreign wife. Ezr. 10 : 31.

**SHIM'HI** (*renowned*), a Benjamite. 1 Chr. 8 : 21.

**SHI'MI**. Ex. 6 : 17. See SHIMEI, 1.

**SHIM'ITES**, the descendants of SHIMEI, 1. Num. 3 : 21.

**SHIM'MA** (*the hearing*), David's third brother. 1 Chr. 2 : 13.

**SHI'MON** (*desert*), a descendant of Judah. 1 Chr. 4 : 20.

**SHIM'RATH** (*watch*), a Benjamite. 1 Chr. 8 : 21.

**SHIM'RI** (*watchful*). 1. A Simeonite. 1 Chr. 4 : 37.

2. Father of one of David's guard. 1 Chr. 11 : 45.

3. A Levite in Hezekiah's reign. 2 Chr. 29 : 13.

**SHIM'RITH** (*watchful*), a Moabitess, mother of Jehozabad, one of the murderers of King Joash, 2 Chr. 24 : 26; called Shomer in 2 Kgs. 12 : 21.

**SHIM'ROM**, mistaken spelling for **SHIM'RON** (*watch*), the fourth son of Issachar. Gen. 46 : 13; Num. 26 : 24; 1 Chr. 7 : 1.

**SHIM'RON** (*watch-post*), an ancient city of Canaan, over which Jabin was king. Josh. 11 : 1; 19 : 15. The Shimron-meron of Josh. 12 : 20 is probably the same with Shimron. It may be identified with the village *es-Semiriyeh*, about 5 miles from Acre, on the road to Tyre, where a solemn conference took place, A. D. 1277. The Pal. Memoirs suggest *Semânieh*, a small village with three springs, at the edge of the Plain of Esdraelon, 5 miles west of Nazareth.

**SHIM'RONITES**, the descendants of Shimron. Num. 26 : 24.

**SHIM'RON-ME'RON**. Josh. 12 : 20. See SHIMRON.

**SHIM'SHAI** (*sunny*), the scribe or secretary of Rehun the chancellor. He joined in opposing the rebuilding of the temple under Zerubbabel. Ezr. 4 : 8, 9, 17, 23.

**SHI'NAB** (*cooling*), the king of Adamah, in the valley of Siddim, when Chedorlaomer invaded the land. Gen. 14 : 2.

**SHI'NAR, THE LAND OF** (*casting out? country of two rivers?*), the region where the people, after the Flood, made bricks and used slime (bitumen) for mortar. Gen. 11 : 2, 3. "Shinar" was probably the Hebrew name for the plain of Mesopotamia, on the Euphrates and the Tigris. It would seem originally to have denoted the northern part of Babylonia, as "Chaldæa" denoted the southern part; but subsequently, like "Chaldæa," it was sometimes used for the whole. Gen. 10 : 10; Isa. 11 : 11; Dan. 1 : 2; Zech. 5 : 11. In Josh. 7 : 21 it is rendered "Babylonish." Among its cities were Babel (Babylon), Erech or Orrech (Orchoi), Calneh or Calno (probably Niffer), and Accad.

**SHIP**. Dean Howson says that more about the ancients' merchant-ships is to be learned from Luke than from all the writers in classic literature. Some of these ships were very large, and probably the majority carried from 500 to 1000 tons. They were steered by two large paddles at the *sides*, Acts 27 : 40, carried usually but one mast with a huge sail, but were also propelled by oars, hence required rowers, were ornamented

by images in the bow and stern and figures painted on the side of the bow, which made "the sign"—*e. g.*, Castor and Pollux. Acts 28:11. They were furnished with undergirders, which passed round the frame at right angles to its length and "frapped" it when the planks were in danger of starting, anchors like ours, except that they had no flukes, sounding-lines; "could sail within seven points of the wind; seem to have had some mode of keeping the log; and it has been supposed that with a fair breeze they could make seven knots an hour."—*Ayre*. Nor need they hug the shore. The Hebrews were not sailors. We have no information in regard to the ships of their nautical neighbors. The reference to *rudder-bands*, Acts 27:40, is thus explained: the rudder-paddles already mentioned "were lashed up lest they should interfere with the ground-tackle. When they wished to steer again and the anchor-ropes were cut, they unfastened the lashings or bands of the paddles." Ancient ships were properly galleys.

**SHI'PHI** (*abundant*), the father of the prince of Simeon in Hezekiah's time. 1 Chr. 4:37.

**SHIPH'MITE**. Probably Zabdi, 1 Chr. 27:27, was a native of SHEPHAM, which see.

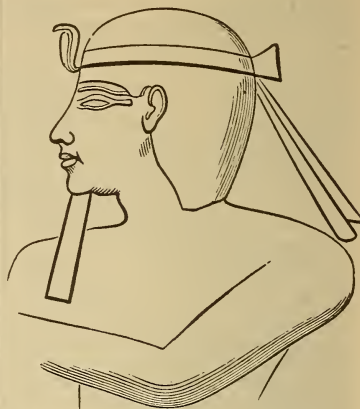
**SHIPH'RAH** (*beauty*), one of the chief midwives among the Hebrews in Egypt. Ex. 1:15.

**SHIPH'TAN** (*judicial*), the father of the prince of Ephraim. Num. 34:24.

**SHI'SHA** (*Jehovah contends*), father of the scribes of Solomon. 1 Kgs. 4:3; same with Seraiah.

**SHI'SHAK**, the head of the twenty-second dynasty, Sheshonk I., who received the fugitive Jeroboam, 1 Kgs. 11:40, and in the fifth year of Rehoboam, *b. c.* 969, invaded Judæa and spoiled the temple. 14:25, 26; 2 Chr. 12:2-9. At Karnak, on the Nile, there is an inscription which records this expedition. The king presents, among his other captives, one with an unmistakable Hebrew physiognomy. The accompanying inscription, "Iudaha-malek," has been interpreted "Kingdom of Judah." If this is correct, then Rehoboam is probably meant.

Other inscriptions give a particular list of the "fenced cities" mentioned in



Head of Shishak. (From temple at Karnak.)

2 Chr. 12:4 as having been taken in this expedition.

**SHIT'RAI** (*scribe*), one of David's chief herdmen. 1 Chr. 27:29.

**SHIT'TAH TREE**. Isa. 41:19. See SHITTIM-WOOD.

**SHIT'TIM** (*acacias*), the last encampment of the Israelites before entering Canaan; the scene of the sin with the Midianites, and of its terrible punishment, Num. 25; 31:1-12; the completion of the Law and the farewell of Moses; the sending forth of the spies to Jericho; and the final preparation before crossing the Jordan. Josh. 2.

*Physical Features.*—Shittim—also called Abel-shittim, or "the meadow of acacias," from the number of acacia trees in it—was the green, fertile, well-watered plain stretching from the foot of the mountains of Moab to the Jordan. Tristram describes it as "by far the largest and richest oasis in the whole Ghor." Many acacia (shittim) trees still grow there. The plain now bears the name of *Ghor es-Seisaban*. At the north is *Tell Nimrin* (Beth-nimrah). South of this are *Tell Kefrain* (Abel-shittim and Abila of Josephus), *Tell er-Rama* (Beth-haram), and *Suweimeh*, which Dr. Merrill and others would identify with Beth-jeshimoth. See ABEL-SHITTIM.

**SHIT'TIM, THE VALLEY OF**, referred to in Joel 3:18, may denote the same valley mentioned above,

indicating that the blessing should spread even beyond the borders of Judah. Some, however, suppose that the reference is to a valley in which acacias grew, on the west side of the Jordan, and nearer Jerusalem.

**SHIT'TIM-WOOD** (from the *shittah tree*, Isa. 41 : 19) was much used in constructing and furnishing the tabernacle. Ex. 25 : 15, 16. The only timber tree of any size now found in the Arabian desert is the *seyal* (*Acacia seyal*). The large specimens of this have been mostly destroyed for charcoal and other uses, but the writer saw a *seyal* in *Wädy Feiran* 3 feet through, and Tristram speaks of trees of this kind on the west of the Dead Sea which would make planks "4 feet in diameter." There can be little doubt that this acacia was once abundant in the Sinai region and is the *shittim* of Scripture.



Shittim-wood (*Acacia*).

The *seyal* is a very thorny tree, somewhat resembling our apple tree when seen from a distance, but with decom-  
pound leaves, small leaflets, and little

yellow balls of fibrous bloom, followed by locust-like pods. Its wood is close-grained, hard, brownish-hued, and well adapted for cabinet-work. From cuts or cracks in the trunk and limbs of this and one or two other acacias gum-arabic exudes, and is collected. The burning bush, Ex. 3 : 2, on philological grounds, is believed to be a similar but smaller tree, the *sunt* (*Acacia Nilotica*), found occasionally in this region. Several localities mentioned in the Bible were named from the *shittim*.

**SHI'ZA** (*loving*), the father of a Reubenite captain. 1 Chr. 11 : 42.

**SHO'A** (*opulent*). Eze. 23 : 23. Whether this is the name of a place, as Palmer suggests, or merely a title, is uncertain. Ewald renders it "crying;" Keil renders it "noble;" and the former takes it to be the name of some Chaldæan tribe.

**SHO'BAB** (*apostate*). 1. A child of Bathsheba by David. 2 Sam. 5 : 14; 1 Chr. 3 : 5; 14 : 4.

2. A son of Caleb, son of Hezron. 1 Chr. 2 : 18.

**SHO'BACH** (*pouring*). 1. The general of Hadarezer, king of the Syrians of Zoba. David defeated and slew him. 2 Sam. 10 : 15-18. In 1 Chr. 19 : 16, 18 he is called Shophach.

**SHO'BAI** (*taking captive*), one whose children returned with Zerubabel. Eze. 2 : 42; Neh. 7 : 45.

**SHO'BAL** (*flowing*). 1. The second son of Seir the Horite, and a sheik of the Horites. Gen. 36 : 20; 1 Chr. 1 : 38.

2. The son of Caleb, son of Hur. 1 Chr. 2 : 50, 52.

3. In 1 Chr. 4 : 1, 2 he is identical probably with 2.

**SHO'BEK** (*forsaking*), one who sealed the covenant. Neh. 10 : 24.

**SHO'BI** (*taking captive*), a chief Ammonite who provisioned David during Absalom's rebellion. 2 Sam. 17 : 27.

**SHO'CHO**, 2 Chr. 28 : 18, **SHO'CHOH**, 1 Sam. 17 : 1, and **SHO'CO**, 2 Chr. 11 : 7. See SOCOH.

**SHOES**. See CLOTHES.

**SHOE-LATCH'ET**. Mark 1 : 8. See CLOTHES.

**SHO'HAM** (*onyx*), a Merarite Levite. 1 Chr. 24 : 27.



**SHO'MER** (*a keeper*). 1. A man of Asher, 1 Chr. 7 : 32; called Shamer in v. 34.

2. The father of Jehozabad, who killed Joash, 2 Kgs. 12 : 21; called Shimrith in 2 Chr. 24 : 26.

**SHO'PHACH** (*pouring*). 1 Chr. 19 : 16, 18. See SHOBACH.

**SHO'PHAN**. Num. 32 : 35. The word should probably be written in connection with the preceding Hebrew word, "Atroth Shophan"—that is, "Ataroth of the burrow"—to distinguish it from the Ataroth in v. 34. See ATROTH.

**SHOSHAN'NIM** (*lily*), Ps. 45 : 69, title, **SHOSHAN'NIM - E'DUTH** (*lily, a testimony*), Ps. 80, title, probably signifies the melody to which the Psalm was sung. Some have regarded it as the title of a bridal-song, while others think it means a musical instrument.

**SHOUL'DER**. Gen. 49 : 15. To bare the shoulder is significant of servitude, and to withdraw it denotes rebellion. Neh. 9 : 29. To bear upon the shoulder is to sustain. Isa. 9 : 6; 22 : 22.

**SHO'VEL**. See FAN, WINNOW.

**SHRINE**. See DIANA.

**SHROUD**, in Eze. 31 : 3, means "cover," "shelter."

**SHU'A** (*riches*), father-in-law of Judah. Gen. 38 : 2, 12; 1 Chr. 2 : 3.

**SHU'AH** (*a pit*). 1. A son of Abraham by Keturah. Gen. 25 : 2; 1 Chr. 1 : 32. Bildad is called the Shuhite. Job 2 : 11.

2. A name in 1 Chr. 4 : 11.

**SHU'AL** (*a fox*), an Asherite. 1 Chr. 7 : 36.

**SHU'AL** (*fox, or jackal*), **THE LAND OF**, a district toward which one of the three devastating bands of Philistines went from Michmash. 1 Sam. 13 : 17. It was probably not far from Bethel. It is not mentioned elsewhere, but there is a wild region east of *Taiyibeh* containing a ravine named that of "hyænas," and it may be identical with the land of Shalim. 1 Sam. 9 : 4.

**SHU'BAEL** (*captive of God*). 1. In 1 Chr. 24 : 20. See SHEBUEL, 1.

2. In 1 Chr 25 : 20. See SHEBUEL, 2.

**SHU'HAM** (perhaps *pit-digger*), a son of Dan, Num. 26 : 42; called Hushim in Gen. 46 : 23.

**SHU'HAMITES**, the descendants of the above.

**SHU'HITE**. See SHUAH, 1.

**SHU'LAMITE**, the woman from Shulem; probably *Shunem*, and hence Abishag the Shunammite. Cant. 6 : 13.

**SHU'MATHITES**, the inhabitants of an unlocated village Shumah. 1 Chr. 2 : 53.

**SHU'NAMMITE**. See SHU-LAMITE.

**SHU'NEM** (*two resting-places*), a city in the territory of Issachar. Josh. 19 : 18. The Philistines encamped there before the great battle of Gilboa. 1 Sam. 28 : 4. David's wife, Abishag, was of Shunem, 1 Kgs. 1 : 3, and it was the residence of the Shunammite woman who entertained Elisha. 2 Kgs. 4 : 8. It answers to the modern *Sulem*, on the southwestern slope of Little Hermon, about 53 miles north of Jerusalem, 8 Roman miles from Tabor, and 3½ miles north of Jezreel. The village is encircled by enclosed gardens and luxuriant fields of grain. Porter noticed children playing bareheaded in the grain-fields under the burning sun, thus illustrating how the Shunammite's child may have played in the prophet Elisha's day. The villagers are rude and hostile. The place is in full view of the sacred sites on Mount Carmel; it has a spring, from which, doubtless, the Philistine army was supplied with water.

**SHU'NI** (*quiet*), a son of Gad. Gen. 46 : 16; Num. 26 : 15.

**SHU'NITES**, the descendants of the above.

**SHU'PHAM, SHUP'PIM** (*serpents*). 1. A Benjamite. Num. 26 : 39; 1 Chr. 7 : 12.

2. A Levite porter. 1 Chr. 26 : 16.

**SHU'PHAMITES**, descendants of Shupham.

**SHUR** (*fort-wall*), a place in the wilderness, on the south-west of Palestine, including the whole district between the north-eastern frontier of Egypt and the land of Canaan. The wilderness is also spoken of as the "wilderness of Etham." Num. 33 : 8. We first read of Shur in the account of Hagar's flight, and this region later became the dwelling-place of the wild Ishmaelites. Gen. 16 : 7; 25 : 18. Abraham dwelt between Kadesh and Shur. Gen. 20 : 1. It was over against Egypt. 1 Sam. 15 : 7; 27 : 8.

Some would identify it with *Ayun Musa*, 7 or 8 miles from Suez; but Trumbull supposes it to mean "a wall of Egypt," from the Great to the Red Sea. See ETHAM.

**SHU'SHAN** (*a lily*), a celebrated city, known to the Greeks as "Susa," in the province of Elam, a part of ancient Susiana.

*History.*—"Shushan the palace," as it is named in the prophecy of Daniel and by Nehemiah, is mentioned over twenty times in the Bible, nineteen of the references being in the book of Esther. In Dan. 8 : 2 it is placed in the province of Elam. Elam is mentioned as a son of Shem, and then in connection with Chedorlaomer's invasion of Canaan and in the prophecies of Isaiah, Jeremiah, and Ezekiel. The province was probably independent of Babylon, and perhaps superior to it, but in later times came under the power of Persia. Gen. 10 : 22; 14 : 1; Isa. 21 : 2; Jer. 49 : 34; Eze. 32 : 24. See ELAM. The city of Susa was a place of great antiquity. Its name appears in the Assyrian inscriptions of Assur-bani-pal, the Sardanapalus of the Greeks, b. c. 650, who took it, and the record gives a ground-plan of the city. From the tablets, as deciphered by George Smith, we take the following: "I overwhelmed Elam through its extent. . . . Their bodies like bows and arrows filled the vicinity of Shushan. . . . Shushan, his royal city, I captured." Susa was possessed by the Babylonians after the division of the Assyrian empire by Cyaxares and Nabopolassar. In Belshazzar's last year Daniel was at Shushan in the palace when he saw the vision. Dan. 8 : 2. By the conquest of Babylon the Persians under Cyrus came into possession of Susa, and Darius Hystaspes and the Achæmenian princes made it the capital city. He founded the grand palace described in Esth. 1 : 4, 6. It was cooler than Babylon, and, having excellent water, Susa was a suitable metropolis of the Persian empire. The kings made it their residence the chief part of the year, leaving it only during the summer for Ecbatana, among the mountains. After the battle of Arbela, Alexander the Great found in the city, treasures worth over twelve millions sterling, and all the regalia of the great king. His preference for Babylon caused Susa to decline, and

it was not again made the capital city. It was conquered by Antigonus, b. c. 315, who obtained treasures worth about three millions and a half sterling. It was again attacked by Molo, b. c. 221, who took the town, but did not capture the citadel. In the conquest of Persia by the Mohammedans, in A. D. 640, Susa was captured, fell into decay, and its site was for a long period unknown. The region was famed for its fertility, and the Kerkhah water was so excellent that it was carried about with the great king on his journeys. For an illustration of a palace see ASSYRIA, p. 80.

*Present Appearance.*—The site of Shushan has been identified with the modern *Shush* or *Sus*, between the river Chaspes (*Kherkhah*) and the Ulai (*Euleus*). These are really two branches of the same river, which divides about 20 miles above Susa. Hence, Daniel might be standing on the "banks of the Ulai" and also "between Ulai." Dan. 8 : 2, 16. The site is nearly due east of Babylon and north of the Persian Gulf. The ruins cover an area some 3 miles in circumference, being 6000 feet long from east to west and 4500 feet wide from north to south. There are four distinct and spacious platforms or mounds; the western one, of earth, gravel, and sundried bricks, is smallest, but loftiest, being 119 feet above the river, with steep sides, having a round space at the top, and is supposed to have been the site of the citadel of Susa. South-east of this is a great platform of 60 acres, the eastern face of it being 3000 feet long. A third platform, north of the other two, is a square of 1000 feet each way. These three mounds together form a space pointing almost due north, 4500 feet long by 3000 feet wide. Remains have been found belonging to the great palace built by Darins, the father of Xerxes, as appears from inscriptions on the pedestals, written in three languages. The central hall was 343 feet long and 244 feet wide, and this was probably used for the great state ceremonies. The bases of four of the immense columns and the position of all the seventy-two pillars of the original palace have been discovered. It was in the great palace and the surrounding buildings that the principal scenes of the book of Esther took place. The "King's Gate," where

Mordecai sat, Esth. 2: 21, was probably a hall 100 feet square, supported by pillars in the centre, standing 150 feet from the northern portico. Between these two was probably the inner court, where Esther appeared before the king. The royal house and the house of the women were behind the great hall, toward the south, or between the great hall and the citadel, communicating with it by a bridge over the ravine. The "court of the garden of the king's palace" was in front of the eastern or western porch, and in it Ahasuerus made a feast "unto all the people seven days, . . . where were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble." Esth. 1: 5, 6. The feast was evidently out of doors, in tents put up in one of the palace courts. The effect of such a group of buildings, including a stately central palace standing high above the plain, upon an elevated plateau interspersed with trees and shrubs, must have been very magnificent. The tracing out of these ruins in detail has furnished the most interesting corroboration of the Scripture history. On the low ground near the river is a building believed by the natives to be the tomb of Daniel.

**SHU'SHAN-E'DUTH**, Ps. 80, title, the same with Shoshannim. See SHOSHANNIM.

**SHU'THALHITES**, the descendants of Shuthelah. Num. 26: 35.

**SHU'THELAH** (*noise of breaking*), a son of Ephraim. Num. 26: 35, 36; 1 Chr. 7: 20, 21.

**SHUT'TLE**, a well-known instrument used by weavers for throwing the thread of the woof across the warp. Job 7: 6. As it moves with great swiftness from one side to the other, so as scarcely to be seen in its passage, it is used figuratively to denote the rapid flight of time.

**SI'A, SI'AHA** (*congregation*), the ancestor of some who returned. Ezr. 2: 44; Neh. 7: 47.

**SIB'BECAI, SIB'BECHAI** (*thicket of Jehovah*), one of David's mighty men, 2 Sam. 21: 18; 1 Chr. 11: 29; 20: 4; 27: 11; called Mebunnai in 2 Sam. 23: 27.

**SIB'BOLETH**. See SHIBBOLETH.

**SIB'MAH** (*coolness, or fragrance*),

a city east of the Jordan, built or fortified by the Reubenites; called also Shebam and Shibmah. Josh. 13: 19; Num. 32: 3, 38. It is not noticed again until the prophet's lament over Moab. Isa. 16: 8, 9; Jer. 48: 32. At that time it was a Moabite town noted for its grapes. Jerome says it was 500 paces from Heshbon. A trace of the name is found in the ruins *es-Sameh*, 4 miles east of Heshbon.

**SIB'RAIM** (*twofold hope*), a landmark in the northern boundary of Palestine between Damascus and Hamath. Eze. 47: 16.

**SI'CHEM**. Gen. 12: 6. See SHECHEM.

**SICK'LE**. Deut. 16: 9. We have preserved in Egyptian monuments the form of the ancient sickle, which bore a very close resemblance to our implement. The scythe was unknown in Bible times.

**SID'DIM, THE VALE OF**. The name is variously interpreted. Fürst and Stanley render it "the valley of the open" or "well-cultivated fields;" Gesenius and Kalisch, as "a valley filled with rocks and pits" or a "plain cut up by stony channels;" Conder renders it "the valley of cliffs;" others as "the valley of gypsum." The place is mentioned in Scripture only in connection with the battle between Chedorlaomer and the five confederated kings of Sodom and the adjacent cities. The vale is said to have been full of slime-pits. Gen. 14: 3-10. The "slime" means bitumen, which abounds in the neighborhood of the Dead Sea, and especially at the southern extremity. The site of the vale of Siddim is connected with that of the destroyed cities of the plain. The theory has long prevailed that these cities were at the southern extremity of the Dead Sea, and were submerged in it. In that event the southern part of the Dead Sea, below the Lisan Peninsula, is taken as their site, and this would correspond with the vale of Siddim; and thus it is indicated upon many maps. Many scholars, however, are now of the opinion that the cities were not at the south end of the sea, but probably at the north end, and hence that the vale of Siddim must be found in that region also. The sea is not of recent origin, as the theory of the submergence of those



cities would indicate, but the lake is only the remains of a larger and more ancient sea. Dr. Merrill, who favors the northern sites for the lost cities, describes a series of singular pits extending across the Shittim plain, which local tradition declares are very old and were used for military purposes. For a more full treatment of these disputed sites see SODOM, SALT SEA, and ZOAR.

**SID'ON.** Gen. 10 : 15, 19. See ZIDON.

**SIDONIANS**, inhabitants of Sidon.

**SIEGE.** Deut. 20 : 19. See WAR.

**SIEVE.** Isa. 30 : 28. The bolter, or sieve, which is so necessary an article in our day in the preparation of meal for bread, etc., was in ancient times made of rushes and papyrus. Ancient writers say that only the Gauls had sieves of horsehair. What was left in the bolter was put into the mill a second time. Sieves of various degrees of fineness were no doubt used, for the same authors tell us of four different qualities of meal.

**SIG'ONOTH.** See SHIGIONOTH.

**SIG'NET.** Gen. 38 : 10. See SEAL.

**SIGNS**, John 4 : 48, AND **WON'DERS** (as they are usually connected), sometimes denote those proofs or demonstrations of power and authority which were furnished by miracles and by other tokens of the divine presence, as in Acts 2 : 22, and at other times those unusual appearances which betoken the approach of a great event, as in Luke 21 : 11, 25.

**SIHON** (*sweeping away*), a king of the Amorites who lost his dominions in consequence of his refusal to permit the Hebrews to pass through them on their way from Egypt to Canaan. Sihon himself was slain in battle, his army was routed, Heshbon, his capital, was taken, and his country distributed between Reuben and Gad. Num. 21 : 21-30; Deut. 1 : 4 : 2 : 24-32; Josh. 13 : 15-29.

**SIHOR.** Isa. 23 : 3; Jer. 2 : 18. See NILE.

**SIHOR-LIB'NAH**, the name of two separate valleys, according to the Septuagint, Josh. 19 : 26, now called *Shaghur* and *el-Belat*, which run into each other. See SHIHOR-LIBNATH.

**SILAS**, Acts 15 : 40, contracted from **SILVANUS** (*woody*), 2 Cor. 1 : 19, is called one of the chief of the brethren, Acts 15 : 22, and a faithful brother.

1 Pet. 5 : 12. He is supposed to have been a native of Antioch, and a member of the Christian church there. Acts 15 : 37-41. He was the associate of Paul in several of his missionary tours, and his fellow-prisoner at Philippi. Acts 15 : 40; 16 : 25, 29; 17 : 4, 10, 15. He is called a prophet, Acts 15 : 32, but what was the precise nature of this office in the days of the apostles is not clear.

**SILK.** The only *undoubted reference* to silk occurs in Rev. 18 : 12. It is a question whether the Hebrews knew anything about it, although there are two passages in which a word so translated is employed. Prov. 31 : 22; Eze. 16 : 16, 13. The "silk" of the A. V. is rather byssus, or fine linen. But in N. T. times silk was common.

**SIL'LA** (*a twig*), a place near which King Joash was slain. 2 Kgs. 12 : 20. It was evidently in the valley below Millo.

**SILO'AH, THE POOL OF**, properly "the pool of Shelach"—that is, "the dart." Neh. 3 : 15. See SILOAM.

**SILO'AM, OR SHILO'AH** (*sent*), the name of a pool and of a tower.

1. A pool near Jerusalem, referred to as "the waters of Siloah that go softly," and as "the pool of Siloah by the king's garden." Isa. 8 : 6; Neh. 3 : 15. It is also called "the pool." John 9 : 7-11. These texts give us no clue to the location of the pool. Josephus mentions it as a fountain and says it was at the mouth of the Tyropœon valley, and there is no doubt as to its identity with a pool now existing at the mouth of this valley, about 450 yards south of the Haram wall and 60 yards west of the southern point of Ophel at Jerusalem. There are really two pools, of which the smaller may be properly the pool of Siloam. It is 52 feet long, 18 feet wide, and 19 feet deep. A flight of steps leads to the bottom, and the pool has yet a good supply of water, generally somewhat salt to the taste, perhaps from the soil through which it percolates, and it is, moreover, polluted by the washerwomen and tanners by whom it is constantly used. The pool is partly hewn out of the rock, partly built with masonry, and columns extend along the side walls from top to bottom. The water is supplied from the Fountain of the Virgin, with which the pool is connected by a zigzag tunnel, cut in the solid rock,

1708 feet long. Robinson, Barelay, and Warren crawled through this passage, which is 16 feet high at the entrance, and only 16 inches at its narrowest part. In this tunnel a remarkable inscription was discovered in 1880. It is Hebrew, and narrates the completion of the tunnel. The inscription is reputed to belong to the age of Hezekiah or possibly of Solomon. See Cut. The



Pool of Siloam.

Arabs call it *Birket el-Hamra*, or the "red pond." Warren supposes this to have been the pool dug by King Hezekiah, the "king's pool" of Nehemiah and the Siloam of Josephus. It was to the pool of Siloam that a Levite was sent with a golden pitcher on "the last day, that great day of the feast" of tabernacles. To this Jesus alluded when, standing in the temple, he cried, "If any man thirst let him come unto me and drink." John 7:37-39. To this pool the blind man was sent to wash, and returned seeing. John 9:7-11. Its waters now refresh the gardens below, making them the greenest spots about Jerusalem, and abounding in olives, figs, and pomegranates.

2. The tower of Siloam, which killed eighteen men in its fall. Luke 13:4. There is nothing in the text to determine the spot where the tower stood. The name is preserved in a wretched

little village among the tombs on the east side of the Kedron, and now called *Kefr Silwan*. The village is at the foot of the third height of Olivet, near the spot where Solomon built the temples to Chemosh, Ashtoreth, and Milcolm, known as "the Mount of Corruption."

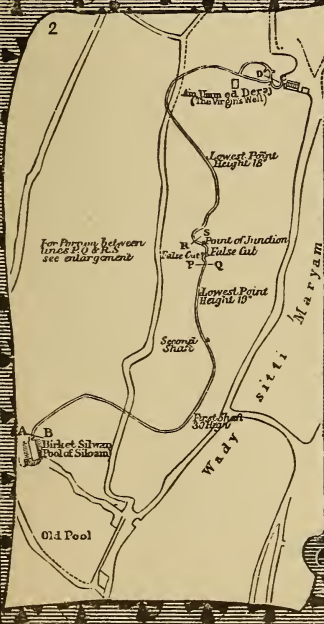
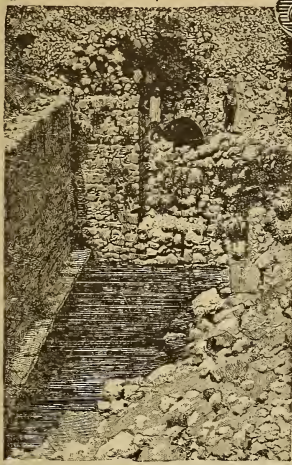
**SILVA'NUS** (*woody*). See **SILAS**.

**SIL'VER**, a well-known precious metal. The Tarshish whence it was obtained was probably in Spain, as silver is still brought from the same region which furnished it in the days of Solomon, 1 Kgs. 10:22, as well as from many countries then unknown. That the value of this metal was recognized very early in human history is evident. Gen. 13:2; 44:2; Job 28:1. The reason probably is that, like gold, it is often found in a state of purity in the earth, and therefore easily discovered. It was used in the construction of the tabernacle, Ex. 26:19, 32, for the furniture of the temple, 1 Chr. 28:14-17, and also for musical instruments, Num. 10:2, and for adorning idols. Isa. 40:19. And that it was abundant in that day appears from 1 Kgs. 10:27.

Silver constituted the chief medium of trade, though it was not coined, but used by weight, Gen. 23:16, and the Hebrew word for this metal denoted money in general, as does the French word *argent*. The "pieces of silver" (thirty of which were given as the price if innocent blood, Matt. 26:15; 27:3) were probably shekels of silver, worth fifty cents each. The "silverling," Isa. 7:23, is supposed to have been of like value.

In Mal. 3:2, 3 there is manifest reference to the "cupellation" of silver by means of lead, the process of purification employed before the discovery of quicksilver.

"A very beautiful phenomenon, known as the fulguration of the metal, attends the removal of the last portions of lead from the silver. During the earlier stages of the process the film of oxide of lead, which is constantly forming over the melted mass, is renewed as rapidly as it is removed; but when the lead has all been oxidized, the film of litharge upon the silver becomes thinner and thinner as it flows off. It then exhibits a succession of the beautiful iridescent tints of Newton's rings; and at length



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1. Pool of Siloam. 2. Plan of the tunnel, leading from the Virgin's Fount, or Well, to the Pool of Siloam. 3. Fac-simile of the ancient Inscription found (1881) in the tunnel, about 15 feet from the Pool of Siloam.





the film of oxide suddenly disappears, and reveals the brilliant surface of the metallic silver beneath.—*Miller's Chemistry*. The brilliant tints of the film of oxide in its later stages, and the sudden flashing forth of the metal in its full pure glory, form a striking illustration of the offering of righteousness which the refining and purifying influence of the Christian faith produces.—*Prof. Deane*.

**SIL'VERLING.** Isa. 7 : 23. See SILVER.

**SIM'EON** (*a hearing*). 1. Son of Jacob and Leah. Gen. 29 : 33. According to the prediction of Jacob, Gen. 49 : 5-7, and as a punishment for his offence in the matter of the Shechemites, Gen. 34 (see **DINAH**), his posterity dwindled, comp. Num. 1 : 22, 23 ; 26 : 14, and their inheritance was only a dismembered portion of the territory of Judah. Josh. 19 : 1.

2. A man of singular piety residing at Jerusalem. Luke 2 : 25. He had been favored with a divine intimation that he should live to see the incarnate Redeemer, the Lord's Christ, and, being led by the Spirit into the temple at the particular time when the infant Jesus was brought thither by his parents, according to the requirement of the Law, Ex. 13 : 12 ; 22 : 29, he took him up in his arms and uttered the most devout thanksgivings to God, accompanied with a remarkable prediction respecting the various effects of his advent.

3. A man of this name was among the prophets and teachers of the Christian church at Antioch. Acts 13 : 1. Some have supposed (though without warrant) that he is the same with Simon the Cyrenian. Matt. 27 : 32.

4. "Simeon" is a Hebrew name, and in Acts 15 : 14 is the same with "Simon."

5. A name in our Lord's genealogy. Luke 3 : 30.

**SIM'EON, THE TERRITORY OF**, the south-western portion of the Promised Land. The district assigned to Simeon lay within the inheritance of Judah, and included eighteen cities in the South of Palestine around the well of Beer-sheba. Josh. 19 : 1-9 ; 1 Chr. 4 : 28-33. On its entrance to the Promised Land, Simeon was the smallest of all the tribes, having at that time only 22,200 able-bodied men. Num. 26 : 14. At a later date some of the towns within its

territory were possessed by Judah, as Hormah and Beer-sheba, while Ziklag became a Philistine, and then a Judæan, town. 1 Sam. 27 : 6 ; 30 : 30 ; 1 Kgs. 19 : 3. After the division of the kingdom the territory of this tribe appears to have been subject to many changes, as the population was partly in fellowship with the northern kingdom, though it seems to have shared in the reformation under Asa and Josiah. 2 Chr. 15 : 9 ; 34 : 6.

**SIM'EONITES**, the members of the tribe of Simeon. Num. 25 : 14 ; 26 : 14. No eminent person is recorded as of this tribe save Judith, a heroine of a story in the Apocrypha, although there is a Jewish tradition that it furnished schoolmasters to the other tribes.

**SIM'ON** (*a hearing*), contracted from **SIM'EON**, a native of Samaria, and a famous sorcerer, who professed to be a convert to the Christian faith, and was baptized as such by Philip, but was severely rebuked by Peter as a hypocrite because, under the influence of mercenary motives, he desired apostolic gifts. Acts 8 : 9. Hence the buying and selling of ecclesiastical rights, benefits, or privileges is called *simony*—a high offence against the purity and integrity of the Christian faith, and one of which the seller and buyer are equally guilty.

2. Simon Peter. Matt. 4 : 18. See **PETER**.

3. Simon the Canaanite, Matt. 10 : 4, or Simon Zelotes (or the *zealous*), one of the twelve apostles; was one of the party called *Zealots*, hence his name. The epithet "Canaanite" is properly "Kananite," the Chaldee for "zeal," and has no reference to locality.

4. The brother of our Lord, Matt. 13 : 55 ; Mark 6 : 3 ; not to be confounded with the preceding, nor with Symeon, who succeeded James as bishop of the church in Jerusalem.

5. A Pharisee. Luke 7 : 36.

6. A leper. Matt. 26 : 6.

7. The father of Judas Iscariot. John 6 : 71.

8. The man of Cyrene who was compelled to bear our Saviour's cross when the latter was no longer able. Matt. 27 : 32 ; Mark 16 : 21 ; Luke 23 : 26 ; John 19 : 17.

9. The tanner at Joppa with whom Peter lodged. Acts 9 : 43.

**SIM'RI** (*watchful*), a Merarite Levite in the time of David. 1 Chr. 26 : 10.

**SIN**, Gen. 4:7, is the transgression of the law of God. 1 John 3:4. All unrighteousness is sin. 1 John 5:17. The word is sometimes used for a sin-offering, as in Hos. 4:8; Rom. 8:3; 2 Cor. 5:21. In the text first cited reference is had to the eating, either from greediness or in violation of the Law, of that which was brought as a sin-offering.

The Bible traces the introduction of sin to the fall of our first parents. There is none sinless. But sins differ in enormity. John distinguishes the "sin not unto death" and "the sin unto death." 1 John 5:16. The verse teaches that a man can drive out God's Spirit from his heart and cut himself off from all intercession. There is also an "unpardonable" sin. Matt. 12:31, 32. This is the result of absolute resistance to the operation and influence of the Holy Spirit upon the heart; it is final impenitence, excluding the possibility of conversion, and hence of forgiveness.

**SIN** (*mire*), a city of Northern Egypt, known to the Greeks as Pelusium. It was "the strength," or stronghold, "of Egypt." Eze. 30:15, 16. The city was situated upon the most easterly mouth of the Nile, only a few miles from the sea. A Sallier papyrus records a great battle at Sin between Rameses and the Sheta, and the reputed wonderful deliverance of Sethos from Sennacherib—when mice gnawed the Assyrian bowstrings and shields by night, rendering the arms of the Assyrians useless—took place near this town. Herodotus reports a statue of Sethos with a mouse in his hands standing in Vulcan's temple, probably in commemoration of this deliverance by mice. Ezekiel's prophecy, "Sin shall have great pain," was fulfilled by the great cruelty inflicted upon the Egyptians by Cambyes, who conquered them near this city. The site of Sin, or Pelusium, may be marked by some mounds at *el-Farma*, though some suppose it is at *Aboo Kheeyar*, west of the old Pelusiatic branch of the Nile.

**SIN, WILDERNESS OF**, a region between Elim and Rephidim. Ex. 16:1; 17:1; Num. 33:11, 12. Here the Israelites were first fed with manna and quails. The wilderness extends 25 miles along the east shore of the Red Sea, from *Wady Taiybeh* to

*Wady Feiran*; it is now called the plain of *el-Markha*. It is barren, but has a little vegetation, and when the rainfall was larger and the drainage from the mountain descended more gradually, instead of sweeping everything before it as now, it may have afforded fair pasturage. Travellers report seeing numerous quails upon this plain in modern times.

**SINNA**, the Greek form of "Sinai." Acts 7:30, 38.

**SINAI** (*burning bush?*), a name of a peninsula and of a mountain, or group of mountains.

1. The peninsula of Sinai is a triangular region lying between the two arms of the Red Sea. On the west it extends along the Gulf of Suez for about 190 miles, and on the east along the Gulf of Akabah about 130 miles, while the base of the triangle, on a line from Suez to the north end of Akabah, is 150 miles long. It includes an area of about 11,500 square miles, or a little less than that of Massachusetts and Connecticut.

*Physical Features.*—This district consists largely of sterile ranges of mountains, furrowed by *wadies*, or valleys with watercourses, which are scantily filled only after a rain. Projecting into it wedgewise from the north is the desert of Tih, or "wilderness of wandering," of limestone formation. South of the hills of the Tih plateau is a broad belt of sandstone, extending nearly from Suez to Akabah. South of this is a great cluster of granite mountains, in such a rugged, tumbled chaos as scarcely to admit of classification, the highest peaks reaching to an elevation of between 8000 and 9000 feet. Between the mountains are deeply-cut valleys, through which a large company might march into the very heart of the mountain-region. The mountain-ranges extend down the east side of Suez and down the west side of Akabah, the two ranges meeting in an angle at the southern portion of the peninsula, where the mountains are the most precipitous and elevated, and where they often assume fantastic shapes and take on gorgeous colors. This huge range is composed of gneiss and granite, or, more exactly, of colorless quartz, felspar, green hornblende, and black slate, with





Sierrita and the Plain of Er-Rahah. (After Photograph of Ordnance Survey.)

considerable outcropping of limestone. It is rich in mineral wealth of iron, copper, and turquoise, so that the Egyptians called it the "land of copper." Mines were once extensively worked in this region by the ancient Egyptians and others, but they have been long neglected. The most important were probably the mines of Maghara, situated on the slope of a precipitous mountain, about 145 feet from the bottom of the valley. The opening is broad but low, and the shaft penetrates the rock to a considerable depth, numerous pillars having been left to support the roof. From these a turquoise of a beautiful green color was taken, and copper was found together with a species of malachite. The miners were condemned criminals and prisoners of war. See a striking account of this mining in Ebers' *Uarda*.

*History*.—This region was known and settled nearly as early as Egypt itself. The first Pharaoh, having conquered the mountain-tribes, claimed to have discovered the mines. The region was dependent on the Pharaohs until the time of the Hyksos kings; after their expulsion the region was again subdued by Egypt, but possesses its chief interest from the journey of the Israelites, who wandered in it for forty years previous to their entrance into Canaan. Christianity was planted here very early, perhaps by Paul; the peninsula was annexed to the Roman empire, A. D. 105. In the fourth century it was peopled by anchorites and various brotherhoods of hermits and monks, their principal settlement being on Mount Serbal and in the *Wady Feiran*. They suffered terrible massacres from the Saracens, A. D. 373 to A. D. 411. In the reign of Justinian a church of the Virgin was founded on Mount Sinai. Later, the Mohammedans overran the peninsula, and its lonely valleys have been, and are still, traversed by hosts of Mecca pilgrims.

Numerous inscriptions have been found in several of the valleys of the peninsula, but chiefly in the *Wady Mukatteb*, or the "written" valley. Ebers counted more than a hundred inscriptions, chiefly in groups, occurring quite frequently in a few hours' travel. Most of them are on the western side of the valleys. They were once

regarded as very mysterious, some supposing them to have been made by the Israelites. The inscriptions are mostly in the Nabatæan character, but some are in Greek, and a few in Coptic and Arabic. They are roughly engraved on the rock, which was seldom smoothed for the purpose, and the little figures are often extremely rude and inartistic. They represent armed men, travellers and warriors, camels, horses with and without riders, goats, stars, crosses, and ships; a priest with raised arms and an equestrian performer are also among the figures worthy of notice. They are now believed to be not older than the second century before Christ, while some are not older than the fourth century of the Christian era.

Among the highest summits in the peninsula are *Jebel* (the Arabic word for "mount") *Serbal*, 6734 feet; *Jebel Musa*, 7363 feet; *Jebel Umm Shomer*, 8449 feet; *Jebel Katharina*, 8536 feet; *Jebel Zebir*, 8551 feet.

2. "Sinai" is also used to designate the range of mountains from which the Israelites received the Law. The attempt to decide which of the numerous peaks in this extended range is the true Mount of the Law has been a source of protracted and animated discussion. In determining its identity with any existing peak several conditions must be met: (1) The mountain must have before it an open space within sight of the summit, Ex. 19 : 11; 20 : 18, large enough to contain at least two millions of people; (2) It must rise sharply from the plain, since the people "came near and stood under the mountain," Deut. 4 : 11; it "might be touched," Heb. 12 : 18; and Moses was commanded to "set bounds . . . round about," Ex. 19 : 12; (3) As the Israelites remained in the neighborhood for a year, they must have found a sufficient supply of water and pasturage.

At least five mountains have been at different times identified with the Mount of the Law, but two of these, *Jebel el-Ejmeh* and *Jebel Umm Alawi*, do not at all fulfil the conditions, and must be set aside. Josephus says that Mount Sinai was the highest of the district, and this led to its identification with *Jebel Katharina* (8536 feet high), and its twin peak *Jebel Zebir* (8551 feet). But the moun-







unanimously reached the conclusion that the real Sinai was to be found in *Jebel Musa*, including its peak *Ras Sufsâfeh*, which is situated a little north-west of the centre of the Sinaitic group, and some 20 miles east by south of *Jebel Serbal*.

"Jebel Musa" is the general name applied to a mountain-mass, 2 miles long and 1 mile broad, which extends north-east and south-west. At its southern extremity is a peak 7363 feet in height, to which the name of "Jebel Musa" ("Mount of Moses") has been for ages applied. This is the traditional mount of legislation.

*Ras Sufsâfeh*, which was formerly thought to be a separate mountain, is now known to be only a northern peak of this mass of *Jebel Musa*. This northern peak, 6937 feet in height, is now regarded as the place of the actual giving of the Law. To avoid confusion arising from this double use of the name "Jebel Musa," Wilson suggests "Musa-Sufsâfeh" for the whole mountain, thus limiting the name of "Jebel Musa" to the southern peak. Many writers—Ritter, the great German geographer, among them—supposed that this southern peak was the scene of the giving of the Law, and that there was to the south of it a plain of great extent; but Dean Stanley describes the valley as "rough, uneven, and narrow," and the surveyors found no plain which would accommodate the hosts of Israel.

At the northern end of the mountain, however, all the conditions are met in the peak of *Ras Sufsâfeh*.

This whole block is isolated from the surrounding mountains by deep valleys, so that boundaries might have been set completely around it. Ex. 19 : 12, 23. To the north of *Ras Sufsâfeh*, and extending to its very base is the plain of *Er Rahah*, 2 miles long and half a mile wide, embracing 400 acres of available standing-ground, directly in front of the mountain. The plain, with its branches, contains 4,293,000 square yards, in full view of the mount, affording more than sufficient standing-ground for the two millions of the Israelites. Here they might stand "at the nether part of the mount," Ex. 19 : 17, which rises so abruptly from the plain as to answer the description of "the mount that might

be touched." Heb. 12 : 18. This fulfils all the conditions of the Scripture narrative; and the conclusion is that this stately, awful-looking, isolated mass *Ras Sufsâfeh* is the very mountain where "the Lord came down upon Mount Sinai, on the top of the mount," Ex. 19 : 20, and where "God spake all these words" of the *ten commandments*. Ex. 20 : 1-17. The southern summit (*Jebel Musa*) is completely hidden from the plain, and Palmer suggests that it may have been to this secluded spot Moses went when the Lord called him up to the top of the mount. Ex. 19 : 20. There, too, perhaps, he was "with the Lord forty days and forty nights." Ex. 34 : 28. Near the base of *Ras Sufsâfeh* is the Harun, or "hill of the golden calf." On the eastern declivity is the convent of St. Katharine, founded by the emperor Justinian in A. D. 527, where Tischendorf discovered the famous *Codex Sinaiticus*, one of the oldest and best manuscripts of the N. T. in existence. Four running streams are found in the vicinity, and there is no other spot in the whole peninsula which is nearly as well supplied with water as the neighborhood of *Jebel Musa*. Besides, there is no other district in the peninsula which affords such excellent pasturage as the neighborhood of *Jebel Musa*. We add the testimony of modern travellers. Dr. Robinson, on his visit in 1838, first ascended *Ras Sufsâfeh*, and pointed it out as the true locality of legislation. In his account he says (*Biblical Res.* I. 107): "The extreme difficulty, and even danger, of the ascent was well rewarded by the prospect that now opened before us. The whole plain *Er Râhah* lay spread beneath our feet, with the adjacent *wâdys* and mountains; while *Wâdy esh-Sheikh* on the right, and the recess on the left, both connected with and opening broadly from *Er Râhah*, presented an area which serves nearly to double that of the plain. Our conviction was strengthened that here, or on some of the adjacent cliffs, was the spot where the Lord 'descended in fire' and proclaimed the Law. Here lay the plain where the whole congregation might be assembled; here was the mount that could be approached and touched, if not forbidden; and here the mountain-brow where alone the lightnings and the thick

cloud would be visible, and the thunders and the voice of the trump be heard when the Lord 'came down in the sight of all the people upon Mount Sinai.' We gave ourselves up to the impressions of the awful scene, and read, with a feeling that will never be forgotten, the sublime account of the transaction, and the commandments there promulgated, in the original words as recorded by the great Hebrew legislator. Ex. 19 : 9-25; 20 : 1-21." Dr. Schaff, who visited Mount Sinai in 1877, gives the following description (*Through Bible Lands*, p. 177): "Then we climb with difficulty, and some danger, over granite blocks to the giddy height of *Ras Sufsâfeh*. Here, on a projecting rock, we rest an hour, looking down on the vast plain of *Er Râhah* and the adjoining *wâdys* of *esh-Sheikh* and *Lejah*, and looking beyond to the amphitheatre of mountains which wall them in and meditating over the past, which here assumes the character of a present overpowering reality, we are lost in amazement at the panorama of terrible sublimity of nature, and the immeasurable significance of that historic event which is felt to this day all over the world as far as the ten commandments are known and read. It is difficult to imagine a more solemn and impressive sight. We then descend a steep ravine (imagining that we follow the track of Moses, Ex. 32 : 17, 19), over confused heaps of rocks, to the valley *Er Râhah*, and return to our camp near the convent. It was the most fatiguing, as well as the most interesting, day's work of mountain-climbing I can remember. I fully satisfied my mind that *Ras Sufsâfeh* is the platform from which the Law was proclaimed. Here all the conditions required by the Scripture narrative are combined. Moses may have received the Law on the higher *Jebel Mûsa*, but it must have been proclaimed to the people from *Ras Sufsâfeh*, which can be seen from every part of the plain below. For *Er Râhah* is a smooth and gigantic camping-ground, protected by surrounding mountains, and contains, as has been ascertained by actual measurement, two millions of square yards; so that the whole people of Israel could find ample room and plainly see and hear the man of God on the rocky pulpit above. Dean Stanley relates that 'from the highest

point of *Ras Sufsâfeh* to its lower peak, a distance of about 600 feet, the page of a book, distinctly but not loudly read, was perfectly audible, and every remark of the various groups of travellers rose clearly to those immediately above them.' Descending from that mount through a ravine between two peaks, Moses and Joshua might have first heard the shouts of the people before they saw them dancing round the golden calf. Ex. 32 : 17, 19. In one word, there is the most complete adaptation of this locality to all the circumstances of the Sinaitic legislation as described by Moses. Tradition is for *Jebel Mûsa*, the Bible for *Ras Sufsâfeh*. But, after all, they form but one mountain (as do the five peaks of *Serbal*), and tradition in this case is at least very near the truth."

**SINCERITY** stands opposed to dissimulation or hypocrisy, and implies the entire correspondence of the heart with the expressions of the lips. 2 Cor. 1 : 12. The original word refers to the bright and penetrating light of the sun, and denotes such things as, on being examined by the brightest light, are found pure and unadulterated.

**SINIM**. This geographical term occurs only once in the Bible, in Isa. 49 : 12. The country meant is generally considered to be China, though some would leave it an open question.

**SIN'ITE**, a tribe descended from Canaan. Gen. 10 : 17; 1 Chr. 1 : 15.

**SIN-MONEY**, money sent by persons at a distance, with which to buy the required offerings, 2 Kgs. 12 : 16; and, as there was usually some surplus, it was the perquisite of the priest, and was called "sin-money," or "sin-offering money." Num. 18 : 9.

**SIN-OFFERINGS**. Num. 18 : 9. See OFFERING.

**SION** (*lofty*), the name of two mountains in Palestine.

1. One of the various names of Mount Hermon. Deut. 4 : 48: See HERMON.

2. The Greek form of the Hebrew name "Zion." Matt. 21 : 5; John 12 : 15. See ZION.

**SIPH'MOTH** (*fruitful places*), a place in the South of Judah frequented by David when an outlaw. 1 Sam. 30 : 28.

**SIP'PAI** (*threshold?*), a Philistine giant, 1 Chr. 20 : 4; called also Saph.

**S'RAH, THE WELL OF** (*re-treat*), the place from which Abner was recalled by Joab, who put him to death at Hebron. 2 Sam. 3 : 26. It is now called *Ain Sarah*, a spring about 1 mile from Hebron, and a little to one side of the main road.

**SIR'ION** (*breastplate?*), a Zidonian name of Mount Hermon. Deut. 3 : 9; Ps. 29 : 6. Perhaps this name was applied to a part of Hermon only.

**SISAM'AI** (*distinguished?*), a descendant of Judah. 1 Chr. 2 : 40.

**SIS'ERA** (*battle-array*). 1. The general of Jabin's army. Jud. 4 : 2. See BARAK, DEBORAH, Jael.

2. The ancestor of some who returned with Zerubbabel. Ezr. 2 : 53; Neh. 7 : 55.

**SIS'TER'S SON**. In Col. 4 : 10 the term should be "cousin." In biblical usage, "sister" is not limited to our sense, but, like "mother," "father," "son," "daughter," has a far wider application. Thus, in 2 Sam. 13 : 2, it means a step- or half-sister, in Matt. 13 : 56 a cousin, and in Rom. 16 : 1 merely a fellow-believer.

**SIT'NAH** (*strife*), the name of the second of two wells dug by Isaac in the valley of Gerar, and for which the herdmen disputed. Gen. 26 : 21. It is between Rehoboth and Beer-sheba, in a small valley called *Shutnet er-Rukeibeh*, names in which are doubtless preserved both the Sitnah and Rehoboth of the Scripture.

**SIVAN**. Esth. 8 : 9. See MONTH.

**SKINS**. Heb. 11 : 37. See CLOTHING.

**SLAVE, SLAVERY**. Slavery is contrary to the constitution and destination of man and to the spirit of the Bible, which begins and ends with freedom, and represents man as made in the image of God, and places him, as lord, at the head of the whole creation. God gave Adam an equal and only partner in Eve. Slavery, like polygamy and war, was the consequence of sin, and spread with sin among all ancient nations. The Bible tolerates, regulates, moderates, and restrains this abnormal institution, but provides also for its ultimate extinction. "The manner in which Christ and the apostles dealt with an institution so universally prevalent in its worst forms, and so intimately interwoven with the whole public and private life in the Roman empire, is a strong proof of their

divine wisdom. Christianity accomplished what no other religion has even attempted before or since. Without interfering with slavery as a political and economical question, without encouraging any revolution or agitation, without denouncing the character or denying the rights of the slave-holder or creating discontent among the slaves, without disturbing the peace of a single family, without any appeal to the passions and prejudices of men on the evils and abuses of slavery, without requiring, or even suggesting, immediate emancipation, in one word, without changing the outward and legal relation between the two parties, but solemnly enforcing the rights and duties arising from it to both,—Christ and the apostles, nevertheless, from within, by purely spiritual and peaceful means, by teaching the common origin and common redemption, the true dignity, equality, and destiny of men, by inculcating the principles of universal justice and love, and by raising the most degraded and unfortunate classes of society to virtue and purity, and to spiritual freedom in Christ, produced a radical moral reformation of the system, and prepared the only effectual way for its gradual, legitimate, and harmless extinction."—SCHAFF: *Slavery and the Bible* (1861).

**A. HEBREW SLAVERY**.—There were only two conditions known among the Jews—*independence and servitude*. Whenever a man was too poor or otherwise unable to be independent, he became a slave. Slaves, among the Hebrews, were of two general classes: 1. Hebrews; 2. Non-Hebrews.

1. *Hebrews*.—There were three ways whereby liberty could be taken from a Hebrew: (1) Poverty. He might sell himself in default of payment of debt. Lev. 25 : 39. (2) Theft, when he could not pay the amount required. Ex. 22 : 1, 3. According to Josephus, he could only be sold to a Hebrew. (3) Parents could sell their daughters as maid-servants, but they were ultimately to be their masters' concubines. Ex. 21 : 7. There were three ways by which the servitude might end: (1) When the debt or other obligation was met: (2) When the year of Jubilee had come, Lev. 25 : 40; (3) At the conclusion of six years of service. Ex. 21 : 2; Deut. 15 : 12. Indeed, no servitude



could last longer than six years. In case, however, the slave did not wish to go at the expiration of the time, either because he loved his master or his wife—presumably a foreigner—and children, who must be left behind, as they were the master's property, the master announced this fact to the judges, and then bored his ear through with an awl. Ex. 21 : 6 ; Deut. 15 : 17. That this was done speaks volumes for the mildness of Hebrew slavery. Indeed, the Law made the condition of a slave very tolerable. The owner was expressly forbidden to "rule over him with rigor." Lev. 25 : 43. Nor was he suffered to go away empty, but must be furnished liberally out of the flock, out of the floor, and out of the wine-press. Deut. 15 : 14. A slave might even marry a daughter of his master. 1 Chr. 2 : 35. In the case of a female Hebrew slave, there was not the release at the end of six years; but if marriage with the owner or his son did not take place, she was not to be sold to a foreigner, but "he shall cause her to be redeemed"—i. e., he should return her to her father or find her another Hebrew master, or else free her absolutely. Ex. 21 : 7-11. When Hebrews became the slaves of non-Hebrews, they might be redeemed or redeem themselves, or else go free at the year of jubilee. Jewish Hebrew slavery terminated at the Captivity.

2. *Non-Hebrews.*—These constituted the majority of the slaves among the Hebrews. They were mostly captives made in war from the neighboring tribes, but besides were purchased of dealers, Lev. 25 : 45, foreigners reduced to this condition, or else the children of such slaves. Gen. 14 : 14 ; Eccl. 2 : 7. This sort of slavery survived the Captivity, but was opposed by the Pharisees. Thirty shekels seems to have been the average price of a slave. Ex. 21 : 32. The slaves' lot was comparatively happy. Their persons were protected against violence; for if they lost an eye or a tooth from rough handling, they got their liberty. Ex. 21 : 26, 27. To kill one was murder. Lev. 24 : 17, 22. They had full religious privileges, since they were circumcised. Gen. 17 : 12.

Slavery at best is bondage, and hence we find the service of these slaves was menial. They ploughed the fields, did the housework, ground the corn, took

off and put on their master's sandals, washed his feet, and performed all the services expected of those in their condition. But slaves, by their industry and ability, could raise themselves to positions of trust, becoming stewards, as was Eliezer, Gen. 15 : 2, or independent freemen, as was Ziba. 2 Sam. 9 : 2, 10.

B. ROMAN SLAVERY.—The Gospel of Jesus Christ, declaring freedom from the slavery of sin, was preached unto them who were literally bound. The early Christian Church was largely composed of slaves, and around them were thrown none of the protections which rendered a Hebrew slave so safe. On the contrary, the Roman master regarded his slaves as his absolute property. He might treat them kindly—and doubtless many did—but no law compelled him to do so. The Roman proverb, "So many slaves, so many foes," tells a pitiful story of wrong. This was the sort of slavery mentioned incidentally in the N. T. It is remarkable that nothing is said about its abolishment. On the contrary, the slaves were enjoined to be obedient to their masters, and to prove their Christian character by their patience under suffering.

The Bible has furnished the defenders of slavery with proof-texts, but yet the study of the Bible has led to the abolishment of the system. The Mosaic legislation on the subject induced such mildness that the very idea could not be tolerated, and so, in Christ's day, Hebrew slavery of both kinds was utterly extirpated. The N. T. directions had a similar result. A Christian could not hold souls in bondage for whom the blood of Christ was shed. And so slavery ended in the empire among Christians. To-day it is acknowledged throughout Christendom as a crime; while Mohammedanism holds fast to slavery and polygamy—the two twin-sisters of barbarism. The liberty in Christ Jesus extends to the body as well as to the soul. The gospel, in emancipating from the bondage of sin, breaks the backbone of every other kind of bondage, and substitutes for it the service of God, which is perfect freedom.

**SLIME.** Gen. 11 : 3. See PITCH.

**SLING.** See ARMS.

**SMYRNA** (*myrrh*), a city of Asia Minor named in Scripture as containing

one of the seven churches of Asia. Rev. 1 : 11; 2 : 8-11.

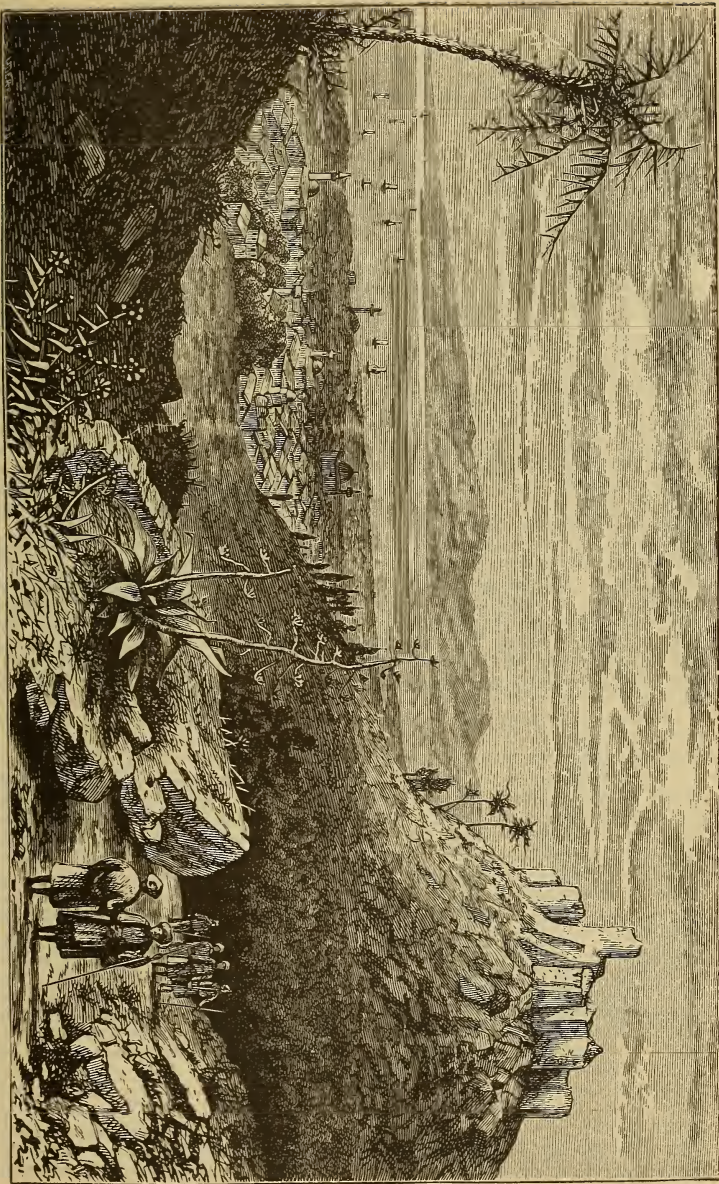
*Situation.*—Smyrna is on the Ægean Sea, at the bottom of the Hermaean Gulf, the entrance to which is opposite the island of Mitylene. The modern town is situated 2½ miles from the ancient one of the same name, partly upon the slopes of Mount Pagus, and partly on the low ground at its foot. The city was about 40 miles north of Ephesus.

*History.*—Some piratical Greeks built a fortification on Mount Pagus about B. C. 1500; Theseus built a city and called it Smyrna, after his wife, B. C. 1312. It was on the border-line between Ionia and Æolia, and was possessed by both parties alternately in the times of the Trojan war. The king of Sardis destroyed it, B. C. 628; Alexander the Great built a new city, B. C. 320. From this time Smyrna became an important commercial place. It was subject to the Romans and was famous for its beauty, Antigonus calling it "the beautiful." Christianity was early planted there, and the church is commended in the Revelation of John. Polycarp, a pupil of St. John, suffered martyrdom at Smyrna, A. D. 155, in extreme old age, perhaps illustrating the prophecy, "Behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." Rev. 2 : 10. His grave, with a plain monument, is shown on a hill. The city sent a bishop to the Council of Nice, A. D. 325; it was captured by the Turks, A. D. 1313, and is still in their possession. It has several times suffered from fires and earthquakes.

*Present Condition.*—The modern city of Smyrna has a population of about 180,000 to 190,000, of which not a fourth are Turks. There are many Europeans, and several Greek, Roman Catholic, and Protestant churches are sustained. Prof. A. H. Sayce, of Oxford, England, speaks of the new quay of the city, in 1880, as a busy centre of trade, and when its cafés are lighted up at night the traveller may imagine himself in fairy-land. "The enchantment is rudely dispelled if we turn down one of the narrow alleys which lead into the back streets of the town. Dark, dirty, and noisome, full of uptorn

stones and deep holes into which the unwary passenger may fall at any moment, they produce an impression of cheerless insecurity. And the impression is not diminished by the sight of the few wayfarers that timidly and hurriedly pick their way through them. Each man is armed to the teeth, and seldom walks through the streets at night except in company with two or three friends. In fact, Smyrna, with all its trade, its wealth, and its prosperity, is an eminently unsafe place. Police, in the true sense of the word, there are none, and the number of desperadoes that crowd to it from all parts of the Levant makes midnight wanderings extremely dangerous. During the day it is possible to pass from the quay to the principal street, which runs parallel with it, through a number of passages and arcades. The gates of these, however, are closed at nightfall, and the courts and houses within them made secure from the intruder. Even during the day, except on the quay, walking in Smyrna is not an agreeable pastime. The streets are so wretchedly paved—or, rather, unpaved—that it is as fatiguing to walk through them as over a bed of granite boulders. . . . The shops of Smyrna, however, are good and numerous: and if we wander on to the bazaar in the Turkish quarter, we may purchase in abundance Turkey carpets and Persian rugs at higher prices than we should have to give for them at home, or antiquities of all kinds, especially coins, which are mostly local forgeries."

Concerning the people Prof. Sayce adds: "Creeds and nationalities of all kinds jostle one against the other at every turn. There is the stately Turk, in baggy trousers, scarlet waistband, and blue jacket, his head covered with a fez, or, if he claim descent from the prophet, with a green turban; the consular kavass, strutting along in the proud consciousness of self-importance, his yataghan clashing behind him; the Egyptian, in a long gown of colored silk; the Arab, in cotton robe and white head-dress; the Armenian, with keen eye and dark visage: or the multitudinous swarm of Europeans, of every country and race, among whom the Greek naturally predominates. Presently there is a pressure of the crowd toward one side of the road as a long



Smythia.



train of camels, tied to one another by a rope and led by a donkey, comes solemnly along, their heads bent stupidly down and their backs laden with the wares of the East."

*Ruins of the City.*—A graphic description of the interesting ancient ruins of Smyrna is given by Prof. Sayce in *The New York Independent*, 1880, which we condense:

"At the foot of Mount Pagus are the remains of the seats of the Greek theatre, though their place has been taken by Jewish graves, and the marble blocks which once clothed them have been converted into Jewish tombstones. The whole side of the hill, in fact, has become a vast Jewish cemetery. The ancient temple of Zeus and a ruined watch-tower are also found on the side of the hill, and extensive fortifications crown the top of Pagus. Court after court of ruined masonry, crumbling towers, and broken walls are seen along the ridge. Here we come across a huge vaulted chamber of Roman brickwork, there solid walls of Macedonian construction, there again the irregular building of the Middle Ages. In one spot is a ruined mosque, once a Christian temple, in which, according to the legend, Polycarp preached. Below flows the thin and narrow stream of the Meles, spanned by two aqueducts, one of Roman, the other of Turkish, workmanship.

"Perhaps even more famous among guides and tourists than the fortifications with which the mount is crowned are the beds of oyster-shells which are passed on the way back into the town. Speculations have been various about them, but a morning's examination was sufficient to reveal their origin. Plentifully mixed with the shells I found fragments of Macedonian and Roman pottery and the bones of animals. These beds, therefore, are the *kitchen-middens*, or refuse-heaps, belonging to the houses of wealthy Greeks and Romans which once occupied the slope of the hill. The oyster-shells are the remains of banquets enjoyed, it may be, two thousand years ago."

Such is Smyrna, the home of that little band of Christians to whom the writer of the Apocalypse promises a crown of life in spite of tribulation and poverty. The city was not more than four hundred years old when St. John the

Divine saw his vision in Patmos. It had been built by Lysimachus, the general of Alexander the Great, of whom the Macedonian wall on Mount Pagus is a lasting memorial. Of the other structures which adorned the Greek city—the temples of Cybele and Nemesis, the town-hall, the public library and public hospital, the Homerium, or monument of Homer—not a vestige remains.

As already noted, the city was once destroyed and rebuilt. The more ancient ruined town is thus described:

"There was an older city than the Smyrna of the Apocalypse. It was the quick eye of Alexander the Great that chose the present site. For four hundred years previously no Smyrna had existed. The ancient city had been destroyed by the Lydians, and its inhabitants scattered through the villages of the plain. That ancient city stood on the steep hill which forms part of the range of Sipylus and rises above Burnabat, on the northern side of the bay. It was discovered by the French explorer Texier, who imagined he had found in it the relics of the half-fabulous Tantalus. Here he uncovered some remarkable tombs, built of Cyclopean masonry and hidden under vast cairns of unshaped stones. The largest of these, erected on one of the points of the hill, he surnamed the Tomb of Tantalus. It is built of large stones, beautifully cut and fitted together without cement, in the shape of an arched corridor, the arch being formed by the gradual overlapping of the successive layers of stones. Still higher, through the prickly shrubs and dry grass, is the ancient Acropolis, surrounded by a wall of Cyclopean workmanship, and entered by a gateway whose lintel and posts are single blocks of stone. Below, on the western side, are the foundations of a temple, probably that of the great Asiatic goddess Cybele. From time to time new tombs are found on this steep and rocky site. Sometimes they are cut in the rock, like rectangular couches; sometimes they consist of terra-cotta sarcophagi, into which the bodies of the dead have been made exactly to fit. Some tombs of the latter kind were discovered lately, and in them several archaic ornaments of gold which take us back to an early period in the history of Greek art. . . . It was this primeval

city which was besieged in vain by Gyges, the founder of the last Lydian dynasty, the Gog of the O. T., and its origin was traced back to the Amazons—the mythical companions of the Asiatic goddess. I believe that the legends of the Amazons in Asia Minor mark the presence of Hittite conquest and culture and the worship of the Assyrian goddess of love and war which the Hittites brought with them from their capital, Carchemish. If so, we may see in Old Smyrna an ancient Hittite outpost, or, at all events, a city which owed its origin to the civilization carried, in a remote epoch, by Hittite chieftains from the banks of the Euphrates to the far West.”

**SNAIL.** The word thus rendered in Lev. 11 : 30 may denote some species of



Snail.

lizard—perhaps the sand-lizard, which is found in the desert of Sinai and in many parts of Palestine. These creatures are eaten by the Arabs, but are esteemed unclean by the Jews.

In Ps. 58 : 8 the common snail or the slug is doubtless meant. The former is eaten by the Jews, as by most Orientals. These creatures, of many species, exceedingly abound in Bible lands. Snails seem to waste themselves by covering their path with a thick shining slime. Though they secrete themselves in crevices of the rocks, yet during the long, dry summer multitudes of them perish from the heat, being utterly shrivelled and wasted away in their shells. The melting away spoken of in Psalms is doubtless to be taken in one or the other of these senses.

**SNOW**, vapor congealed in the air, and often falling in large, broad flakes

resembling wool. 2 Sam. 23 : 20 ; Ps. 147 : 16. The allusions to snow in the sacred writings, especially to its whiteness, are frequent. Ex. 4 : 6 ; Num. 12 : 10 ; 2 Kgs. 5 : 27 ; Ps. 51 : 7 ; Isa. 1 : 18. The comparison in Prov. 25 : 13 has reference to the use of snow brought from the mountains to cool the drink of the reapers in the heat of harvest, as we use ice. Snow-water is softer and more detergent than common water ; hence the allusion in Job 9 : 30. Snow is found on Mount Lebanon, and it lies in the ravines of Hermon and other peaks throughout the year. Robinson states, “Snow often falls in Jerusalem in January and February to the depth of a foot or more, but does not usually lie long.”—*Bib. Res.* I. 429.

**SNUFF-DISHES, SNUFFERS.** Ex. 25 : 38 ; 37 : 23. See CANDLESTICK.

**SO**, the king of Egypt, mentioned once in the Bible, 2 Kgs. 17 : 4 ; probably identical with Sevechus, the second king of the twenty-fifth dynasty. He reigned ten or twelve years. Hosea made an alliance with him after Israel had become the vassal of Assyria. The discovery of this led to the imprisonment of Hosea and the captivity of the tribes.

**SOAP.** Jer. 2 : 22 ; Mal. 3 : 2. Several kinds of shrubby alkaline plants, one of which is figured, grow very abundantly in the vicinity of the Dead



Salsola Kali.

and Mediterranean Seas. The Arabs dry and burn these, and obtain a large proportion of potash from their ashes.

With this, from oil and other fatty substances, a soft soap has been made by the Jews from very early times. They used it not only for washing their persons and their clothes, but in smelting metals as a flux, or substance which cleansed them and made them flow more readily. In Isa. 1: 25 the reading should be, instead of "purely," "as with alkali." Making hard soap from olive oil is the only important manufacturing business of modern Jerusalem. There is considerable exportation from Palestine of the alkali mentioned above. See NITRE.

**SO'CHO, AND SO'CHOH** (*branches*). 1 Chr. 4: 18; 1 Kgs. 4: 10. See SocOH.

**SO'COH** (*branches*), a name of two towns in Judah.

1. A city in the plains of Judah. Josh. 15: 35. It is also called Shoco, 2 Chr. 11: 7, Shocho, 2 Chr. 28: 18, and Shochoh. 1 Sam. 17: 1. At this place Goliath was slain and the Philistines were defeated. The town was included in one of Solomon's commissariat districts; was fortified by Rehoboam; was seized by the Philistines in the time of Ahaz; and in the time of Eusebius and Jerome was called Socchoth, and lay between 8 and 9 Roman miles from Eleutheropolis, on the road to Jerusalem. It is identified with the ruins *esh-Shuweikeh* and the *Wady Sumt*, or "valley of Elah," about  $3\frac{1}{2}$  miles south-west of Jerusalem.

2. A town in the mountains of Judah. Josh. 15: 48. It has been identified with *esh-Shuweikeh*, about a mile to the north of Jattir and 10 miles south-west of Hebron, in the *Wady el-Khalil*.

**SOD, SOD'DEN**, the preterite and past participle of "seethe." Gen. 25: 29; Ex. 12: 9.

**SO'DI** (*a confidant*), the father of the spy from Zebulun. Num. 13: 10.

**SOD'OM** (*burning?*), the principal city in a group of cities in the vale of Siddim, which were destroyed on account of the great wickedness of their inhabitants. Gen. 10: 19; 13: 3, 10-13; 19: 1-29. Sodom is first mentioned in describing the Canaanitish border; it was afterward chosen by Lot as his home, the country around it being fertile, well watered everywhere, "even as the garden of the Lord." It was plundered by

Chedorlaomer and his allies, but the captives and booty were recovered by Abraham. The history of its great wickedness and its terrible punishment is given in Gen. 18: 16-33; 19: 1-29. Sodom is often held up as a warning to sinners to escape the terrible vengeance of God. Deut. 29: 23; Isa. 1: 9, 10; 3: 9; 13: 19; Jer. 23: 14; 49: 18; Eze. 16: 49, 50; Am. 4: 11; Zeph. 2: 9; Matt. 10: 15; 11: 23, 24; 2 Pet. 2: 6-8; Rev. 11: 8.

*Situation*.—The overthrow of the cities of the plain, including Sodom, was so complete that their sites have never been certainly determined. It was formerly a common opinion that the Dead Sea covered the place occupied by these cities, and early travellers fancied that they could discern broken columns and other relics of the doomed cities in the waters of the lake. The southern part of the Dead Sea, below the "tongue," or Lisan Peninsula, is very shallow, having an average depth of not more than 13 feet, and here some would place the sites of the lost cities. There is no scriptural evidence, however, that the cities were submerged, but the whole drift of the history, as well as the geological character of the region, is directly opposed to such a theory. There are only two possible localities for these cities—the lower end of the lake, or the upper end of the same. Tradition, from the time of Josephus and Jerome, has pointed to the southern site. This view has been further urged from the name *Jebel Usdum*, the latter word having a supposed resemblance to Sodom, and *Usdum* being at the south end of the lake. Some also have believed that it was favored by the fact that pillars of salt, detached from the great salt cliffs at the southern end, have borne the name of "Lot's Wife." A stronger argument in favor of the southern site is drawn from the fact that Abraham, standing near Hebron, beheld the smoke of the country. Gen. 19: 27, 28. Another argument is found in the numerous "slime-pits," or wells of bitumen or asphaltum, found in great masses on the southern shore. Gen. 14: 10. This view has been advocated by Robinson, Woolcott, and Lynch, and favored by Porter, Baedeker, Schaff, and others. The arguments in favor of the northern site



are: that Lot chose the "plain of Jordan," which must have been at the north end of the Dead Sea. Gen. 13 : 11, 12. This plain of Jordan would be visible to Abraham and Lot standing at Bethel, while they would not be able to see the south end of the lake from that point. It is also argued that the hill near Hebron from whence Abraham beheld the burning cities, being about midway between the north end and the south end of the lake, would enable him to see the smoke arising from the northern end quite as clearly as from the southern end of the sea. It is also claimed that the northern site better suits the details in the account of the attack of Chedorlaomer. Dr. Merrill further asserts that there are numerous slime-pits in the vale of Shittim, at the northern end of the lake, and that there are several sites upon the plain which might harmonize with those of the lost cities. Tristram proposed a site for Zoar at the northern end of the sea, but this has not been satisfactorily established. The argument against the northern site, based on the fact that pillars of salt have been found at the south end named "Lot's Wife," is of little value, since these pillars are constantly changing by the action of the weather, and to suppose that a pillar of salt of the size of a person would stand for four thousand years is simply absurd. The northern site has been strongly advocated by Grove, Tristram, Thomson, and others, but the question is one which is undecided, since able scholars strongly advocate each of the locations. See SALT SEA and GOMORRAH.

**SOD'OMA.** Rom. 9 : 29. The Greek name for Sodom, which see.

**SOD'OMITES.** The word has no reference to Sodom, but is the biblical term for those who practise sodomy—a sin to which the inhabitants of that city were addicted. Gen. 19 : 5.

**SOLDIERS.** See ARMIES.

**SOL'OMON** (*peaceful*), from B. C. 1021–981 king of Israel, was the son and successor of David. Soon after the birth of Solomon, the prophet Nathan was sent by divine authority to give him the name of "Jedidiah," signifying "beloved of the Lord."

Toward the close of David's life a conspiracy was detected to place Adonijah on the throne. To settle the gov-

ernment in the order of the divine appointment, David caused Solomon to be invested with the robes of royalty and resigned to him voluntarily the sceptre of government, giving him a solemn charge respecting the administration of it.

The early part of his reign was exceedingly prosperous, and was marked by several public acts which displayed his wisdom and piety. 1 Kgs. 2 : 19, 27, 31; 3 : 1, 9, 16–28. His court was distinguished for its magnificence, his dominions and revenue were vast, his personal character exalted, his wisdom proverbial, and his capital and palace renowned for wealth and splendor. 1 Kgs. 4 and 10. During his reign, for the only time in Jewish history, there was a flourishing commerce. The great event of his reign was the erection of the temple in Jerusalem (hence called Solomon's temple), begun in his fourth and finished in his eleventh year, which was designed by David, his father. 1 Chr. 21 : 1–11. The plan and materials of the house and the furniture, as well as of the royal palace, are minutely described, 1 Kgs. 6, 7 (see TEMPLE), as are also the services at the dedication of it. 1 Kgs. 8. After this, Solomon received a renewed assurance of the divine favor and of a gracious answer to his prayers and supplications, and at the same time one of the most fearful denunciations of wrath in case he should forsake God's law. 1 Kgs. 9 : 1–10.

In the latter part of Solomon's reign he was led by his numerous foreign wives and concubines into the practice of idolatry and other abominable sins, which drew upon him and the country heavy judgments. 1 Kgs. 11. From the height of wisdom he sunk to the depth of folly. We are told that the Arabs call the southern side of the Mount of Olives the "Mount of Solomon," because his idolatrous altars were built here. It is called the "Mount of Corruption," 2 Kgs. 23 : 13, from the same cause. He reigned forty years, and was succeeded by his son Rehoboam. 1 Kgs. 11 : 42, 43.

"Solomon," wrote his biographer, "spoke three thousand proverbs, and his songs were a thousand and five." 1 Kgs. 4 : 32. Thus he was a voluminous author and handled many topics. His repentance after his long course of folly is thought to be expressed in Ec-

clesiastes, which teaches the sad but wholesome lesson of the vanity of all things and the paramount importance of "fearing God and keeping his commandments."

The life of Solomon is very simply and truthfully told in the Bible. No excuse is made for him, no sin is glossed over. This is in itself a strong proof of the genuineness of the record, and a great contrast to the legends in which he is a hero of unparalleled splendor, to whom all power upon earth is committed. His life, so brilliant in its promise, so prosperous in its course, so disastrous in its close, albeit his sins were forgiven, is not alone in history. Two characters are recalled—Seneca, the tutor of Nero, who combined great wisdom with low avarice, and Lord Bacon, "the wisest, brightest, meanest of mankind." These instances show us that there may well be great elevation of sentiment with great laxity of life; that the pearls of wisdom can be cast before the swine of selfishness and folly. There is, however, this difference—that Solomon was endowed with *divine* wisdom, and that his folly belongs to the later period of his life and cannot impair the authority of the inspired writings of his youth and manhood.

**SOL'OMON'S POOLS.** The three pools of Solomon are in a narrow valley south-west of Bethlehem, on the road to Hebron, and still supply Jerusalem with water through an aqueduct. See **ECL. 2 : 6**. They are partly hewn in the rock and partly built with masonry, are all lined with cement, and are formed on successive levels, one slightly above the other, with conduits leading from the upper to the lower, and with flights of steps from the bottom to the top of each pool. The waters, gathered from the surrounding country into a large fountain or reservoir near the upper pool, are from thence conducted by an underground passage into the pools. The main supply of the water, however, comes from the spring, or fountain. The upper pool is 380 feet long, 236 feet broad at the east and 229 feet at the west end, is 25 feet deep, and 160 feet above the middle pool. This middle pool is 423 feet long, 250 feet broad at the east and 160 feet at the west end, is 39 feet deep, and 248 feet above the

lower pool. The lower pool is 582 feet long, 207 feet broad at the east and 148 feet at the west end, and is 50 feet deep. Dr. Thomson says, "When full of water, it would float the largest man-of-war that ever ploughed the ocean." These pools were built to supply Jerusalem with water.

**SOL'OMON'S PORCH**, a cloister or colonnade on the east side of the temple and of the court of the Gentiles. **JOHN 10 : 23 ; ACTS 3 : 11 ; 5 : 12**. The ceiling, finished with cedar, was 40 feet above the floor and supported by a double row of white marble Corinthian columns. See **JERUSALEM** and **TEMPLE**.

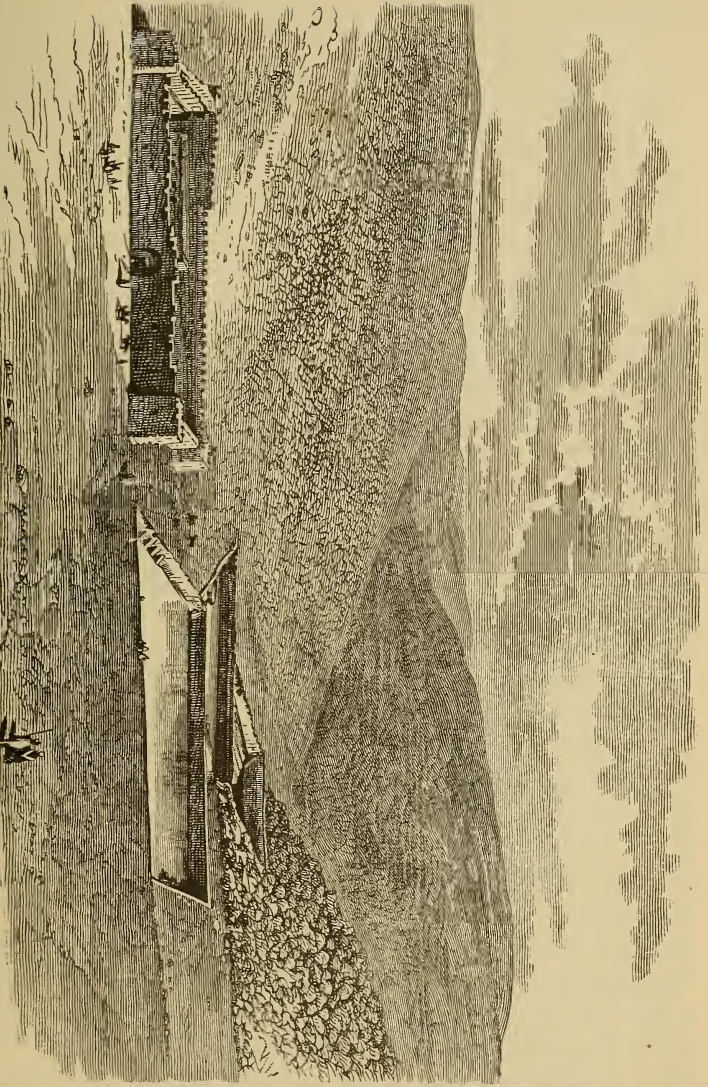
**SOL'OMON, PROVERBS OF.** See **PROVERBS**.

**SOL'OMON'S SER'VANTS.** Their descendants are mentioned in **EZR. 2 : 55, 58 ; NEH. 7 : 57, 60**. These "servants" were probably his slaves, but they had been converted, and their connection, although enforced, with the construction of the temple and the other splendid structures of Solomon, gave their children a certain standing.

**SON.** The Hebrews used all terms of relationship in a much looser way than we do. "Son" implies almost any kind of descent or succession. 'Son of a year'—*i. e.*, a year old; 'son of a bow'—*i. e.*, an arrow." "Son," when it expresses human connection, is used for grandson—*e. g.*, **GEN. 29 : 2**—and for remoter descendants—*e. g.*, **MATT. 22 : 42**.

**SONG OF SOL'OMON.** The book is entitled the "Song of Songs"—*i. e.*, the most beautiful of songs—also, after the Latin, the "Canticles." It has always formed part of the canon, and has been held in the highest esteem. The Rabbins have a saying: "Proverbs are the outer court of Solomon's temple; Ecclesiastes, the holy place; Canticles, the holy of holies." There are many theories in regard to its authorship, its object, and its proper character. There are three principal interpretations, and each appears under different forms.

1. *The Literal.*—It was written by Solomon on the occasion of his marriage either with the daughter of Pharaoh or with a beautiful shepherd-maiden. Its dialogues and monologues introduce these characters: a lover, Shelomoh (Solomon); a bride, the Shulamite (perhaps Abishag, the Shu-



Solomon's Pools. (After a Photograph.)



nammite); and a chorus of virgins, daughters of Jerusalem.

2. *The Typical*.—It was written to set forth the Hebrew ideal of pure conjugal love, and throughout expresses typically the love of Christ for his Church. This interpretation commends itself by the fact that the O. T. frequently represents the union of Jehovah to his people as a marriage relation, and by the further fact that St. Paul speaks of husband and wife as reflecting the sacred union of Christ and his Church, which is his Bride. Eph. 5 : 33.

3. *The Allegorical*.—It is in no sense historical. The persons and objects described are mere figures or names for spiritual persons and objects, which latter are alone contemplated by the inspired writer. The Song is thus a description of the love of Jehovah for Israel, or of Christ for his Church. This is the view advocated by Jewish and by the majority of orthodox Christian commentators. Thus interpreted, the book has held its place in the heart of Christendom.

The general use of the Canticles has been prevented by their supposed indelicacies, but these can easily be explained and removed by a fuller understanding of Oriental customs and by a more correct translation. Our present Version needlessly increases their number, while prudery and custom find them where they are not. A revised translation and a healthier mind would entirely banish them. For instance, in 5 : 14 the reference is to the clothed, and not to the naked, body; for the "sapphires" are a figure of the dress of sapphire blue, or of the girdle of such gems which bound it, and in v. 15 the mention of legs is harmless. Dr. Kitto aptly reminds us that Oriental women keep their faces covered, but are "perfectly indifferent" to a display of their bosoms. Hence, as those parts habitually uncovered with us are free subjects of description, it is no shame for them to dwell upon the beauty of that part habitually uncovered with them.

**SON OF GOD.** Dan. 3 : 25. This is one of the titles of our divine Redeemer, and is applied to none else except in a connection which shows the sense. It is applied to angels, Job 38 : 7, and to Adam, Luke 3 : 38, as created immediately by God's hand, and to be-

lievers, Rom. 8 : 14, 15; 2 Cor. 6 : 18, as adopted into God's spiritual family; but when applied to Christ, it is in a peculiar and exalted sense which cannot be mistaken. It signifies his *divine* nature, as the term "Son of man" signifies his *human* nature. He is *the* Son of God, the *eternal*, the *only begotten* Son. Comp. John 1 : 18; 5 : 19-26; 9 : 35-38; Matt. 11 : 27; 16 : 16; 21 : 37, and many passages in the Epistles. While he directs us to address God as "*our* Father," he himself never addresses him thus, but always as "*my* Father," or "Father" simply, because of his peculiar intimacy with God, far above the level of human children of God, who are made such only by regeneration and adoption.

**SON OF MAN.** Matt. 8 : 20. This title is given to our Saviour eighty times in the N. T. It is also applied to him by Daniel. 7 : 13. The Jews perfectly understood it to denote the Messiah. It sets forth his peculiar and intimate relation to mankind in his incarnate state, as the phrase "Son of God" denotes his peculiar relation to the divine Being.

The phrase "the Son of man," however, does not express simply the humiliation and condescension of Christ, who became bone of our bone and flesh of our flesh, but also his exaltation above the ordinary level of humanity. He calls himself, not *a* son of man (among other children of men), but *the* Son of man (above all others)—the ideal, the universal, the perfect Man. So, on the other hand, he calls himself not *a*, but *the*, Son of God—the only-begotten and eternal Son of the Father. Compare such passages as John 1 : 51; 3 : 13; 6 : 53; Matt. 9 : 6; 12 : 8; 18 : 11; Mark 2 : 10, 28.

The term *son of man* is applied to Ezekiel and Daniel, meaning merely "man," as it does in Num. 23 : 19; Job 25 : 6; Ps. 8 : 4, etc.

**SONS OF GOD.** Thus the angels are called in Job 1 : 6; 2 : 1; 38 : 7. But in the verse Gen. 6 : 2 this designation is not allowable. The best interpretation is that it refers to the race of Seth, who intermarried with the race of Cain, the daughters of men accursed.

**SOOTH'SAYER** was one who pretended to foretell future events. Dan. 2 : 27. The original word comes from the

verb to "divide," because the soothsayer dissected the entrails of animals for the purpose of telling from their appearance what would come to pass. The Philistines appear to have been notorious for their practice of this magic imposition. Isa. 2:6. This was a common mode of divining among the Romans.

**SOP.** John 13:26. Our ordinary table-utensils were unknown among the Hebrews. Hence, in eating broth or milk, it was either taken with the hollow of the hand or the bread was dipped into it. This is at present the usage in all the Oriental countries—even at the table of the Persian king. Thus the reapers of Boaz dipped their "morsel in the vinegar," Ruth 2:14, and thus our Saviour "dipped the sop," or morsel, and gave it to the traitor Judas.

**SOP'ATER** (*father saved*), a Berean who was Paul's companion. Acts 20:4. Perhaps same as Sosipater.

**SOPH'ERETH** (*scribe*), one whose descendants returned with Zerubbabel. Ezr. 2:55; Neh. 7:57.

**SOR'CERY**, one of the arts of the magicians, Ex. 7:11—hence called "sorcerers"—by the use of which they pretended to predict future events, cure diseases, work miracles, etc. Acts 8:9; 13:6. The practice of sorcery, or any confidence in it, is threatened with the severest judgments. Mal. 3:5; Rev. 21:8; 22:15.

**SO'REK, VALLEY OF** (*a choice vine*), the home of Delilah, whom Samson loved. Jud. 16:4. Conder identifies it with the present *Wady Surar*, which has a broad flat valley, in the neighborhood of Beth-shemesh and Zorah. On the northern side of this valley is a ruin called *Surik*. Perhaps it was along this same valley that the lowering kine drew the ark. See BETH-SHEMESH.

**SOSIP'ATER** (*preservation of a father*), a native of Berea, and a kinsman of Paul. Rom. 16:21.

**SOS'THENES** (*safe in strength*), a ruler of the Jewish synagogue at Corinth. He was seized and beaten in that city by a party of Greeks, who were thus excited to acts of violence by what they thought the unjustifiable and malicious persecution of Paul. Acts 18:17. It is thought that he afterward became a convert to the Christian faith. 1 Cor. 1:1, 2.

**SO'TAI** (*a deviator*), one whose descendants returned with Zerubbabel. Ezr. 2:55; Neh. 7:57.

**SOUL.** Gen. 2:7. The Scriptures evidently distinguish between the soul and the spirit. 1 Thess. 5:23; Heb. 4:12. The word which we call "soul" is used to denote mere animal life—the seat of sensations, appetites, and passions. Gen. 1:20. Here the word translated "life" is the same with that which is elsewhere translated "soul." Hence it may be inferred that, as we have our bodies and animal life in common with brutes, it must be the spirit which was created in the likeness or image of God, and which raises man above the brutes that perish and makes him a rational and accountable being. Very often, however, the word "soul" is used in a wider sense, and designates the whole immaterial or spiritual nature of man; as when we say that man consists of body and soul.

The immortality of the soul is a fundamental doctrine of Christianity, which brought life and immortality to light; so what the ancients hoped or guessed we know. Even among the Jews the truth was only partially revealed. Much more is said about the grave than of the life beyond, and the prevailing tone, in view of death, is one of great sadness. In Christ, however, we are made alive, and can never die. To the Christian, death is robbed of its sting; it is converted into a friend who ushers the soul into the company of the blessed.

It is the immortal soul which is the subject of future reward or punishment.

**SOUTH RA'MOTH**, a place to which David and his outlaws resorted. 1 Sam. 30:27. It bordered on the desert south of Judah.

**SOW, SOWER.** Matt. 13:3. See AGRICULTURE, SEASON.

**SPAIN**, a well-known country of Europe, though the name anciently included the whole peninsula now occupied by Spain and Portugal. The Hebrews, in the time of Solomon, were acquainted with the position and wealth of Spain. Paul desired to preach the gospel there. Rom. 15:24-28. Whether he ever visited Spain is a question in dispute among scholars. Those who hold that Paul was twice imprisoned at Rome think that he visited Spain between his first and

second imprisonments. Christianity was introduced into that country at a very early period, as Irenæus and Tertullian testify. See TARSHISH.

**SPAN.** Isa. 40:12. See MEASURES.

**SPAR'ROW.** The original word might properly have been always translated, as it is generally, "bird" or "fowl." It denotes, indefinitely, some of the sparrow-like (*passerine*) species, which in multitudes inhabit the Holy Land. In the East such little birds have

**SPECK'LED BIRD.** Jer. 12:9. See HYÆNA.

**SPI'CERY, SPICES.** The former word occurs in Gen. 37:25, and should be the rendering instead of "spices" in Gen. 43:11. It is believed to denote gum-tragacanth, the product of several species of *Astragalus*, shrubby and exceedingly thorny plants very abundant in Palestine. This gum had medicinal value.

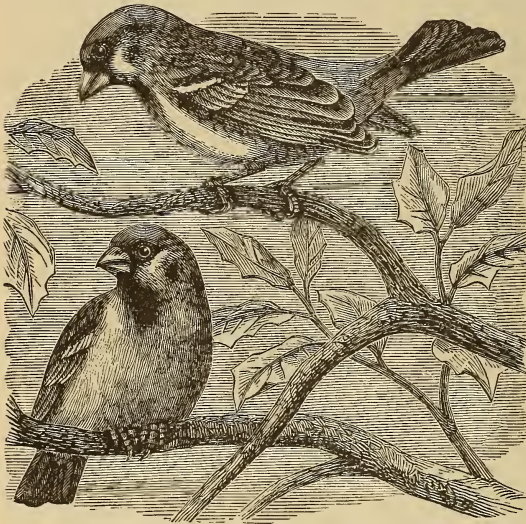
The term "spices," the translation of

two other words, as used by the sacred writers, is much more comprehensive than the modern use of it. With them it includes not only fragrant gums, as myrrh, and also roots and barks, as cassia, cinnamon, cane, etc., but the odors of flowers and various perfumes. Cant. 4:14. Spices were imported into Judæa chiefly from Southern Arabia. Sweet spices, Mark 16:1, are merely aromatic substances used in embalming. The word "spices" fully expressed the meaning of the original word, without the adjective.

**SPI'DER,** a well-known little

creature of very singular structure and habits. The thinness and frailty of its web are made emblematic of a false hope and of the schemes of wicked men. Job 8:14; Isa. 59:5.

Another word thus rendered in Prov. 30:28 has been thought by some of the best authorities to refer to the *gecko*, a kind of lizard which is able to run on perpendicular walls, or even on an inverted surface. See FERRET. But so skilfully does the spider use her feet in making her web and climbing upon it and upon walls that they may well be termed *hands*, and thus our present translation is rendered very plausible. The spider's spinning-organs serve as both



Tree-Sparrow. (After Wood.)

always been sold at the merest trifle for food. Matt. 10:29. The blue thrush of Palestine is peculiarly a solitary species, and in all its habits exactly meets the description of Ps. 102:7. Birds of the sparrow kind often build their nests in the mosques and public buildings of the East. The writer, during service in the English church at Nazareth, observed a house-sparrow enter through a broken pane of glass and fly to its nest, high overhead, illustrating Ps. 84:3.

**SPEAR.** 1 Sam. 13:22. See ARMS.

**SPEAR'MEN.** The word so translated in Acts 23:23 is of rare occurrence and of doubtful meaning, but it most probably refers to light-armed troops.



hands and eyes. Spiders are abundant in Palestine, as elsewhere in the world.

**SPIKE'NARD**, an aromatic plant from which was made the costly ointment poured on Jesus' head and feet. Cant. 1 : 12; 4 : 13, 14; Mark 14 : 3; John 12 : 3. There is little question that the spikenard was the dried stem of an herb of the valerian family (*Nardostachys jatamansi*), which grows exclusively in India and was once very precious. If the penny (*denarius*) was



Spikenard (*Nardostachys Jatamansi*).

equal to fifteen cents, the pound with which Mary anointed our Saviour was valued at a sum equal to forty-five dollars. This ointment was evidently enclosed, like other unguents or perfumes, in a slender-necked and closely-sealed flask or bottle of alabaster. It is not agreed whether breaking this box was merely opening the seal or was the fracture of the frail neck, but probably it was the latter.

**SPIN, SPIN'ING.** The nations of antiquity placed great stress upon this womanly occupation—indeed, it was a necessary duty, since the preparation of the materials, no less than the making of the dress itself, fell upon the women. In the Bible there are only two direct notices of the art, Ex. 35 : 25, 26; Prov. 31 : 19; but, since it is spoken of as a matter of course, we infer the custom was universal. Distaff-spinning was the mode, as is now the case

in the East, wheel-spinning being apparently unknown. The Hebrew women spun wool and flax from the distaff and twisted the thread by means of the spindle, and made up camel and goat-hair into sackcloth for mourning, girdles, and tent-covers. The women also made rope and cord. The men did not engage in such work. See **DISTAFF**.

**SPIR'IT.** Both in Greek and Hebrew the word for this implies a "blowing" or "breathing;" its primary sense is "wind." In 2 Thess. 2 : 8 it is used for breath, in Eccl. 8 : 8 for the vital principle; while in other places it denotes the soul. Angels, both good and bad, souls without bodies, are thus designated. Matt. 14 : 26; Luke 24 : 39. Metaphorically, the tendency or inclination is similarly called; hence we have a spirit of grace and of supplication, Zech. 12 : 10, a spirit of infirmity. Luke 13 : 11, etc.

The **HOLY SPIRIT** or Holy Ghost is the third Person of the Holy Trinity, of one essence or nature with the Father and the Son, yet distinct from them. He is the Author of regeneration and sanctification. He applies the work of redemption to us, and makes us partakers of all the benefits of Christ, of his righteousness, life, and death. He is our Advocate, who pleads our cause, who strengthens and comforts us and prepares us for glory in heaven. Matt. 1 : 18, 20; 28 : 19; John 1 : 33; 14 : 26; 16 : 7, 8; 20 : 22; Acts 2 : 4; Rom. 5 : 5; 2 Cor. 13 : 14; 1 Thess. 4 : 8. Our English Version uses, in most passages, the term *Holy Ghost*; in four passages, *Holy Spirit*, which is better.

**SPIRITUAL BODY.** Paul so calls the resurrection body, 1 Cor. 15 : 44, which will be divested of all sensual and animal appetites, and be perfectly fitted for pure spiritual exercises and enjoyments, in perfect unison with the redeemed and completely sanctified soul.

**SPOIL.** Ex. 3 : 22. The original word in this passage means "to recover property taken away by violence." 1 Sam. 30 : 22.

**SPONGE,** a submarine substance, composed of fibres interwoven in a surprising manner, and surrounded by thin membranes, which arrange themselves in a cellular form. Matt. 27 : 48. It ab-

sorbs a great quantity of fluid, and parts with it upon a strong pressure. Drink could be easily conveyed in this form where cups could not be used. This substance is inhabited by animals, like the coral, who use the openings of the sponge to suck in and throw out water.

**SPOUSE.** See MARRIAGE.

**SPRINK'LING, BLOOD OF.** Heb. 12 : 24. The Jewish high priest, on the great day of atonement, carried blood into the inner sanctuary and sprinkled it upon the mercy-seat. It was by this sprinkling of blood that an "atonement" was made "for the holy place, because of the uncleanness of the children of Israel." Lev. 16 : 16. The blood of sprinkling was typical of the atoning blood of Christ. When this has been applied to the soul of the believer, he may approach the presence of a holy God in the name of the great Advocate and Redeemer, confident of a gracious reception. The blood of Abel, alluded to in the above passage from Hebrews, called only for vengeance, Gen. 4 : 10, 11, but the blood of Christ speaks of pardon, peace, and eternal life.

**STA'CHYS** (*an ear of corn*), a Roman Christian friend of Paul's. Rom. 16 : 9.

**STAC'TE** (*a drop*), prescribed in Ex. 30 : 34 as one of the ingredients of the sacred incense. Staete was either myrrh flowing spontaneously from the balsamodendron, or it was a gum from the storax tree (*Styrax officinale*). This latter is a large shrub which grows abundantly on the lower hills of Galilee and on Tabor and Carmel. Its oval, dark-green leaves are white beneath, and in March its twigs are profusely hung with sweet-scented, snow-white flowers, which resemble the flowers of the orange in color, size, and perfume, making it a shrub of rare beauty. The styrax of modern commerce has an entirely different origin. See MYRRH.

**STAR OF THE WISE MEN.** Matt. 2 : 1-21. There are two theories in regard to this episode in our Lord's infancy.

The *first* theory is that the star which the wise men saw was a miraculous star beyond astronomical calculation, probably a meteor, and, having attracted their attention in their native country, it actually served as their guide to Pal-

estine and "stood over where the young child was." Matt. 2 : 9. This theory is in entire keeping with a literal meaning of the text, and is the one certain to occur to the ordinary reader. Nor need there be any objection on the score of improbability. Our Lord's birth was a most stupendous event. In honor of it the angelic host openly revealed themselves, and many circumstances remarkably conspired to render it possible. That the heavens should be laid under contribution and one of the heavenly bodies be the appointed, the silent leader of the magi, whose coming prophesied the ingathering of the learning and the treasure of the Gentiles, was in itself a probable event. The earth felt the tread of his blessed feet; why should not the sky lend one of its jewels to light the path of his seekers?

The *second* theory asserts that the "star" of the wise men was a conjunction of Jupiter and Saturn, in the sign of Pisces, with the later addition of Mars and probably an extraordinary star of uncommon brilliancy. Jewish astrologers ascribed to this conjunction a special signification, and connected it with the birth of Moses and with the coming of the Messiah. This theory rests upon astronomical proof, and was the suggestion of Kepler (1571-1630), the eminent and devout astronomer, who on Oct. 10, 1604, observed a star of uncommon brilliancy enter the conjunction of Jupiter, Saturn, and Mars. This excited his interest, as it seemed to give an explanation of the star of the wise men. By careful calculation, he discovered that a similar conjunction had taken place three times, B. C. 7 or 6. This puts the first appearance of the star one or two years before the birth of Christ, and allows time for the journey of the magi from the far East. Kepler's calculation has been verified by modern astronomers—Schubert at Petersburg, Ideler and Encke at Berlin, and Pritchard at Greenwich—and is pronounced to be "as certain as any celestial phenomenon of ancient date." This is a remarkable verification of Scripture from an unexpected quarter. "The star of astrology has become a torch of chronology," as Ideler says. The magi, with their astrological ideas and widespread Messianic expectations,

must have been attracted by such a constellation in the highest degree. Divine Providence usually acts through natural agencies and adapts revelation to the capacity, and even the weakness, of men. But if we take this theory, it is necessary to give the description of Matthew a liberal construction, remembering that the Bible, in alluding to astronomical phenomena, uses popular, not scientific, language, derived from their appearance to our eye, as we all now speak of the rising and setting sun, moon, and stars.

**STARS.** Under the name of stars the Hebrews comprehended constellations, planets, and heavenly bodies—indeed, all luminaries except the sun and moon. The Psalmist, to exalt the power and omniscience of God, Ps. 147 : 4, describes him taking a review of the stars as a king takes a survey of his army and knows the name of every one of his soldiers. To express a very extraordinary increase and multiplication, the sacred writers use the similitude of the stars of heaven or of the sands of the sea. Gen. 15 : 5; 22 : 17; 26 : 4; Ex. 32 : 13, etc.

No part of the visible creation exhibits the glory of the Creator more illustriously than do the starry heavens. Ps. 19 : 1. When we seriously contemplate the moon and stars, the work of the fingers of God, we cannot but be astonished that he should condescend to pay any attention to man. Ps. 8 : 3. The celebrated philosopher Kant declared: "Two things fill my mind with ever-growing reverence and awe—the starry heavens above me, and the moral law within me."

Stars are sometimes symbolically put for rulers and princes, Dan. 8 : 10; sometimes, also, for pastors and ministers. Rev. 1 : 16, 20. The angels, too, appear to be intended by the term, Job 38 : 7, and sometimes it points prophetically to the Lord of angels. Num. 24 : 17.

Jesus Christ is called the "Morning Star," Rev. 22 : 16, as he introduced the light of the gospel day and made a fuller manifestation of the truths of God than the prophets, whose predictions are now accomplished.

**STA'TER.** This coin, mentioned in the margin of Matt. 17 : 27, in the text vaguely spoken of as "a piece of

money," was in value equal to four drachmas or a shekel.

**STEEL.** Ps. 18 : 34. This word occurs four times in our English Bible, and should in every instance be rendered "copper." It is not certain that the ancient Hebrews were acquainted with steel, though it seems to have been known to the Egyptians.

Iron from the north, Jer. 15 : 12, may denote a superior kind of the metal, or that which had been unusually hardened.

**STEPH'ANAS** (*crown*) was one of the earliest converts to Christianity in Corinth, 1 Cor. 16 : 15, and received baptism at the hands of Paul. 1 Cor. 1 : 16.

**STEP'HEN** (*crown*), usually known as the first martyr, was one of the seven men of honest report who were elected, at the suggestion of the twelve apostles, to relieve them of a particular class of their labors. Acts 6 : 5. He was a fore-runner of the apostle Paul. He is described as a man full of faith and of the Holy Ghost. Acts 6 : 8, 10. He argued for the new faith with convincing power. It was to stop lips so eloquent that he was arrested and placed before the "council," the Sanhedrin. But as he realized his position the prospect of testifying in that assemblage of the chief of his people to the love and work of Jesus so wrought upon him that his spirit rose within him, and his face had such beauty and purity, such thoughtfulness and manliness, that he awed his judges, for on him, their victim, they beheld the angel-face. His defence was a calm historical proof of the two points: 1. God had not limited his favor to the Holy Land or to the temple; 2. The Jews had always opposed to this free spirit of their God a narrow, bigoted spirit. How long he would have spoken none can say, but the manner in which these quiet and truthful words were received caused him to break off abruptly into fierce invective and reproach; but so direct was its appeal to the consciences of the populace that they were excited to madness, Acts 7 : 54, and fell upon Stephen like wild beasts, shouting and stopping their ears; and after they had forced him beyond the walls of the city, they stoned him to death, Saul being present and conspicuous in this tumultuous transaction. The



last breath of the martyr was spent, like that of his divine Master, in prayer for the forgiveness of his murderers. It is worthy of remark that this prayer of Stephen is directed to the Lord Jesus, or rather it seems to be a continuation of the prayer respecting himself which was addressed immediately to Christ, as the word "God" in v. 59 of our translation is an interpolation.

The date of Stephen's martyrdom was about A. D. 37. His blood was the seed of the Church, and was soon followed by the conversion of his bitterest persecutor.

**STEW'ARD**, the chief overseer of the household, as Eliezer, Gen. 15 : 2, and Chusa. Luke 8 : 3. Ministers, 1 Cor. 4 : 1, 2 ; Tit. 1 : 7, and Christians generally, 1 Pet. 4 : 10, are by a natural metaphor called stewards.

**STOCKS**, the name of a machine or instrument by which the feet of prisoners are secured. Job 13 : 27 ; 33 : 11. It is said that the jailer at Philippi, to whose custody Paul and Silas were committed with a strict charge to keep them safely, not only put them in an inner prison or dungeon, but made their feet fast in the stocks. Acts 16 : 24.

The upper half being removed, each leg is placed, just above the ankle, in the groove of the lower half, and then the upper part is so fastened down as to confine them inextricably.



Ancient Stocks.

The "stocks" used on Paul and Silas could be turned into an instrument of torture by widely separating the legs. The "stocks" used on Jeremiah, Jer. 20 : 2, were, properly speaking, the pillory, because the neck and arms as well as the legs were confined, and so the body was bent.

**STO'ICS** were a sect of heathen philosophers, much like the Pharisees, who took their rise from one Zeno, a Cyprian of Citium, the name coming from the *stoa*, or porch, in which he taught, in the third century B. C. While in some respects there is a similarity between their opinions and those of Christians, there is yet the broad difference that Stoic morality was based on pride ; Christian, on humility. They generally taught that it is wisdom alone that renders men happy, that the ills of life are but fancied evils, and that a wise man ought not to be moved with either joy or grief ; and in their practice they affected much patience, austerity, and insensibility. The Stoics were known for many ages, especially at Athens, where some of them encountered Paul. Acts 17 : 18. The most distinguished members of the school were Epictetus, who died about A. D. 115, and the emperor Marcus Aurelius, A. D. 121-180.

Of all the ancient sects, the Stoics were most strict in their regard to moral virtue. They believed in the unity of the divine Being, the creation of the world by the Logos or Word, and a superintending providence administered in conformity with the will and purpose of God.

**STONE**. Gen. 35 : 14. Houses of stone were common among the Hebrews, as they are now in Palestine. The more elegant structures were built of hewn and squared stones. Amos says to the luxurious Israelites, "Ye have built houses of hewn stone, but ye shall not dwell in them." Am. 5 : 11. When Solomon was about to raise the temple, he "commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house." 1 Kgs. 5 : 17.

Stones were often used as we use knives, Ex. 4 : 25 ; Josh. 5 : 2, and we are told that stone knives were used by the Egyptians in preparing dead bodies for the process of embalming. The disciples of Christ are called stones, or lively (living) stones, 1 Pet. 2 : 5, in allusion to their connection with Christ, upon whom they are built up compactly together, as upon the one only foundation which God has laid, the living Stone, 1 Pet. 2 : 4, or the Source of life.

A "heart of stone" is a figurative expression, importing great hardness and impenitency. A stone is sometimes put

for an idol. Hab. 2:19. Heaps of stones were raised to mark some signal providence of God in the way of either deliverance or punishment. Josh. 4:4-7. The weights of the Hebrews were also called stones.

**STONE, WHITE**, is supposed by many to be an allusion to the practice of some ancient nations of passing judgment on an accused person. Rev. 2:17. Those in favor of acquitting him cast a white ball into an urn, and those who adjudged him guilty cast in a black ball; and if the number of the former exceeded that of the latter, the prisoner was discharged. Others think reference is made to the white stones which were given to conquerors in the Olympian games with their names written upon them, and the value of the prize they won. So the new name mentioned in Isa. 62:2 may denote the adoption of the individual into the family of God, by which he is admitted to privileges and blessings known only to him who possesses them. Archbishop Trench brings out what is probably the best interpretation. He repudiates the idea that this symbol was borrowed from *heathen* antiquity, and maintains it was a diamond, the *Urim* and *Thummim*.

**STONES, PRECIOUS**. About twenty different names of such stones are found in the Bible. In many instances it is at present impossible to determine precisely what gem was intended by these names. This whole subject is one of great difficulty, for the mineralogy of ancient times was very vague and imperfect. The same word was often used for different gems or substances possessing some common property. Thus, "adamant" ("unconquerable") might mean steel, quartz, corundum, or any other very hard substance; "crystal" (*kerrach*) meant either ice or transparent quartz. The same ancient names were applied differently by different authorities, and even by the same writer. Even where a word has passed unchanged in form from Hebrew through Greek or Latin into modern use, it cannot be certainly concluded that the present application is the early one.

The stones of the high priest's breastplate were engraved with the names of the tribes, Ex. 28:21, but it is certain that at that time the art of cutting the

harder gems was unknown. According to Professor Maskelyne, a recognized authority, we must for this reason exclude from the breastplate the diamond, sapphire, emerald, and topaz. In place of these there may be substituted, respectively, rock-crystal (or chalcedony), lapis-lazuli, garnet, and chrysolite. The ruby and chrysoberyl would be too hard to claim a place in this list. Few diamonds were ever known of the size of these stones, which Josephus tells us were large, and which probably reached at least an inch square. If the diamond is mentioned in the Bible, it is probably only in the N. T. See *JASPER*.

The sacred ornament of the high priest was probably broken up early in our era, but the gems which composed it are doubtless somewhere in existence in the Turkish empire or in Persia. It is not probable that all of these large engraved precious stones will always remain in obscurity. "What a source of rejoicing, both to archæologists and, above all, to the religious world, will be the identification of even one of these venerable relics!—a contingency by no means to be pronounced chimerical in an age which has witnessed the resuscitation of Sennacherib's own cup, signet, and queen's portrait." (See C. W. King's *Precious Stones and Metals*; art. "*Urim and Thummim*.")

In the very earliest times men set a high value on some of these minerals. Gen. 2:12; 1 Chr. 29:2. The Tyrians traded in precious stones, which they obtained from India, Arabia, and Syria. Eze. 27:16, 22.

Figuratively, the various gems are used in the Bible to emphasize such ideas as value, beauty, and durability, in Cant. 5:14; Isa. 54:11, 12; Lam. 4:7; Rev. 21:18-20; and passages already mentioned.

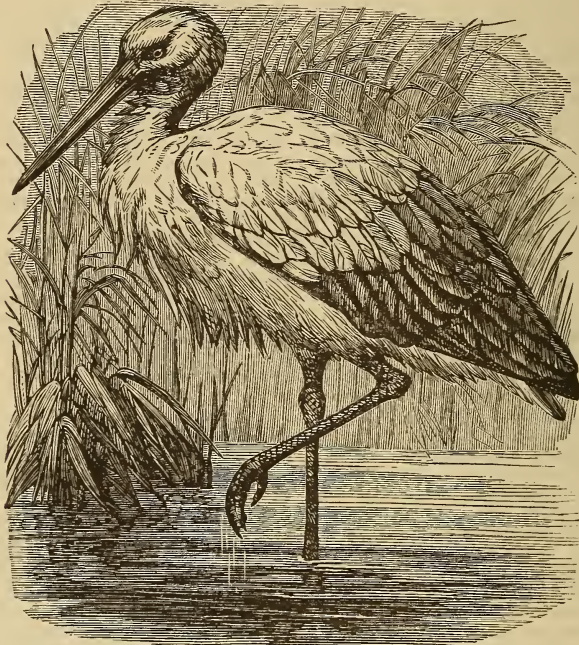
**STONING** was the most general punishment inflicted on notorious criminals, and is usually meant where no other description of capital punishment is expressly mentioned, as in Lev. 20:10. Idolaters, blasphemers, Sabbath-breakers, incestuous persons, and stubborn or rebellious children were liable to it. The culprit was led out of the city and, as some have supposed, was bound. The witnesses against him were required to commence the work of death, and

probably they divested themselves of clothing that it might be done more effectually. Acts 7: 58. At the murder of Stephen they committed the custody of their clothes to Saul, who was not improbably, from his talents and ardor, a ringleader of the mob and one of the most violent of the persecutors, and the multitude followed the example of the leaders until the victim was beaten to death. The Rabbinical writers say that the first stone was cast by one of the witnesses on the chest of the convict; and if

this failed to cause death, the bystanders proceeded to complete the sentence.

Some think that the frequent taking up of stones by the Jews to throw at our Saviour, and the stoning of Stephen, Acts 7: 59, and of Paul, Acts 14: 19, were vestiges of a punishment called the "rebels' beating," inflicted by the mob, with fists, staves, or stones, on the excitement of the moment.

**STORK** (*the pious*), a bird of passage, much like the crane, but larger. It feeds on insects, snails, frogs, and



The Stork. (*Ciconia Alba*. After Tristram.)

offal, and was reckoned among unclean birds. The common stork (*Ciconia alba*) stands nearly 4 feet high, and is white except the extremities of the wings, which are black. Its long legs enable it to seek its food in the water as well as on the land, and its bill is so formed as to retain its slippery prey. In Palestine it builds its nest on trees, Ps. 104: 17, or

on lofty ruins, but in Europe it everywhere appropriates chimney-tops and the eaves of houses.

In Hebrew as in Latin the stork is "the pious bird," and its English name comes, indirectly at least, from the Greek *storge*, which signifies "natural affection." Unquestionably, these birds exhibit unusual tenderness toward their



young and their mates, but the ancient opinion that the offspring recognize their parents all through life and carefully tend them in age, it is a pity to say, is probably apocryphal.

Storks are singularly regular in their migrations to and from Africa. They pass over Syria in vast flocks, which sail high in the heaven, and as their legions wheel in the sky and even dim the sunlight the most stupid mind is awakened to admiration. Jer. 8 : 7.

"In various parts of Holland the nest of the stork, built on the chimney-top, remains undisturbed for many succeeding years, and the owners return with unerring sagacity to the well-known spot. The joy which they manifest on again taking possession of their deserted dwelling, and the attachment which they testify toward their benevolent hosts, are familiar in the mouths of every one.

"In all the countries where the stork breeds it is protected; boxes are provided on the tops of the houses, and he considers himself a fortunate man whose roof the stork selects. There is a well-authenticated account of the devotion of a stork, which at the burning of the town of Delft, after repeated and unsuccessful attempts to carry off her young, chose rather to remain and perish with them than leave them to their fate. Well might the Romans call it *pia avis*!

"The beauty and power of the stork's wings are seized on as an illustration by Zechariah: 'The wind *was* in their wings, for they had wings like the wings of a stork.' 5 : 9. The black pinions of the stork, suddenly expanded from their white body, have a striking effect, having a spread of nearly 7 feet, and the bird on the wing, showing its long bright-red bill and steering itself by its long red legs, stretched out far behind its tail, is a noble sight. The stork has no organs of voice, and the only sound it emits is caused by the sharp and rapid snapping of its bill, like the rattle of castanets."—*Tristram*.

This bird seems to be fond of the society of man, is often seen stalking in the crowded street, and is superstitiously protected in the East. Its marked preference for Muslims over Christians is, however, not due to special attachment to the *faith* of Islam, as the Turks boast, but to the greater amount of offal

to be found about Mohammedan dwellings, and, what is more creditable, to the kinder treatment the bird receives at their hands.

The black stork (*Ciconia nigra*) is abundant about the waters of Palestine. It builds its nest in trees, is somewhat smaller and darker-colored than the white species, and is unlike it in shunning the society of man. See PEACOCK.

**STRAIN AT**, misprint for "strain out." Matt. 23 : 24.

**STRANG'ER**. Gen. 15 : 13. This word has a variety of significations in the sacred writings, as—

1. One who is in a foreign land, at a distance from the place of his nativity. Gen. 23 : 4.

2. One who is not a Jew. Ex. 20 : 10 ; Isa. 14 : 1.

3. One not of Aaron's family. Num. 3 : 10 ; 16 : 40.

4. One that is not of the royal stock and family. Matt. 17 : 25, 26.

5. Unknown, disregarded. Ps. 69 : 8.

But usually the "strangers" were like our "naturalized citizens"—persons from foreign parts who come to reside permanently among us, and who are in all respects one with us. This element was very numerous in Israel, owing to the presence of the "mixed multitude" during the Exodus, and also because so many Canaanites continued to reside in the land. Among both these classes there would be proselytes, and with them marriage was permitted. This is the Rabbinic opinion. Captives were accounted strangers. Jewish law held them, equally with the Jews, under control. They amassed property, and were able to share in the worship provided they were circumcised. By this act they became one with the chosen people, and all offices were open to them save the kingship. Deut. 17 : 15. It is doubtful whether they could be landowners, although they might hold mortgages. Neh. 9 : 2 ; 13 : 3 prove that after the Captivity the Jews were more exclusive. Our Lord, by his parable of the Good Samaritan, rebukes this narrow spirit.

In the N. T. "proselyte" takes the place of the O. T. term "stranger." The strangers were generally foreigners, occasionally in its more technical sense, as opposed to a citizen.

**STRAW**. Gen. 24 : 25. The straw

wanted by the Jews for bricks, Ex. 5: 7-18, was to lay them on when fresh moulded. For want of it their mould fell in pieces, and their work was vain.

**STREET.** Gen. 19: 2. The streets of Oriental cities are usually narrow. Mats are sometimes spread across from roof to roof to shade the streets from the sun. Some streets were named as in modern times, Ezr. 10: 9; Acts 9: 11, but it is supposed that in other passages, 2 Chr. 32: 6; Neh. 8: 1, 3, 16, the word translated "streets" means squares or open places around the gates. "Each street and bazaar in a modern town is locked up at night, and hence a person cannot pass without being observed by the watchman. The same custom appears to have prevailed in ancient times." Cant. 3: 3. To make "streets" was to secure commercial accommodations. 1 Kgs. 20: 34.

**SU'AH** (*sweepings*), an Asherite chieftain. 1 Chr. 7: 36.

**SUB'URBS.** Lev. 25: 34. See CITY.

**SUC'COTH** (*booths*), a name for two places.

1. The place to which Jacob journeyed after leaving Esau, and where he built him a house and made booths for his cattle. Gen. 33: 17. It was given to the tribe of Gad. Josh. 13: 27. From this fact it would appear to be on the east side of the Jordan. Gideon severely punished the people of the place for not aiding him against the Midianites. Jud. 8: 5-8, 14-16. At this town were the brass-foundries for casting the metal-work for the temple. 1 Kgs. 7: 46; 2 Chr. 4: 17. In the valley of the Jordan, about a mile from the river, and 10 miles south of Beisan, is a ruin called *Sakut*, which is identified by Robinson and others as Succoth. But the position of this place is on the wrong side of the Jordan for Succoth. The Talmud calls Succoth, *Darala*, and Dr. Merrill discovered a site on the east side of the Jordan, called *Tell Darula*, which is 1 mile north of the Jabbok. This may be the ancient Succoth. The principal mound is thickly covered with broken pottery.

2. The first camping-place of the Israelites in the desert. Ex. 12: 37; 13: 20; Num. 33: 5, 6. It was a day's journey from Rameses, and must have been 12 or 15 miles east of that place. Some would identify it with *Birket Timsch*, or

"lake of crocodiles," a few miles north of the northern end of the Red Sea.

**SUC'COTH-BE'NOTH** ( *tents of daughters*), an idol-divinity of the Babylonians for which the transplanted Babylonians built a temple upon their arrival in Samaria; but nothing more is known about it. 2 Kgs. 17: 30.

**SU'CHATHITES**, a family of scribes at Jabez. 1 Chr. 2: 55.

**SUK'KIIMS**, the name of a portion of the allies of Shishak, king of Egypt, in the invasion of Judæa. 2 Chr. 12: 3. They are supposed to have been a tribe of Ethiopians from the shores of the Red Sea.

**SUM'MER.** See SEASONS.

**SUM'MER-HOUSE.** See DWELLINGS.

**SUN.** The Hebrews, according to the latest researches, gave the sun a name whose root means "to run," because it was, as they regarded it, the greatest heavenly wanderer. The Psalmist compares him to a bridegroom coming out of his chamber as a strong man to run a race. Ps. 19: 5.

The worship of this luminary was one of the earliest forms of idolatry, and existed in all the nations around Palestine; it is therefore mentioned in all parts of the O. T. Manasseh introduced it in its purest form—as it existed among the Assyrians—into Judah. 2 Kgs. 21: 3, 5. He and his successor, Amon, dedicated horses and chariots to the sun, and burned incense to it on the housetops. 2 Kgs. 23: 5, 11. The worship the Israelites met with in Egypt at On, the Baal and Moloch worship in Palestine, were all derived from the sun-worship.

**SUN'DAY** is of heathen origin (like our designations of the other days of the week), and means "the day of the sun," or "sacred to the god of the sun." It does not occur in the Bible, but is now in common use for the first day of the week, which has taken the place of the Jewish Sabbath, and should properly be called the Lord's Day, Rev. 1: 10, as the day of the resurrection of Christ. See LORD'S DAY and SABBATH.

**SUPERSCRIP'TION.** Mark 15: 26. See Cross.

**SUPERSTITIOUS.** Acts 17: 22. This term in the original signifies nothing offensive, but simply that the Athenians were remarkably religious in their

polytheistic way. They had more gods, more temples, more festivals—in short, more religious observances—than the apostle had seen elsewhere, and he was about to tell them what he thought were errors in these services.

**SUPPER.** Luke 14:16. See EATING.

**SURE'TY.** In Heb. 7:22, Jesus is called the "Surety of a better testament" (covenant), because his divine character, position, and dignity give to the new covenant of grace its value. We are sure it will be carried out.

The danger of becoming surety for others is strongly represented. Prov. 6:1; 11:15; 17:18; 20:16; 22:26. The striking or joining of hands was a token of suretyship. Job 17:3.

**SU'SA**, a name for SHUSHAN, which see. Esth. 2:3; 9:11, 18.

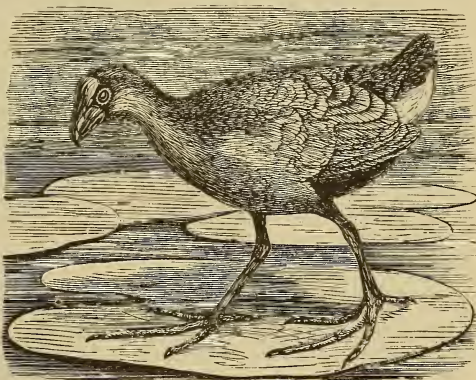
**SUSAN'NA** (*lily*), one of the women who ministered to Jesus. Luke 8:3.

**SU'SI** (*horseman*), the father of the spy from Manasseh. Num. 13:11.

**SWALLOW.** In Ps. 84:3 there is reference to this bird's habit of making its nest in all buildings to which it can gain access. Swallows still rear their young about the mosques which occupy the site of Solomon's temple, and circle

often build within reach of the hand. The incessant and rapid flight of this bird explains Prov. 26:2.

In Jer. 8:7 and Isa. 38:14 another word is found, which seems to refer to the *swift*, a bird of the swallow family and a regular migrant, which in Palestine the



The Purple Gallinule.

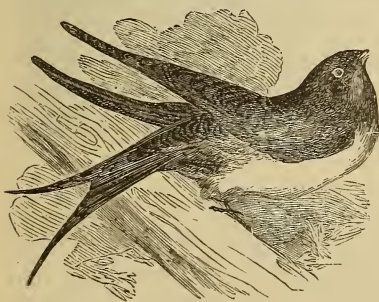
swallow is not. Its harsh and constant cry is specially appropriate to the second passage. Several species of swifts and swallows inhabit the Holy Land and breed in the cliffs or about buildings.

**SWAN.** This bird is mentioned only in Lev. 11:18; Deut. 14:16, and there as unclean. The swan is very rare in the Levant, while there seems to be no reason why it should not be eaten. It is possible that the sacred ibis, once abundant in Egypt, may be meant, or the purple gallinule. Either of these birds might naturally be forbidden as food, from its unclean diet, and the former, also, as connected with idolatry.

**SWEAR.** Ps. 15:4. See OATH.

**SWEARING, VOICE OF.**

Lev. 5:1. The import of this expression in the Hebrew is "hear the voice of adjuration, execration, oath, or curse"—*i. e.*, hear this voice when one is adjured or put upon his oath as a witness in court. The precept relates to the case of one who is summoned to give evidence before the civil magistrate. Judges among the Jews had power to adjure not only the



The Swift.

above these hallowed places as of old. In Palestine and other Eastern countries they are so rarely disturbed that they



witnesses, but the persons suspected, as appears from the high priest's adjuring our Saviour, who thereupon answered, though he had before been silent. Matt. 26 : 63. If a person "heard the voice of swearing"—i. e., if he were adjured by an oath of the Lord to testify what he knew in relation to any matter of fact in question, and yet, through fear or favor, refused to give evidence or gave it but in part—he was to "bear his iniquity." It seems to be implied that such a one should be considered in the sight of God as guilty of the transgression which he has thus endeavored to conceal.

**SWINE**, Deut. 14 : 8, or **HOG**, was unclean by the ritual law, and an object of utter abhorrence to the Jews. Hence the employment of the prodigal son implies the most contemptible degradation. Luke 15 : 15. Eating the flesh of swine is mentioned among the sinful practices of the Jews. Isa. 65 : 4; 66 : 17. The filthy habits of this animal illustrate one feature in the character of sinners. 2 Pet. 2 : 22.

The herd of swine miraculously destroyed, Matt. 8 : 32, perhaps belonged to Jews, and, if so, were of course kept in violation of their own law. Lev. 11 : 7.

To cast "pearls before swine," Matt. 7 : 6, is not more vain and wasteful than to offer the words of truth and wisdom to those who are known to despise them, and who would only return the offer with insult and abuse.

As the Moslems hold the hog in fully as great abhorrence as do the Jews, it is very rarely that this animal is seen in Palestine or Mohammedan countries.

**SWORD**. See **ARMS**.

**SYCAMINE**, the familiar black mulberry (*Morus nigra*), which is still called in Greece *sycamenea*. Luke 17 : 6. Both the black and white species are now largely cultivated in Syria to feed silkworms. The mulberry belongs to the same natural order of plants with the sycamore and the fig. See **MULBERRY**.

**SYCAMORE** (Greek, *fig-mulberry*). This tree (*Ficus sycamoros*) is now rarely seen in Palestine except along the coast, though it is abundant in Egypt. It belongs to the genus of the common fig, which it closely resembles in fruit,

while its aromatic leaf is shaped like that of the mulberry. From these two resemblances comes its name.

The sycamore is a large and noble tree, affording a dense shade, while the branches are remarkably spreading and are easily reached. This was the reason why Zacchæus climbed it in order to get a glimpse of Jesus as he passed. Luke 19 : 4. It was once exceedingly abundant in the valley of the Jordan, 1 Kgs. 10 : 27; 2 Chr. 1 : 15; 9 : 27, but all are now gone save a few aged survivors near Jericho.

Its fruit grows singly or in clusters on small sprigs, which grow directly from the branches and trunks, independently of the leaves. Sycamore fruit resembles in shape and peculiar method of flowering that of the **FIG**, which see. It



Sycamore.

is, however, smaller, but sweetish and edible, especially if cut or nipped a few days before it is quite ripe, that the acrid properties may be discharged. In Am. 7 : 14 we should read, in this sense, "cutter" (instead of "gatherer") "of sycamore fruit." As the sycamore bears continuously for more than half the year, it is in this respect a valuable tree. The wood, though porous, is exceedingly durable, being the material of the Egyptian

mummy-cases, which are three thousand or more years old. It seems to have been valued on this account or for its fruit by David. 1 Chr. 27: 28. There is allusion to its peculiar sensitiveness to frost in Ps. 78: 47.

In our own country the plane tree, button-ball, or cotton-wood is often called sycamore; while in England, and more rarely here, a species of maple (*Acer pseudoplatanus*), used as a shade-tree, bears this name. These trees have no relationship to the true sycamore, and should be otherwise designated.

**SY'CHAR** (*drunken?*). John 4: 5. It is generally supposed that Sychar is a name of Shechem, perhaps given to it in derision. This was Robinson's view, and he seems to have followed a monkish tradition of the Middle Ages. The objection to identifying Sychar with Shechem is that Jacob's well, at the entrance into the valley, is a mile and a half from Shechem, and the woman, if belonging to Shechem, would not go so far for water when plenty was nearer at hand. Hence, Thomson, Canon Williams, Conder, Baedeker, and others identify Sychar with the little village of 'Askar, on the eastern slope of Ebal, about a mile and a half from Shechem, and to the north-east of Jacob's well. The village is merely a modern one built of mud, but there are remains of ancient tombs near the road beneath it.

**SY'CHEM**, a Greek form for Shechem. Acts 7: 16.

**SY'NE** (*opening, or key*), the frontier-city of Egypt, on the south, and bordering on Ethiopia. Eze. 29: 10; 30: 6, margin. It was situated on the Nile, below the First Cataract, and is represented now by the Arabic village of *Assouan*, or *Asnan*, a little north of the ancient site. The well-known rock called syenite is quarried here, and hence its name. It was a chief city of the Shepherd-kings. The expression (in the margin), "from Migdol to Syene"—that is, from the fortress near Pelusium, at the mouth of the Nile, to Syene, on the borders of Ethiopia—was used to describe the whole land of Egypt.

**SYLVANUS**. See **SILAS**.

**SYN'AGOGUE** (*an assemblage*). There is no conclusive evidence that stated meetings of the people for social religious services, or meetings for receiv-

ing public instruction, were known among the Jews before the Captivity. After that event such meetings became common, and were called synagogues. They were probably held at first in private houses or in the open air. After a time buildings were erected expressly for their use, and these were also called "synagogues," signifying properly the collection of worshippers, but figuratively the place of meeting. Tradition says there were no less than four hundred and eighty of these buildings in the city of Jerusalem before it was subdued by the Romans. Probably this is an exaggeration. To build a synagogue was considered a deed of piety and public usefulness. Luke 7: 5. They might be built in any place where there were worshippers enough to associate for the purpose. Ruins of ancient synagogues are found at Tell Hum, Meiron, Safed, Arbela, and Kefr-Bereim. There was some resemblance between the construction of these synagogues and that of the temple. The centre building, which was called the temple, was furnished with an ark or chest containing the copy of the Law which was read. A low desk or pulpit was erected about the middle of the synagogue. Some of the seats were higher than others, and were assigned to the elders. They were called chief or uppermost seats. Matt. 23: 6. The officers of each synagogue were:

1. The *archisynagogos*, "the chief ruler of the synagogue." Mark 5: 35; Acts 18: 8.

2. The council, composed of aged and influential men, presided over by the chief ruler, Mark 5: 22; Acts 13: 15, who had authority to scourge and to excommunicate. Matt. 10: 17; John 16: 2.

3. "The minister," Luke 4: 20, who got the building ready for service and taught the school connected with the synagogue.

4. At least two alms-collectors, and at least three distributors.

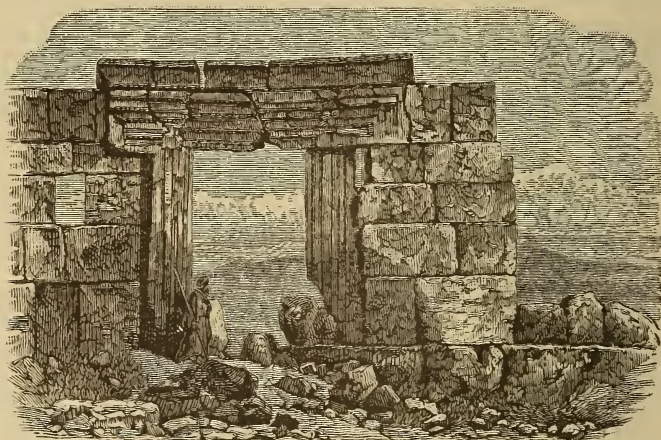
5. One who was not a permanent officer, but who offered prayer and read the Scriptures as the "delegate of the congregation." Some erroneously connect this office with that of "the angel of the congregation." Rev. 1: 20.

6. Three of the council, the "delegate," the three deacons for alms, the interpreter, who read the Hebrew and translated it into the vernacular, the theological schoolmaster and his in-

terpreter; these constituted the so-called "men of leisure," permanently on duty, who constituted a congregation (ten being the minimum number), "so that there might be no delay in beginning the service at the proper hour, and that no single worshipper might go away disappointed."

The service of the synagogue was as follows: The people being seated, the minister, or angel of the synagogue, ascended the pulpit and offered up the public prayers, the people rising from their seats and standing in a posture of deep devotion. *Matt. 6:5*; *Mark 11:25*; *Luke 18:11, 13*. The prayers were nineteen in number, and were closed by reading *Deut. 6:4-9*; *11:13-21*; *Num. 15:37-41*. The next thing was the rep-

etition of their phylacteries, after which came the reading of the Law and the Prophets. The former was divided into fifty-four sections, with which were united corresponding portions from the prophets, see *Acts 13:15, 27*; *15:21*, and these were read through once in the course of the year. After the return from the Captivity an interpreter was employed in reading the Law and the Prophets, *Neh. 8:2-8*, who interpreted them into the Syro-Chaldaic dialect, which was then spoken by the people. The last part of the service was the expounding of the Scriptures and preaching from them to the people. This was done either by one of the officers or by some distinguished person who happened to be present. This happened with our



Synagogue at Meiron. (After Photograph of Palestine Fund.)

Saviour, *Luke 4:17-20*, and there are several other instances recorded of himself and his disciples teaching in the synagogues. *Matt. 13:54*; *Mark 6:2*; *John 18:20*; *Acts 13:5, 15. 44*; *14:1*; *17:2-4, 10, 17*; *18:4, 26*; *19:8*. The whole service concluded with a short prayer or benediction. The days of public worship were the second, fifth, and seventh; the hours, the third, sixth, and ninth.

**SYNAGOGUE, THE GREAT,** the name given to the council of one hundred and twenty men who, according

to Rabbinic tradition, under the presidency of Ezra, formed the Hebrew canon and established the synagogue-worship. They had successors in eminent scribes. The tradition, however, is questioned, and doubtless is not entirely correct. Still, it is probable there was such a body as the predecessor of the Sanhedrin.

**SYN'TYCHE** (*event*), a female member of the church at Philippi who is exhorted by Paul to be reconciled with Euodia (incorrectly "Euodias"). Those who maintain there was an order of deaconesses in the apostolic Church con-



sider that these women were members of it, and consequently their difference was censurable. Phil. 4: 2.

**SYR'ACUSE**, a noted city in the eastern part of Sicily at which Paul spent three days while on his voyage to Rome. Acts 28: 12. It is well situated for commerce, having the best harbor in Sicily. The city was colonized by the Corinthians, B. C. 758, and in the third century before Christ its walls, according to one authority, were 22 miles in circumference. It was taken by the Romans, B. C. 212, after a long struggle. Archimedes, who had greatly aided in the defence by his mechanical genius, was killed in the general slaughter. In Paul's time it was a convenient place for the Alexandrian corn-ships to stop at, for the harbor was good and the water from the fountain Arethusa excellent. The modern town is situated upon the islet Ortygia, but the principal ancient ruins are upon the main island. The present town has little commerce and enterprise. It bears the Italian name *Siracusa*.

**SYR'IA**, the Greek name for the country known to the Hebrews as "Aram." It may signify "the region of Tyre." This country included, in a stricter sense, only the highlands of Libanus and Anti-Libanus, but in a more extended sense it reached to the Taurus Mountains on the north and across the Euphrates, eastward to the Tigris and the great desert, and westward to Phœnicia and the Mediterranean Sea. It was about 370 miles long and 150 miles wide, and may be called a continuation of Palestine on the north. In its most extended sense it consisted of Syria of Damascus, Syria of Zobah, and Syria of the Two Rivers, which was nearly the same as Mesopotamia. For this latter district see MESOPOTAMIA.

*Physical Features.*—Syria proper is naturally divided into three or four separate sections: (1) North of the Orontes. The principal feature of this region is Mount Amanus (*Musa Dagh*), between 5000 and 6000 feet high. East of Mount Amanus is a hilly tract, drained by the streams which fall into the Lake of Antioch. Beyond this lies the dry upland tract extending to the Euphrates. (2) The Orontes valley extends from Antioch to Eleutherus. Through this

district, and almost parallel to the coast, runs a mountain-range which is steep toward the Orontes, but descends into low, irregular hills on the west. East of the fertile valley is another range of mountains of less elevation. (3) The valley of the Leontes (*Litany*), which flows between the two great mountain-ranges of Libanon and Anti-Libanon. See **LEBANON**. The valley between the mountains is called "Cœle-Syria," or "hollow Syria." Among the rivers of Syria, besides the Orontes and the Leontes, are the *Barada*, known as the Abana of Scripture, and the *Awaj*, or Pharpar. The chief mountains of Syria are: Great Hermon, 9383 feet high, in the Anti-Libanus or eastern range; *Jebel Makhwal*, near Beirut and Tripoli, 10,016 feet high; and *Dahr-el-Kodib*, 10,052 feet high, in the Libanon, or western range. Mons Carius of the ancients is on the coast, and Amanus (*Musa Dagh*) borders on the Taurus range. Of the mountains on the east of Jordan to the south, the largest number are volcanic until the table-lands of the Hauran are reached. See **MOAB**. On the climate of Syria consult the article **PALESTINE**.

Among the principal cities may be noticed Damascus, Antioch, Hamath, Gebal, Berytus or Beirut, Tadmor or Palmyra, Heliopolis or Baalbec, Aleppo, Emesah, and Zedad. Baalbec is one of the most wonderful ruins in Syria; Damascus is its oldest and largest city; Beirut is a flourishing seaport town, which is a progressive and energetic modern city and the seat of an American Protestant college.

*History.*—Syria was first settled by the Hittites and other Hamitic races. Later, a Semitic element entered it from the south-east, under leaders such as Abraham and Chedorlaomer. In early times the country was divided among many petty kings, as those at Damascus, Rehob, Zobah, and Geshur. 1 Kgs. 10: 29; 2 Kgs. 7: 6. Joshua subdued the country in the region of Hermon and Libanon. Josh. 11: 2-18. David conquered the Syrians of Damascus and reduced the country to submission. 2 Sam. 8: 10; 6-19. It continued subject to Solomon, but near the close of his reign an independent kingdom was formed at Damascus. 1 Kgs. 4: 21; 11: 23-25. The kings of Damascus became formidable enemies

of Israel, and were frequently engaged in wars with one or the other of the Israelitish nations. 1 Kgs. 15: 18-20; 20; 22; 2 Kgs. 6: 8-33; 7; 9: 14, 15; 10: 32, 33; 13: 3, 14-25. The attempt of the king of Syria and of the king of Israel to overthrow Judah led Ahaz to seek the aid of the king of Assyria, and at the end of the conflict Syria became a part of the great Assyrian empire. It was ruled by the Babylonians, by the Persians, and conquered by Alexander the Great, B. C. 333. At his death it came into possession of one of his generals, Seleucus Nicator, who made Syria the head of a vast kingdom and founded Antioch as its capital, B. C. 300. The country was less prosperous under his successors, the most remarkable of them being Antiochus Epiphanes, who was a most cruel oppressor of the Jews. He plundered the Jewish temple, desecrated the holy of holies, and caused a revolt of the Jews under the Hasmonean princes, who gained their independence. The Parthians, under Mithridates I., overrun the eastern provinces, B. C. 164, but, later, Syria was added to the Roman empire by Pompey, B. C. 64. In the organization under Augustus, Syria became an imperial province, of which Antioch was the capital. Several districts, however, retained a degree of independence for some time, and took the position of protected states. Of these, Chalcis was a little kingdom; Abilene, a tetrarchy; Damascus, partially independent (till the time of Nero); while Judæa, being remote from Antioch, the capital, and having a restless people, was put under a special procurator, subordinate to the governor of Syria, but having the power of a legate within his own province. Damascus was under a governor or ethnarch, appointed by Aretas, king of Arabia Petræa, when Paul escaped from it. 2 Cor. 11: 32. Palmyra did not actually belong to the empire until a later age—about A. D. 114. Christianity spread in Syria through the preaching of Paul. Acts 15: 23, 41; 18: 18; 21: 3; Gal. 1: 21. The country was overrun by the Saracens, A. D. 632, but was under the control of the Crusaders for a time. Selim I. conquered the country, A. D. 1517, and it has since belonged to the Turkish empire, with the exception of a few years when it was controlled by

Egypt. See Map at the end of the *Dictionary*.

*Present Condition*.—Syria is now one of the divisions of Asiatic Turkey, and contains about 60,000 square miles. The population is estimated at about 2,000,000, and consists of a very mixed race, including many wandering tribes of Bedouins poorly governed. In religion the people are Mohammedans, Jews, and Christians of various churches. The American missionaries have been very successful in establishing missions and churches, and Protestant missionary societies in Europe also have prosperous missions in the country. The language usually spoken is the Arabic. Syria has great natural resources, and, under a good government, it would have a promising future.

The mode of travelling in Syria is much the same now as in the days of the patriarchs. There are no railroads, and the only modern carriage-roads are the diligence-route from Beirut to Damascus, built by a French company after the massacre of Christians in 1860, and, in Palestine, the road from Jaffa to Jerusalem. Horses, mules, donkeys, and camels, accompanied by dragomans, tents, cooking-utensils, beds, blankets, and whatever else may be actually necessary for the traveller, are still the means of transporting passengers and tourists through this land. Steamers ply along the coast from the various Mediterranean ports, but inland the primitive method of journeying followed four thousand years ago still prevails.

Under Syrians proper are usually classed all the descendants of the people who spoke Aramaic at the beginning of the Christian era, except the Jews. The Aramaic language has been displaced by the Arabic, the former being spoken in only a few (perhaps three) villages of Antilibanus. Some Greeks have recently settled in the country, but there are few, if any, descendants of those Greeks who settled in Syria during the supremacy of the Europeans, which extended over nearly one thousand years. The Arabians are of two classes—the settlers in towns, and the Bedouins, or nomadic tribes. The latter are professed Muslims, living a half-savage life, dwelling in tents, and preying upon the traveller, the settled inhabitants, and not infrequently upon one another. The Bedouin

regards with great scrupulosity the law of hospitality, and protects a guest for three days after his departure from his camp, if he has been hospitably received. There are many small tribes of these nomadic Arabs, and they are generally at war with each other or have deadly blood-feuds existing among them, rendering it unsafe to travel within any region over which they roam. About four-fifths of the whole population of Syria are believed to be Muslims and followers of Mohammed. The native Christians chiefly belong to the Greek Church, but usually speak and conduct their services in the Arabic tongue.

The Roman Catholic, or Latin, Church includes several sects. Among them are the Maronites and the European monks. The Maronite population of Lebanon alone is upward of 200,000. They live by agriculture, silk-culture, and raising cattle. The Jews in Syria, and especially Palestine, are rapidly increasing, though they still form only a small fraction of the entire population in any section of the country. Syria has not been very thoroughly or scientifically explored, and the ruins and inscriptions, as those at Hamath, when investigated thoroughly, may hereafter throw much clearer light upon its early history.

**SYRIA-MA'ACHAH.** 1 Chr. 19 : 6. See ARAM and MAACHAH.

**SYRIAC,** the ancient language of Syria, a dialect of the Aramæan. The word occurs in Dan. 2 : 4, where it should be "Aramaic," as it is in the Hebrew. The Chaldæans spoke in Aramaic in order to

conform to the custom of the court, but this was not their proper or scientific language. Daniel at this point begins to employ Chaldee in his book, and continues its use to the end of the seventh chapter. "The tongue of the Chaldæans," Dan. 1 : 4, was the old Chaldee, the language of Akkad, used by the original inhabitants of Babylonia, and in the time of Nebuchadnezzar a dead language.

The language now called Syriac first comes to notice in the second century A. D., but ceased to be a vernacular before the twelfth century. It contains the most extensive literature of any Aramæan dialect, chiefly theological, and, of greatest importance, a translation of the Bible—commonly called Peshito ("simple"), because it was literal and not paraphrastic—which was made in the second century. It is the earliest of the direct versions.

**SYRIAN,** inhabitant of Syria. Gen. 25 : 20, and elsewhere.

**SYRO-PHœNICIA.** See PHœNICIA.

**SYRO-PHœNICIAN,** a title applied to the woman who besought Jesus to heal her daughter. Mark 7 : 26. She is also called a woman of Canaan. Matt. 15 : 22. "Syro-Phœnician" may denote a mixed race, half Syrian, half Phœnician, or the people in the Phœnician portion of the Roman province of Syria may have been so called, to distinguish them from the Phœnicians of Libya or the Carthaginians.



## T.

**TA'ANACH, AND TA'NACH** (*sandy soil*), an old city of the Canaanites. Josh. 12:21. Joshua conquered its king, and it was in the territory of Issachar, but assigned to Manasseh, and then to the Levites. Josh. 17:11-18; 21:25; Jud. 1:27. Barak's victory was gained at Tabor, not very near Tanaanach, as some assert. Jud. 5:19. In later times, with Megiddo and other places, this city formed a part of one of Solomon's commissariat districts. 1 Kgs. 4:12. The Aner of 1 Chr. 6:70 may possibly be the same as Tanaanach. Tanaanach was situated on the south-western edge of the plain of Esdraelon, 4 miles south of Megiddo, 13 miles south-south-west of Nazareth, and 48 miles north of Jerusalem. The village is situated on the southern side of a large isolated hill, or *tell*, which is covered with ruins, cisterns, and rock-hewn tombs. The modern village is a mean one bearing the name of *Tannuk*.

**TA'ANATH-SHI'LOH** (*approach to Shiloh*), one of the landmarks on the border of Ephraim. Josh. 16:6. It has been regarded by some as identical with Shiloh, but Conder suggests *Khūrbet Thāla*, a mound of ruins, 10 or 12 miles east of Shechem.

**TAB'BAOTH** (*rings*), the ancestor of Nethinim who returned with Zerubabel. Ezr. 2:43; Neh. 7:46.

**TAB'BATH** (*celebrated*), a place noted in the account of the flight of the Midianite host. Jud. 7:22. Grove suggests its identity with *Tubukhat-Fahil*, a remarkable mound or bank about 600 feet high, east of the Jordan, opposite *Beisan* (Beth-shean).

**TA'BEAL** (*God is good*), the father of one who was proposed king of Judah by the army of Pekah, the son of Remaliah. Isa. 7:6. The name is Syriac, and it has been conjectured that he was a descendant of Naaman.

**TA'BEEL** (*God is good*), a Persian officer in Samaria during the reign of Artaxerxes. Ezr. 4:7.

**TAB'ERAH** (*a burning*), a place in the wilderness of Paran. Num. 11:

3; Deut. 9:22. It was also called Kibroth-hattaavah, from the pestilence which followed upon the excess of the Israelites in eating quails. The Israelites rested there for at least a month.

**TAB'BERING**. This obsolete word occurs in Nah. 2:7. It means "to beat as a taber" or "tabret." The picture is of a company of Ninevite women beating upon their breasts as players upon a taber. A taber is a small drum beaten by one stick, to accompany a pipe.

**TAB'ERNACLE** probably means a tent or movable dwelling-place. Ex. 25:9. In this sense it is used in Num. 24:5; Job 11:14; 22:23; Matt. 17:4, but in the Scriptures generally it is applied to the structure which was prepared by Moses, under the divine direction, in which the Jews were to worship.

There is undoubted mention in the O. T. of two sacred tabernacles, the one erected in the wilderness and the other that in which David put the ark, and where it remained until the completion of the temple. 2 Sam. 6:17; 1 Kgs. 8:1; 1 Chr. 16:1. The old tabernacle, meanwhile, was at Gibeon. It is uncertain whether Solomon removed it or the Davidic tabernacle into the temple—most likely the latter. 1 Kgs. 8:4. Some commentators claim that prior to the Sinaitic tabernacle there was a tent used for divine worship. They appeal to Ex. 33. The tabernacle there referred to was, they say, either the tent Moses had set apart for this purpose, or a sacred tent the Israelites had possessed in Egypt. But if the Hebrew verbs, which are all in the future in this passage, are read in the future tense, then the tabernacle meant is that constructed in the wilderness after the divinely-revealed plan. See Lange, *Commentary on Exodus*, p. 137.

Our Version often confounds "tent" and "tabernacle," as in Ex. 33:7-11, where the word should be "tent" throughout. The importance of this distinction is manifest. The Bible account in regard to this structure is derived from Ex. 26 and 36:8-38. In this article we follow

In the main Mr. Fergusson's article "Temple" in Smith's *Dictionary of the Bible*.

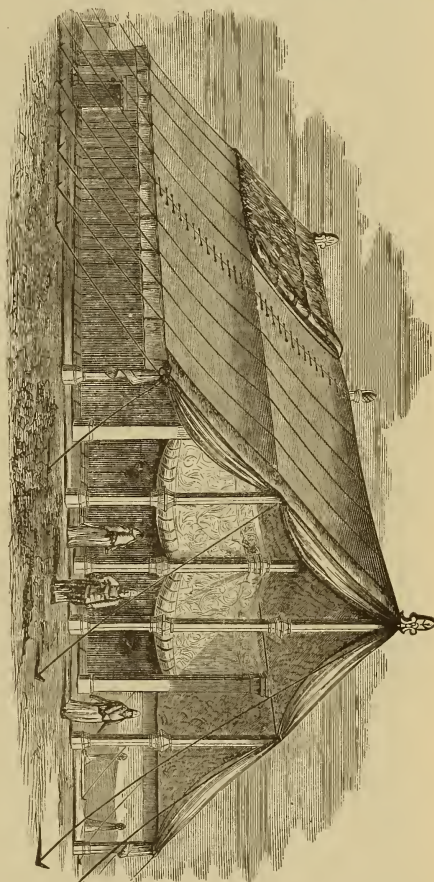
"The tabernacle comprised three main parts—the *tabernacle*, strictly so called, its *tent*, and its *covering*. The *tabernacle* itself was to consist of curtains of fine linen woven with colored figures of cherubim, and a structure of boards which was to contain the holy place and the most holy place; the *tent* was to be a true tent of goats'-hair cloth, to contain and shelter the tabernacle; the *covering* was to be of red rams' skins and sealskins, and was spread over the goats'-hair tent as an additional protection against the weather."—*Bible Commentary, in loco*.

The court of the tabernacle was surrounded by canvas screens. Those of the tabernacle were 5 cubits (about 8 feet) in height, and hung from brazen pillars, 8 feet apart, by hooks and fillets of silver. Twenty of these pillars were on each side, and ten on each end. The space thus enclosed was 150 feet by 75. The enclosure was only broken on the eastern side by the entrance, 30 feet wide, which was closed by a curtain of fine-twined linen with embroidered figures of cherubim. This curtain could be drawn up or aside at pleasure. The pillars were kept firm by cords and tent-pins of bronze, had their capitals overlaid with silver, and stood on bases of bronze. Ex. 27 : 9-18.

At the upper end of this enclosure, and facing the entrance, which was toward the east, stood the tabernacle itself. This tabernacle proper was 45 by 15 feet, and 15 feet high. The sides and rear were enclosed with boards, and the front was open. Each of these boards was furnished with two tenons at its lower extremity, which fitted into silver sockets

placed on the ground. At the top, at least, they were fastened together by bars of acacia-wood run through rings of gold. The middle bar, which reached from end to end, was, properly speaking,

South-east View of the Tabernacle, covered by its Tent. (After Fergusson.)



the ridge-pole of the tent. Accordingly, we must conceive of the tabernacle, not as having a flat roof, but a pitched one, like an ordinary tent. See illustration, by which the arrangements of the coverings will also be understood.

Over the top was thrown a rich, gorgeous fabric of various materials, the connection and disposition of which, as well as of the other parts of the covering, are prescribed with the utmost minuteness. Ex. 26 : 1-30. The entrance or door of the tabernacle was covered with a beautifully-embroidered curtain suspended on five columns. The interior was subdivided into two apartments, separated, each from the other, by a richly-wrought curtain hanging entirely across and reaching from the top to the bottom. This was called "the veil," or "second veil," Heb. 9 : 3, because the first entrance was also curtained. The outer apartment was called the "holy place," or "sanctuary," or the "first tabernacle," and the inner was the "second tabernacle," or the "most holy place," or the "holiest of all." Heb. 9 : 2-8.

As to the furniture of the court, there were—(1) The altar of burnt-offering, which stood near the centre of the enclosure. See ALTAR. (2) The brazen laver, Ex. 30 : 18, corresponding to the molten sea, 1 Kgs. 7 : 23, which stood between the altar and the tabernacle, in its shape resembling an urn. It contained water for washing the hands and feet of the priests when they were about to enter the sanctuary. See SEA, BRAZEN.

As to the furniture of the tabernacle itself, there were—(1) The golden candlestick, standing on the left of a person entering the sanctuary. See CANDLESTICK. (2) The table of shew-bread, opposite to the candlestick. See SHEWBREAD. (3) The altar of incense, between the shew-bread and the candlestick, and in front of the ark. See ALTAR. (4) The ark of the covenant. See ARK.

The tabernacle and its court were finished with perfect exactness according to the pattern or model supernaturally revealed to Moses. Heb. 8 : 5. It is estimated that the silver and gold used in its construction (to say nothing of the brass or copper, the wood, the curtains and canopies, the furniture, etc.) amounted in value to \$1,250,000.

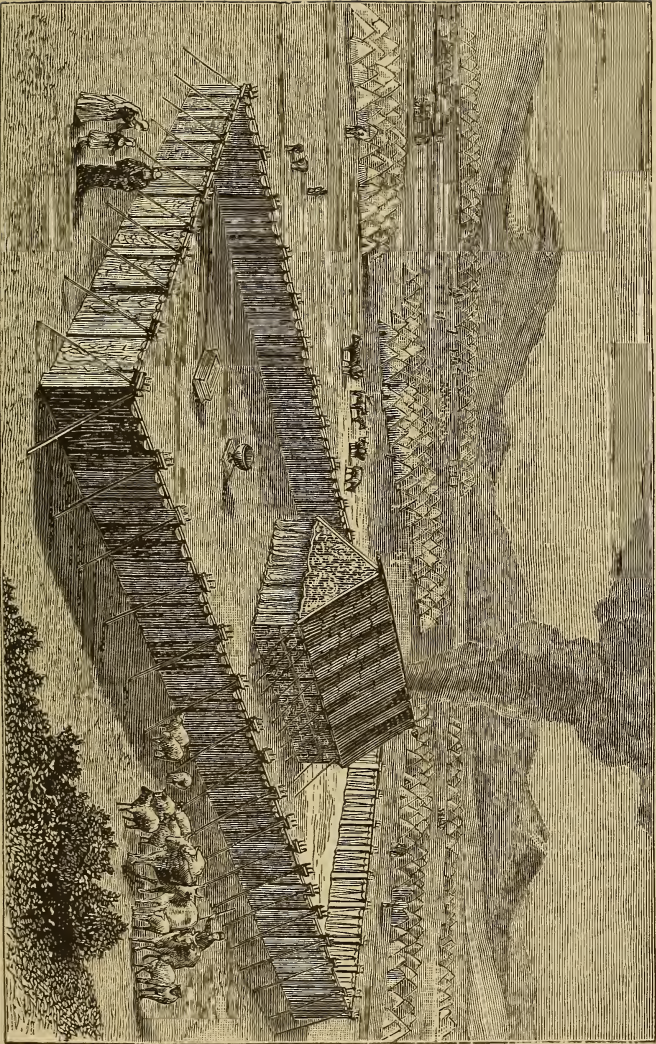
When it was finished, after about nine months' labor, it was consecrated, with very solemn and imposing rites, to the service of Jehovah. Ex. 30 : 23-33; 40 : 9-11; Heb. 9 : 21.

While passing through the wilderness the tabernacle was always pitched in the midst of the camp. The tents of the priests and Levites surrounded it in appointed order, and at some distance from them the residue of the tribes, in four great divisions consisting of three tribes each, and each division with its appropriate name and standard or banner. Num. 2 : 2-34. The tabernacle and its furniture were so constructed as to be conveniently taken down, transported, and set up again, and particular individuals or classes had their respective duties assigned to them. Every encampment and removal, and even the order of the march, was directed expressly by Jehovah. On the day the tabernacle was completed God revealed himself in a cloud, which overshadowed and filled it. By this cloud, assuming the shape of a pillar or column, their subsequent course was governed. When it rested over the tent the people always rested, and when it moved the tabernacle was taken down, and the whole host followed wherever it led. In the night this cloud became bright like a pillar of fire, and preceded them in like manner. Ex. 40 : 35-38; Num. 9 : 15-23. When the journeyings of the people were ended and they entered Canaan, the tabernacle was erected at Gilgal, Josh. 4 : 19, where it continued until the country was subdued, and then it was removed to Shiloh, 1 Sam. 1 : 3, where it stood between three hundred and four hundred years. It was thence removed to Nob, 1 Sam. 21 : 1-9, and thence, in the reign of David, to Gibeon, 1 Chr. 21 : 29, where it was at the commencement of Solomon's reign, 2 Chr. 1 : 1-13; and when the temple was finished, some suppose the sacred fabric, with its vessels and furniture, was removed into it. See TEMPLE.

The "tabernacles" spoken of in Am. 5 : 26 as existing in the northern kingdom of Israel were probably portable, carried upon the shoulders, and contained the idol.

**TABERNAACLE OF WIT'NESS**, Num. 17 : 7, 8, **TABERNAACLE OF TEST'IMONY**. Ex. 38 : 21. These terms may refer to the Law, which was deposited in the tabernacle, and which testified to God's authority and holiness, Ex. 25 : 21, or they may refer to the revelations which God made





General View of the Tabernacle.

of himself in the tabernacle, and by which he testified his presence and majesty in the most sublime and mysterious manner.

**TAB'ERNACLES, FEAST OF**, one of the three greatest Jewish feasts. The law for it is laid down in Lev. 23 : 34-43, Num. 29 : 12-40. It was designed to commemorate the long tent-life of the Israelites during the Wandering. The feast began on the fifteenth day of the seventh month, and lasted eight days—seven for the feast and one day for a "solemn assembly," a sabbath of rest. In Num. 29 : 12-39 the proper sacrifices for each day are given. During the whole time, the people dwelt in booths. Like the other feasts, the place for keeping this one was Jerusalem. The city must have presented a very animated and picturesque appearance. The booths were erected on the tops of houses, in the courts of the temple, and in the streets and on the neighboring hills. There was also much innocent mirth; indeed, it was distinguished for this. It was commanded to rejoice before the Lord. On the first and last days there was a holy convocation. Deut. 31 : 10-13 enjoins the reading of the Law to the whole people every seventh or sabbatical year at the feast of tabernacles. This regulation, as interpreted by later Jewish practice, is obeyed by reading, on the first day of the feast, certain portions of Deuteronomy.

In Ex. 23 : 16 this feast is called "the feast of ingathering," because it came at the end of the harvest, 15th to 22d Tisri—September-October. References to the observance of the feast are found in the O. T. in Neh. 8 : 13-18; Hos. 12 : 9; Zech. 14 : 16-19, and in the N. T. in John 7 : 2, 37, 38. In the latter passage our Lord is by some supposed to refer to a daily custom at the feast, adopted in later times. The Israelites, dressed in holiday clothes, repaired to the temple at the time of morning sacrifice. A priest then took a golden ewer, holding about two pints and a half, went to the pool of Siloam, filled his ewer, and returned to the temple by the Water-gate. His approach was the signal for a blast of trumpets. Before the people he ascended the steps of the altar, and poured the water into that one of the two silver

basins which was on the eastern side. Into the other wine was poured. There were small openings in the bottoms of each, and so the two streams flowed, mingled together, through pipes, into the Kidron. But on the eighth day this ceremony was omitted. Hence our Lord on that day offers himself to the people as the Source of living waters.

Again, in John 8 : 12, some see an allusion to another post-biblical ceremony in this pre-eminently popular feast; viz, to the torch-feast—*i. e.*, the lighting of the great golden candelabras in the court of the women on the evening of the first day of the feast. Before them the men performed a torchlight dance with music and singing.

**TAB'THA** (*gazelle*), an exemplary disciple of Christ at Joppa, whose deeds of benevolence had greatly endeared her to the people. After she was dead and her body prepared for the grave, she was miraculously restored to life through the instrumentality of Peter. Acts 9 : 36-40.

**TABLE**. The table of ancient times was nothing but a circular skin or piece of leather spread upon the matted or carpeted floor, and this, at home as well as by the way, answered for table and cloth. Near the edges of this leathern tray there are holes or loops, through which, when the meal is completed, a cord is drawn, by means of which the whole affair is compressed into a small compass and hung upon a nail. Bread was kneaded upon it.

The nearest approach to what we call a table is a mere stool, which is placed in the centre of the leather we have mentioned. This might be intended in Jud. 1 : 7. Its only use is to hold the principal dish or dishes. There have been seen among the Arabian nobles and in cities long tables. These, however, were only a span high and not a yard wide, and were entirely uncovered, and usually held nothing but the dishes. More frequently all such conveniences are wanting, and the dishes stand on the leather.

Instead of a table-cloth, there is spread round the leathern tray a long cloth, or two such cloths, of a dark color, which prevent the soiling of the carpet. Among poorer people there is nothing of the kind, and every one uses his handkerchief by

way of napkin. Instead of plates, there are set thin, round cakes of a coarse kind.

After the Captivity raised tables like ours became common, and the Persian practice of reclining on couches at meals was introduced. For the manner of sitting, see SEATS, EAT.

In Mark 7 : 4 "tables" is a mistranslation for "beds" or "couches." The "writing-table" of Zacharias, Luke 1 : 63, was a waxed tablet, on which one wrote with a stylus.

**TABLES, TO SERVE.** Acts 6 : 2. This expression may denote either actual attendance upon the gathering and distribution of food for the poor, or attention to the pecuniary affairs of the church. The word is used for the "tables" of money-changers. Matt. 21 : 12; John 2 : 15.

**TABLET.** See BOOK, TABLE.

**TAB'OR** (*mound, height*). 1. A mountain of Palestine; by Greek and Roman writers called Itabyrion and Atybyrion; now known by the Arabic name of *Jebel et-Tôr*. Tabor is situated on the north-eastern edge of the great plain of Esdraelon, and on the borders between Zebulun and Naphtali. It is 6 miles south of east from Nazareth, and 10 miles south of west from the southern extremity of the Sea of Tiberias.

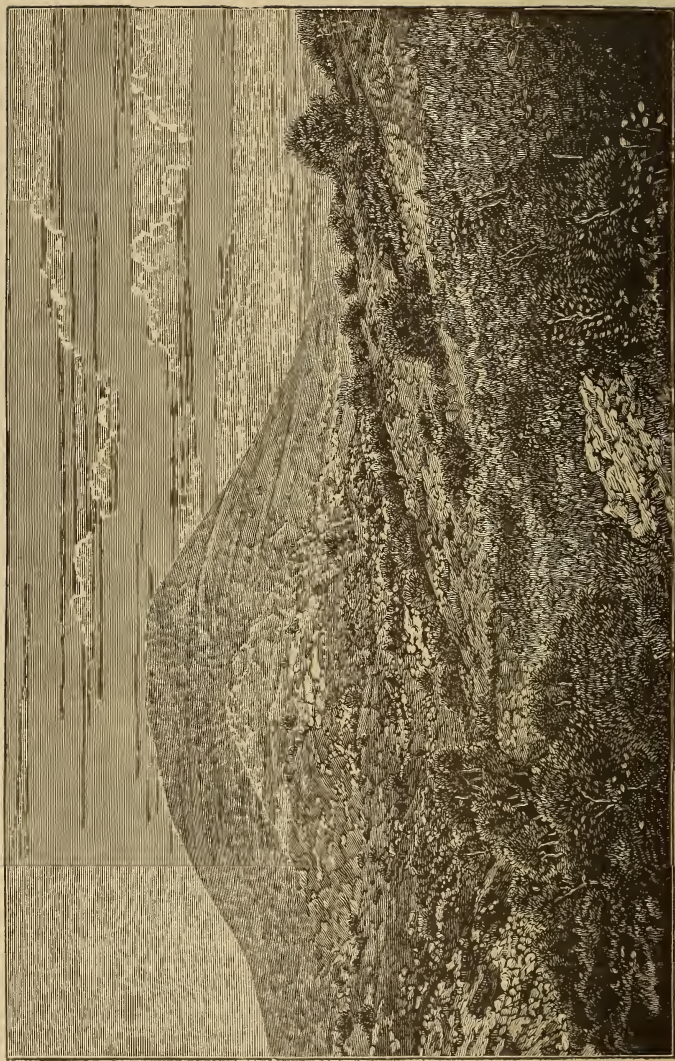
*History.*—The position of Tabor, overlooking the great battle-plain of Palestine, Esdraelon, made it a suitable place for the Israelites to assemble for battle. There Barak gathered his forces—10,000 men—for the overthrow of Sisera. Jud. 4 : 6–14. Some of Israel's warriors had been slain there by the Midianites before Gideon's victory. Jud. 8 : 18. Tabor is extolled with Hermon in Ps. 89 : 12, and mentioned with Carmel in Jer. 46 : 18. Idolatries practised upon that mountain were a "net spread upon Tabor." Hos. 5 : 1. Tabor is not mentioned in the N. T. A tradition dating certainly as early as Origen and Jerome made this the Mount of Transfiguration. Mark 9 : 2–10. But the summit of Tabor must at that time have been covered with houses, since the town was then existing which Antiochus the Great founded, B. C. 218, on the top of the hill. Furthermore, the Mount of Transfiguration was probably in the region of Cæsarea-Philippi, as the transfiguration occurred only a few days after Christ had arrived at that place and

solicited the great confession of Peter. However, the legend attached to Tabor led to the erection, before the end of the sixth century, of three churches, in memory of the three tabernacles. Afterward the Crusaders erected a church and a monastery, which were destroyed by the Muslims.

*Present Appearance.*—Mount Tabor is one of the most remarkable of the mountains of Palestine. It rises from the plain as an isolated mass, only connected on the west by a low and narrow ridge with the hills of Nazareth. Its appearance varies with the point of observation. From the south it has the form of a dome or the arc of a circle; from the west-north-west, that of a truncated cone. It rises from the adjoining plain of Jezreel about 1375 feet, and its summit is 1843 feet above the Mediterranean. The ascent is steep and rugged, but persons can reach the summit on horseback. The time required for ascending is about an hour. The southern slope is of barren limestone rock; the other sides are wooded with the oak, terebinth, mock-orange, and trees "resembling the scattered glades in the outskirts of the New Forest." The soil is fertile, yielding luxuriant pasture. Partridges, hares, foxes, and other kinds of game abound. Porter speaks of seeing jackals, wolves, and a panther while he was visiting Tabor. The mountain has a flat summit a little less than a quarter of a mile long and an eighth of a mile wide. Two monasteries of comparatively modern date occupy the top of the hill, one belonging to the Greeks and the other to the Latins. There are also ruins of towers, fortifications, vaults, cisterns, and other structures of various periods, Jewish, Greek, Roman, Christian, Saracenic, Frank, and Turk, blended together in a confused mass. The view from the summit of Tabor is the best in all Central Palestine. To the north and east are Mount Hermon, the Sea of Galilee, the mountains of Bashan and Gilead; to the south and west, the great plain of Esdraelon, Gilboa, Carmel, and the Mediterranean. Standing on this spot, the traveller sees why Tabor was the gathering-place of the northern tribes, and can trace out the great battlefields below.

2. A city in Zebulun, assigned to the





Mount Tabor. (After a Photograph.)

Levites. 1 Chr. 6 : 77. Probably the same as CHISLOTH-TABOR, which see.

**TAB'OR, THE PLAIN OF.** This should rather be the "oak" or "terebinth of Tabor." It is mentioned only in 1 Sam. 10 : 3. What is meant by "Tabor" it is impossible to say. It has been suggested that "the oak of Tabor" was the same as the "Allonbachuth" the oak under which Deborah was buried. Gen. 35 : 8. But Conder proposes to identify this Tabor with *el-Bukeia*, a plain south of Jerusalem.

**TAB'RET.** See TIMBREL.

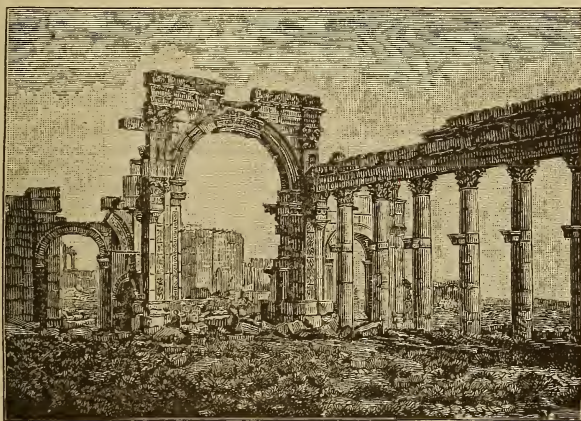
**TAB'RIMON** (*Rimmon is kind*), the father of Benhadad I., king of Syria, a contemporary of Asa, king of Judah. 1 Kgs. 15 : 18.

**TACH'ES** were hooks or clasps of gold and copper, used in connecting the curtains of the tabernacle. Ex. 26 : 6, 11.

**TACH'MONITE**, a corruption for "Hachmonite," the appellation of Jashobeam. 2 Sam. 23 : 8; cf. 1 Chr. 11 : 11.

**TACK'LING.** Isa. 33 : 23; Acts 27 : 19. Strictly, in the former passage, it is used for the ropes attached to the mast: in the latter it is used loosely, and imports the sails, cordage, baggage, and indeed all the instruments of sailing except the anchors or what was indispensable to the preservation of the ship.

**TAD'MOR** (Heb. *Tamar*, "palms"), a city in the wilderness, built by Solomon. 1 Kgs. 9 : 18; 2 Chr. 8 : 4. There is no



Temple of the Sun.

Tadmor (Palmyra).

Street of Columns.

other Scripture mention of this city, and hence no other clue to its site or after-history. It has usually been identified with the famous city of Palmyra. Some critics, indeed, assert that there is little authority for the insertion of the letter *d* in the name mentioned in these passages, and would make the place built rather Tamar, on the south of the confines of Judah. Eze. 47 : 19. Palmyra was within the extensive empire of Solomon, and it is most natural to identify Tadmor with it.

**Situation.**—Palmyra occupied the most favorable position on the great caravan-

route between the rich cities of the East and the ports of the Mediterranean. A spring of good water makes it a natural halting-place. It was 120 miles northeast of Damascus and 60 miles from the Euphrates, according to the *Biblical Educator*, but Baedeker's *Handbook* makes it a five days' journey with camels, in long. 38° 30' E. and lat. 33° 58' N.

**History.**—Palmyra has no Scripture history, and hence only a brief sketch of it need be given here. It was mentioned by Pliny, Josephus, Jerome, and other early writers. About A. D. 260 it became famous in Roman history from

Zenobia, "the Queen of the East," a woman of extraordinary ability. After the assassination of her husband, Odenathus, she ruled the realm, and under her Palmyra reached the height of its glory, extending its supremacy over Syria, Mesopotamia, and even parts of Egypt. She was subdued by the Roman emperor Aurelian, and led through the streets of Rome to grace the emperor's triumphal procession. The inhabitants of Palmyra afterward revolted, and were slain in great numbers by the Romans. Later, Palmyra was merely a frontier-town in the direction of the wilderness, fortified by Justinian. In 1173 the rabbi Benjamin of Tudela found a considerable colony of Jews there. It then fell into oblivion until visited by members of the English factory at Aleppo, in 1678. Since then the city has been explored and described by many travellers.

*Present Condition.*—Porter says: "In describing the ruins of Palmyra, it would be almost impossible to exaggerate. There is nothing like them in the world. In no other spot in the world can we find such vast numbers of temples, palaces, colonnades, tombs, and monuments grouped together so as to be seen at a single glance. The ruins extend over a plain about 3 or 4 miles in circuit. The most noteworthy are,

"1. *The Temple of the Sun.*—This was dedicated to Baal. The edifice was enclosed by an outer wall, 256 yards in length and 50 feet high, flanked by pilasters 68 feet high. On the north side this wall is still tolerably preserved. Round the whole of the interior ran a double colonnade or cloister like that surrounding the court of the Gentiles in the temple at Jerusalem. The number of columns was three hundred and ninety. Near the centre of the court is the temple proper, 65 yards long and 34 yards wide, and still well preserved. In the great court is an Arab village of some fifty houses.

"2. *The Street of Columns.*—This extends from the temple of the Sun westward across the plain, through the centre of the ancient city. It was 1240 yards in length, and consisted of rows of columns 55 feet high. Wood thought there were four rows of columns, making the original number about fifteen hundred.

Baedeker supposes a double row having seven hundred and fifty columns. About one hundred and fifty of these are yet existing.

"3. *The Tombs.*—Some of these are of great magnificence, and appear to have been intended for temples as well as tombs. The inscriptions show that these tombs mostly belong to the first three centuries of our era. The ancient name is still retained in the form of *Thadmor*."

**TA'HAN** (*station, camp*), an Ephraimite. Num. 26 : 35 ; 1 Chr. 7 : 25.

**TA'HANITES**, the descendants of Tahan. Num. 26 : 35.

**TAHAP'ANES**. Jer. 2 : 16. See **TAHPANES**.

**TA'HATH** (*station*). 1. A Levite. 1 Chr. 6 : 24, 37.

2, 3. Two Ephraimites. 1 Chr. 7 : 20.

**TA'HATH** (*place, station*), one of the camping-stations of Israel in the wilderness. Num. 33 : 26, 27. Palmer notes that the difficulty at Kibroth-hattaavah began with the mixed multitude, "*or riffraff*," and he found a *Wady Tahmeh*, and "*Tahmeh*" denotes, in Arabic, "a mixed multitude in a state of sedition." Tahath is probably to be found in the region of the *Tyahah* Arabs, and at *Jebel et-Tih*.

**TAHPANES**, a city on the Tanitic branch of the Nile, in Lower Egypt, and called Tahapanes and Tephanehes; possibly the Hanes of Isa. 30 : 4 ; Jer. 2 : 16 : 43 : 7, 8, 9 ; 44 : 1 ; 46 : 14 ; Eze. 30 : 18. The name resembles that of the Egyptian queen Tahpenes, referred to in 1 Kgs. 11 : 18-20. Jeremiah, after the murder of Gedaliah, was taken to this place, and Pharaoh had a palace built or restored there, made of clay in a brick-kiln. The children of Noph (Memphis) and of Tahapanes are used to represent the entire body of the Egyptians. Jer. 2 : 16. It is identical with the Daphne of the Greeks. The site of Daphne is supposed to be marked by a mound called *Tel Defenneh*, which lies nearly in a direct line between the modern *Zan* and *Plusinn*.

**TAHPENES** (*head of the world?*), the queen of Egypt, whose sister Hadad married. 1 Kgs. 11 : 18-20. The Pharaoh belonged to the twenty-second dynasty.

**TAHRE'A** (*cunning*), a descendant



of Saul, 1 Chr. 9 : 41; called Tarea in 8 : 35.

**TAH'TIM-HOD'SHI, THE LAND OF.** This is admitted to be an inaccurate text, but neither the Septuagint nor the Syriac version throws light on the true reading. The land was visited by Joab while taking the census of the land of Israel. 2 Sam. 24 : 6. Some make it a proper name, some translate it as above; others translate the first part, and make "Hodshi" a proper name. This is done by Fürst, who makes Hodshi a city in Northern Palestine. Porter (in Kitto) says it was manifestly a section of the upper valley of the Jordan, probably that now called *Ard-el-Hâleh*, lying deep down at the western base of Hermon. Merrill locates it at the south end of the Sea of Galilee.

**TAL'ENT.** See MEASURES.

**TAL'ITHA-CU'MI**, a phrase in the Syro-Chaldaic language, the literal translation of which is given by the evangelist: "Damsel" (or "maiden"), "arise." Mark 5 : 41. Several scholars contend that *Taleitha Kum* is the true reading, corresponding with the Aramaic and with similar phrases in the Talmud.

**TAL'MAI** (*brotherly*). 1. A son of Anak. Num. 13 : 22; Josh. 15 : 14; Jud. 1 : 10.

2. A king of Geshur, father-in-law of David. 2 Sam. 3 : 3.

**TAL'MON** (*oppressed*), a Levite, one of the head-doorkeepers in the temple, whose descendants returned with Zerubbabel. 1 Chr. 9 : 17; Ezr. 2 : 42; Neh. 7 : 45; 11 : 19; 12 : 25.

**TAL'MUD, THE** (*teaching*). This body of Jewish laws upon all topics is divided into two parts—the *Mishna*, or the text, and the *Gemara*, or commentary. The *Mishna* ("repetition") is a collection of various Jewish traditions, with expositions of Scripture-texts. These, the Jews pretend, were delivered to Moses on the mount, and were transmitted from him, through Aaron, Eleazar, and Joshua, to the prophets, and by them to the men of the Great Synagogue and their successors until the second Christian century, when Rabbi Jehuda reduced them to writing, and so he is the collector of the existing *Mishna*. The *Gemara* ("teaching") is the whole body of controversies and teachings which arose in the academies

after the close of the *Mishna*. There are two of them, known, in connection with the *Mishna*, as the Jerusalem Talmud (third and fifth century), prepared by the rabbis of Tiberias, and the Babylonian Talmud (fifth century).

The Talmud is useful as an aid in studying the teaching of Christ. It explains some of his allusions, and, as a Teacher sent from God, proves his unique superiority to the Jewish doctors of the Law.

**TA'MAH** (*laughter*), the ancestor of Nethinim who returned with Zerubbabel, Neh. 7 : 55; called *Thamah* in Ezr. 2 : 53.

**TA'MAR** (*palm tree*). 1. The wife of Er and Onan successively, the sons of Judah. The patriarch refused to give her his remaining son, Shelah, and therefore Tamar, in order to remove the reproach of childlessness, and likewise to be revenged on Judah, contrived to induce the latter to unintentionally commit incest. The story is told in Gen. 38.

2. The sister of Absalom, whom Amnon, by artifice, defiled. 2 Sam. 13; 1 Chr. 3 : 9.

3. A daughter of Absalom. 2 Sam. 14 : 27.

**TA'MAR** (*palm tree*), a place on the south-eastern frontier of Judah. Eze. 47 : 19; 48 : 28. According to Eusebius and Jerome, it was a day's journey south of Hebron toward Elim. Robinson identified it with the ruins of *Kurnub*, about a day's journey south of *el-Milh* (Malatha or Maladah); Wilton identifies it with Hazar-gaddah; but both these sites are as yet only conjectural. Some suppose that this, instead of Palmyra, was the "Tadmor in the wilderness" built by Solomon. See TADMOR.

**TAM'MUZ** (*sprout of life*), probably the same with the Adonis of Grecian mythology, who was fabled to have been killed by a wild boar while hunting, and to have been passionately bewailed by Venus. The worship of Tammuz, as conducted in Syria, was accompanied with obscene rites. It took place in July. Eze. 8 : 14.

**TAN'ACH.** Josh. 21 : 25. See TAANACH.

**TAN'HUMETH** (*comfort*), the father of a captain under Gedaliah. 2 Kgs. 25 : 23; Jer. 40 : 8.

**TAN'IS.** Eze. 30 : 14, margin. See ZOAN.

**TANNER.** The occupation of tanning was considered disreputable in antiquity, especially by the Jews. Accordingly, tanners were obliged to carry on their trade outside of the town, as is the case in the East at the present day. Peter showed his independence in stopping with Simon, a tanner, at Joppa. Acts 9 : 43.

**TAPHATH** (*drop*), Solomon's daughter, who married the son of Abinadab. 1 Kgs. 4 : 11.

**TAP'PUAH** (*apple tree*), a descendant of Judah. 1 Chr. 2 : 43.

**TAP'PUAH** (*apple-region*), a name for two places.

1. A city in the plain-country of Judah, Josh. 15 : 34 : it is mentioned as a group of towns 10 to 15 miles west of Jerusalem. It is not the same as Beth-tappuah, which was near Hebron.

2. A place on the border of Ephraim and Manasseh, Josh. 16 : 8 ; 17 : 8 ; probably the same as En-tappuah. Josh. 17 : 7. Around the city was a district called the land of Tappuah ; the city belonged to Ephraim, and the land to Manasseh. Josh. 17 : 8. It was apparently near the torrent Kanah, but has not been identified. Which of the two places above mentioned is referred to in Josh. 12 : 17 is uncertain.

**TARAH** (*station*), a station of the Israelites in the wilderness, between Tahath and Milcah, Num. 33 : 27, 28 ; possibly in the region of the *Tawarah* Arabs.

**TAR'ALAH** (*a reeling*), a city in Benjamin, between Irpeel and Zelah. Josh. 18 : 27.

**TAREA** (*flight*). See TAHREA.

**TARES**, bearded darnel (*Lolium temulentum*), a grass sometimes found in our own grain-fields, but very common in Eastern countries. Matt. 13 : 25. Until the head appears its resemblance to wheat is very close. The seed is noxious, even when ground with wheat in small quantities producing dizziness, and in larger proportions convulsions and death. Many instances of such pernicious effects are on record, some having been observed in England. Owing to its smaller size, the grain of tares is readily separated from wheat by winnowing. Travellers describe the process of pulling up this grass and separating it from the genuine grain,



Tares.

and their descriptions perfectly accord with the language of our Saviour in the parable.

**TAR'GET.** 1 Sam. 17 : 6. See ARMOR.

**TAR'PELITES, THE,** an Assyrian people sent to colonize Samaria. Eze. 4 : 9.

**TAR'SHISH, AND THAR'SHISH** (*rocky ground?*). 1 Kgs. 10 : 22 ; 22 : 48. In the genealogies given in Genesis we find "Elishah and Tarshish, Kittim and Dodanim. By these were the isles of the Gentiles divided in their lands." Gen. 10 : 4, 5. We read of "the kings of Tarshish and of the isles." Ps. 72 : 10. Solomon's "ships went to Tarshish with the servants of Hiram ; every three years once came the ships of Tarshish, bringing gold and silver, ivory, and apes, and peacocks." 2 Chr. 9 : 21. Tarshish is mentioned with *distant* places : "The isles afar off." Isa. 66 : 19. It must have been on the seacoast, for we frequently read of the "ships" and the "navy" of Tarshish. See 1 Kgs. 10 : 22 ; Ps. 48 : 7 ; Isa. 2 : 16 ; 23 : 1, 14 ; 60 : 9 ; Eze. 27 : 25. It was the seat of a vast and profitable commerce with Tyre. Eze. 27 : 12-25. Jonah embarked from Joppa for Tarshish. Jon. 1 : 3 ; 4 : 2.

*Situation.*—There has been much discussion as to the site of Tarshish.

1. Some have identified it with Tarsus in Cilicia. There is a similarity in the names, and there has always existed an extensive commerce between Joppa and Tarsus, so that vessels were constantly passing from one port to the other. The Arabs identify Tarshish with Tarsus. But this opinion is very slenderly supported.

2. Most scholars would identify Tarshish with the southern part of Spain and with Tartessus. This was a Phœnician colony, the emporium for the products of Spain as well as the Phœnician *dépôt* for the exports from Great Britain. Thus there was an extensive trade in the various products mentioned as carried by the ships of Tarshish. Eze. 27 : 12; comp. Jer. 10 : 9. But from the fact that ships of Tarshish sailed also from Ezion-geber, on the Red Sea, 1 Kgs. 9 : 26; 22 : 48; 2 Chr. 9 : 21; 20 : 36, some have inferred that there was also a Tarshish in the remote East. Others, however, suppose that "ships of Tarshish" was the general name for a certain class of vessels fitted for long voyages, like the British East Indiamen.

**TAR'SHISH.** One of the seven princes of Persia. Esth. 1 : 13, 14.

**TAR'SUS,** celebrated as the birth-place of the apostle Paul. Acts 9 : 11, 30; 11 : 25; 21 : 39; 22 : 3. It was the capital of Cilicia, in Asia Minor, and "no mean city." It stood in the centre of a spacious and fertile plain, 12 miles from the Mediterranean, which lay to the south, and about the same distance from the Taurus range, on the north. The city stood on both banks of the river Cydnus, which has since changed its channel. At the mouth of the river were docks, and the port of Tarsus was a place of much commerce, being, indeed, identified by some writers with TARSHISH, which see.

Tarsus was said to have been founded by the Assyrian Sardanapalus. It suffered severely during the civil wars following the assassination of Cæsar. Augustus made it a free city. It possessed a Roman stadium and gymnasium, and became famous as the seat of one of the three great universities of the pagan world, ranking next to Athens and

Alexandria. The imperial family of Rome selected tutors from the *literati* of Tarsus. Hence the boyhood of the apostle Paul was passed in a city not only of great commercial importance, but one offering opportunities for secular learning as well. The modern city is called *Tersous*. It stands about a mile from the Cydnus, and is a mean Turkish town with narrow and filthy streets and low, flat-roofed houses. The population is about 30,000 during the winter season. In summer it is reduced to 4000 or 5000 by the migration of the inhabitants on account of the miasma, which renders the city unhealthy.

**TAR'TAK** (*prince of darkness*), one of the gods of the Arvites, colonists whom Shalmaneser placed in Samaria to occupy the land after the original inhabitants had been removed. 2 Kgs. 17 : 31. It has been identified with the Accadian god Turtak, who specially watched over the Tigris.

**TAR'TAN.** 2 Kgs. 18 : 17. It is the name of an office—commander-in-chief of an army—not a proper name.

**TAT'NAI** (*gift*), a Persian governor in Palestine. Eze. 5 : 3, 6; 6 : 6, 13.

**TAVERNS, THE THREE,** a place where some of the "brethren" came to meet Paul on his journey to Rome, and by their coming the apostle took fresh courage. Acts 28 : 13-15. It was on the Appian Way, 33 miles south-east from Rome, and 10 miles from Appii Forum. It was also at the junction of the road from Antium, and a great number of travellers passed through it. It may have taken its name from the three taverns or places of refreshment for travellers. But Luke does not translate the Roman word, but simply transfers it into Greek as "Tres Tabernæ." There are no remains of The Three Taverns by name at the present day, but the site may be placed near the modern *Cisterna*.

**TAXES.** As the government of the Jews shifted from the lax rule of the Judges to the firmer hold of the kings, and from a domestic to a foreign power, the taxes and the mode of their collection likewise altered. Taxes were first exacted for religious purposes—for the support of the priests and Levites. They were called the **TITHES**, **FIRST-**



FRUITS, and the REDEMPTION-MONEY (see separate titles). "The payment by each Israelite of the half shekel as atonement-money for the service of the tabernacle on taking the census of the people, Ex. 30 : 13, does not appear to have had the character of a recurring tax, but to have been supplementary to the freewill-offering levied for the construction of the sacred tent." Ex. 25 : 1-7. The taxes were light; when the Jews got a king their burdens were largely increased. In addition to forced military service, heavy taxes were laid upon the productions, monopolies sprang up. 1 Kgs. 10 : 28, 29. We find the most detailed account of these taxes in the history of Solomon's reign, but doubtless the same phenomena appeared in all subsequent reigns. Great complaints were made. 1 Kgs. 12 : 4. The idolatry of the king occasioned less anxiety than his extravagance. The pocket is touched sooner than the heart. The Persians, like all conquerors, required the conquered to pay heavily. A wise man like Nehemiah did what he could to lessen the evils, but he was only partially successful. He exercised economy, and refused for himself the usual supplies furnished for the governor. Neh. 5 : 14. Read Neh. 5 : 1-11 for a sad picture of the times. This taxation led, apparently, to such a neglect of the tithes that a special poll-tax of one-third, Neh. 10 : 33, afterward increased to one-half, a shekel was laid for the temple-services. The latter amount was exacted in N. T. times. Matt. 17 : 24.

During the Græco-Egyptian period, which followed, there was a continuance of oppression, owing to the wretched system of "farming" the revenues. This, of course, led to incalculable troubles. After the Romans had made themselves masters of Palestine they left the collection of the taxes to the native kings, who were required to send a large tribute yearly to Rome. But when the Jewish kings gave way to Roman governors, then the system of tax-collection so familiar to us by the N. T. came into vogue. It was a tax on poll and ground, on product of field and hand. "There were duties to be paid at harbors and the gates of cities, and there was also a house-tax in Jeru-

salem, but Agrippa I. remitted it." Under these payments the people groaned, but particularly because it was a galling proof of their subjection.

**TAX'ING, DAYS OF THE,** mentioned in Luke 2 : 2. Properly it was an enrolment, like our census, but, as its object was taxation, there was a registration of property. It was held, under an imperial order, through all the Roman world. We read of another enrolment in Acts 5 : 37. That Joseph and *Mary* were enrolled proves that the Roman and the Jewish usages were employed—tribal registration, which was the Jewish usage, supplemented by family, "for the Romans required the enrolment of women, and possibly their actual presence at the place of enrolment. This mixture of Roman and Jewish usage, so likely to occur in an enrolment made under a Jewish king, yet by order of the Roman emperor, is a strong proof of the accuracy of Luke's account." And yet upon this circumstance depended the Bethlehem birth of Jesus! "The Saviour of the world was registered in the first census of the world." There is no direct proof that Augustus ordered a universal census, but it is reasonably inferred, from the known fact that he prepared a list of all the resources of his empire, which was read in the senate after his death. Herod manifestly could not resist such an order, inasmuch as he was but a tributary king. And, as Dr. Woolsey says, "if the census was made under the direction of the president of Syria, by Jewish officers, it would not greatly differ from a similar registration made by Herod, nor need it have alarmed the Jews if carefully managed."

The interesting question in connection with this enrolment is, "How can we vindicate the veracity of Scripture in saying that it was first made when Cyrenius (P. Sulpicius Quirinius) was governor of Syria?" To this question, for a long time, no definite answer could be given. It formed one of the commonplaces of infidelity. Josephus states that Quirinius came to Judæa as imperial legate, and in A. D. 6 or 7 he completed a census. But this date is ten years after our Lord's birth. The best explanation of the difficulty is to maintain that Quirinius was *twice* governor of Syria, as lately

proved—the first time *before* Christ's birth, or B. C. 4-1; the second time, A. D. 6 onward. See CYRENIUS.

**TEARS.** Allusion is supposed to be made in Ps. 56 : 8 to an ancient custom, which was preserved among the Romans, of collecting the falling tears of mourners at funerals and putting them into a bottle or urn, called a "lachrymatory," or "tear-bottle." The vessel was afterward fixed upon the sepulchres of the dead, thus seeming to preserve a memorial of the affection and grief of the survivors.

**TE'BAH** (*slaughter*), eldest of the sons of Nahor by his concubine Reumah. Gen. 22 : 24.

**TEBALI'AH** (*Jehovah purifies*), third son of Hoshah, of the children of Merari. 1 Chr. 26 : 11.

**TE'BETH.** Esth. 2 : 16. See MONTH.

**TEETH.** Gen. 49 : 12. See TOOTH.

**TEHAPH'NEHES.** Eze. 30 : 18. See TAHPANHES.

**TEHIN'NAH** (*cry for mercy*), the father or founder of Ir-nahash—the city of Nahash—and son of Eshton. 1 Chr. 4 : 12.

**TEIL TREE.** The word thus rendered in Isa. 6 : 13 is translated "elm" in Hos. 4 : 13 and "oak" in many passages, which are mentioned under OAKS. See also NUTS. In most, perhaps all, of these places the terebinth (*Pistacia* of several species) is doubtless meant.

This tree has pinnate leaves, small red berries, and belongs to the order of the sumac. According to the writer's observation, the terebinth was most abundant in the North of Palestine, and especially above Lake Merom, where some of these trees were very symmetrical, dense, and spreading, with luxuriant foliage of a blue-green, affording a delightful shelter, if not appropriated as Arab burying-places. Such specimens show that the terebinth, if suffered to reach age, is a noble tree, and that Absalom might easily have been caught in riding under one of them. It is an Eastern idea that this tree lives a thousand years, and when it dies the race is renewed by young shoots from the root; so that the tree may, in a sense, be called perpetual. Hence the allusion in Isa. 6 : 13.

"In Smyrna, Constantinople, and other

Eastern cities the cypress overshadows the Muslim's grave, but the terebinth the Armenian's. They say that this homeless people brought this tree with them from the shores of Lake Van, and love to see those who are dear to them sheltered in their last sleep by its ancestral shade."—*Warburton*.

**TE'KEL.** Dan. 5 : 25. See MENE.

**TEKO'A, AND TEKO'AH** (*pitching of tents?*), a city on the borders of the desert to which it gave its name: "The wilderness of Tekoah." 2 Chr. 20 : 20; Jer. 6 : 1. Perhaps founded by Ashur. 1 Chr. 2 : 24; 4 : 5; fortified by Rehoboam. 2 Chr. 11 : 6. The "wise woman" who interceded for Absalom resided here, 2 Sam. 14 : 2, 4, 9, and here also was the birthplace and residence of the prophet Amos. Am. 1 : 1. Tekoa was situated about 5 miles south of Bethlehem, at a place still called *Tek'ua*, on a broad hill-top. The region is bleak and desolate, and the inhabitants wild and uncivil. There is a fine view toward the east, and the Dead Sea is visible. "The ruins at this place are extensive [covering 4 or 5 acres], but uninteresting. To the east are many excavated caves and cisterns, but the town itself is simply a heap of ruins, the stones of which are small and friable." There are ruins of a Greek church and baptismal font and of a fortress.

**TEKO'ITES**, inhabitants of Tekoa. 2 Sam. 23 : 26; 1 Chr. 11 : 28; 27 : 9; Neh. 3 : 5, 27.

**TEL'ABIB** (*corn-hill*), a city of Chaldæa or Babylonia, on the river Chebar, the residence of Ezekiel. Eze. 3 : 15.

**TE'LAH** (*breach*), an Ephraimite. 1 Chr. 7 : 25.

**TEL'AIM** (*young lambs*), the place where Saul collected and numbered his host before his attack on Amalek. 1 Sam. 15 : 4. Possibly it may be identical with Telem, as suggested by Wilton, who supposes it to have been at *El Kuseir*, a ruin between the Dead Sea and Beer-sheba. See TELEM.

**TELAS'SAR, AND THELA'SAR** (*the hill of Asshur*), a place inhabited by the "children of Eden" and subdued by the Assyrians. 2 Kgs. 19 : 12; Isa. 37 : 12. Rawlinson puts it in Western Mesopotamia, near Harran and Orfa; Layard at *Tell Afer*, 40 miles west of Mosul.

**TE'LEM** (*oppression*), a temple-porter. Ezr. 10 : 24.

**TE'LEM** (*oppression*), a city in the South of Judah, occurring between Ziph and Bealoth. Josh. 15 : 24. It is possibly identical with TELAIM, which see. Wilton associates it with *Dhullâm*, a district south-east of Beersheba, in the neighborhood of Moladah (*el-Milk*), and perhaps, it may be, at *Kubbet el-Baul*.

**TEL'HARE'SHA, AND TEL-HAR'SA** (*forest hill*), a place in Babylonia from which some Jews who could not prove their pedigree returned to Judæa with Zerubbabel. Ezr. 2 : 59; Neh. 7 : 61. Rawlinson thinks it was in the low country near the sea; Fürst places it in Upper Mesopotamia, on the Chebar.

**TEL-ME'LAH** (*salt hill*), a place in Babylonia from which persons of doubtful pedigree returned. Ezr. 2 : 59; Neh. 7 : 61. Rawlinson would identify it with a city near the Persian Gulf, the *Thelme* of Ptolemy; Fürst would place this also near to Tel-harsa, in Upper Mesopotamia.

**TE'MA** (*south desert*), an Ishmaelite tribe descended from Tema, Gen. 25 : 15; 1 Chr. 1 : 30, and settled in Arabia. Tema is mentioned with Sheba, Job 6 : 19, and with Dedan. Isa. 21 : 14; Jer. 25 : 23. On the great caravan-road from Damascus to Mecca and on the eastern border of Syria is a town called *Teyma'*, near Dumah and Kedar, which is supposed to represent Tema.

**TE'MAN** (*south desert*), a country named from the oldest son of Eliphaz, the son of Esau. Gen. 36 : 11. These people were called Temani, or Temanites, and seem to have been noted for wisdom. Jer. 49 : 7; Ob. 9. They are especially mentioned in the prediction against Edom. Jer. 49 : 7; Eze. 25 : 13; Am. 1 : 12; Ob. 9; Hab. 3 : 3. Their country seems to have been the south-eastern part of Edom, the land of "the sons of the east." Eusebius and Jerome mention a Teman 15 miles from Petra.

**TE'MANI, AND TE'MANITE.** Gen. 36 : 34; Job 2 : 11, etc. See TEMAN.

**TE'MENI**, the father of Tekoa. 1 Chr. 4 : 6.

**TE'MPERANCE**, in the A. V., does not mean moderation only in the use of wine or other drink, but *self-control* leading to moderation in everything.

It is to be regretted that this good word should be doubly perverted—first in the direction mentioned above, and second to mean *total abstinence* from drink. This perversion leads to inaccurate thinking. 1 Cor. 9 : 25.

**TEMPLE**, the sacred edifice erected at Jerusalem upon Mount Moriah. See JERUSALEM. In its general form it resembled its prototype, the tabernacle, after which it was modelled. There are three temples mentioned in the Bible. We shall treat them in their historic order.

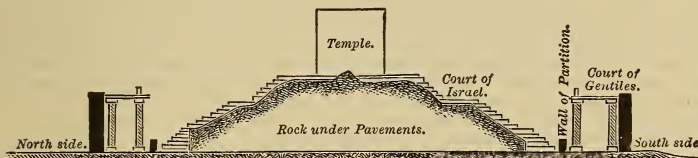
1. *The Temple of Solomon.*—The idea of building a temple to take the place of the tabernacle as the permanent place of worship for the Jewish Church was first, it would seem, the idea of David. 1 Chr. 17 : 1. And, although forbidden by the Lord from beginning the work, he ever held it in mind, and joyfully accumulated from the spoils of his enemies and from the revenue of his kingdom a fund for this purpose. In 1 Chr. 22 : 14 the amount is thus given in the chronicler's report of David's speech to Solomon: "I have prepared for the house of the Lord one hundred thousand talents of gold and one million talents of silver, and of brass and of iron without weight." Reckoning the talent of silver at 3000 shekels of silver, and the talent of gold as worth sixteen times that of silver, this amount of money, put into our coinage, would be, according to Lange (*Commentary, in loco*): Silver, \$1,710,000,000; gold, \$2,737,500,000; total, \$4,447,500,000—"a sum incredibly high for the requirements of worship at that time." But, reckoning the shekel after the king's weight, or half the value of the shekel of the sanctuary, then the above sum is cut down one-half, and we can parallel it from secular history.

Besides gold and silver, David collected immense quantities of brass (bronze or copper), iron, stone, timber, etc., and he secured skilful mechanics and artificers for every branch of the work. 1 Chr. 22 : 29 : 4, 7. He also furnished the design, plan, and location of the building; in all which he was divinely instructed. 1 Chr. 21 : 22; 28 : 11-19. He was not permitted, however, to see a single step taken in its erection. 1 Kgs. 5 : 3. The superintendence of the building was committed to Solomon, the son



and successor of David, who commenced the work in the fourth year of his reign. There were 183,600 Jews and strangers employed on it—of Jews 30,000, by rotation 10,000 a month; of Canaanites, 153,600, of whom 70,000 were bearers of burdens, 80,000 hewers of wood and stone, and 3600 overseers. The parts were all prepared at a distance from the

site of the building, and when they were brought together the whole immense structure was erected without the sound of hammer, axe, or any tool of iron, 1 Kgs. 6 : 7, and at the end of seven and a half years it stood complete in all its splendor, the glory of Jerusalem, and the most magnificent edifice in the world, B. C. 1005.



Level of the Temple-Platform. (After Beswick, 1875.)

Like the tabernacle, it had its front toward the east. All the arrangements of the temple were identical with those of the tabernacle, and the dimensions of every part exactly double those of the previous structure.

We shall give an idea of the temple of Solomon by condensing the account in Stanley's *History of the Jewish Church*, Lecture 27. On the eastern side was a cloister or colonnade. The later kings, however, continued it all around. This portico opened on a large quadrangle, surrounded by a wall, partly of stone, partly of cedar, and planted with trees. Within this quadrangle was a smaller court, on the highest ridge of the hill, which enclosed the place of David's sacrifice—the rocky threshing-floor of Araunah the Jebusite. This rock was levelled and filled up, so as to make a platform for the altar, which was a square chest of wood, plated outside with brass, filled inside with stones and earth, with the fire on a brass grating at the top, the whole placed on a mass of rough stone. South of the altar was the brazen laver, supported on twelve brazen bulls. This was used for the ablutions of the priests as they walked to and fro barefooted over the rocky platform. On each side were the ten lesser movable vessels of brass, on wheels, for the washing of the entrails. Round about the lesser court, in two or three stories raised above each other, were chambers for the priests and other persons of rank. 2 Chr. 31 : 11 ; Jer. 36 : 10. In the corners were the kitchens and boiling-apparatus, Eze.

46 : 20–24. Each had brazen gates. 2 Chr. 4 : 9. In the court was the "temple" properly so called. In front towered the porch, in height more than 200 feet. Behind it was a lower edifice, lessening in height as it approached its extremity. On the sides were small chambers, entered only from without through a sandalwood door on the south, and gilded chambers above them accessible to the king alone. 1 Kgs. 6 : 8. The two elaborate pillars called Jachin and Boaz stood immediately under the porch. Within, another pair of folding-doors led into the holy place. It would have been almost dark were it not that, in place of the original single seven-branched candlestick, ten now stood on ten tables, five on each side. 1 Kgs. 7 : 49. Within the chamber were the table of shew-bread and altar of incense. The holy of holies was separated from the holy place by a "wall of partition," penetrated, however, by folding-doors of olive-wood, over which hung a party-colored curtain embroidered with cherubs and flowers. 1 Kgs. 6 : 31. The holy of holies was a small square chamber, absolutely dark except by the light received through this aperture. In it were two huge golden figures, standing upright on their feet, on each side of the ark, which rested upon a protuberance of rough rock. Above the ark the wings of these cherubim met. The walls of the chambers which ran round the rest of the building were not allowed to lean against the outer walls of this sanctuary.

The quarries of Solomon have recently been discovered under the present city of Jerusalem, near the Damascus-gate. They are very extensive, and to-day exhibit, in partially-excavated blocks of stone, the evidence of the monarch's architectural tastes and requirements.

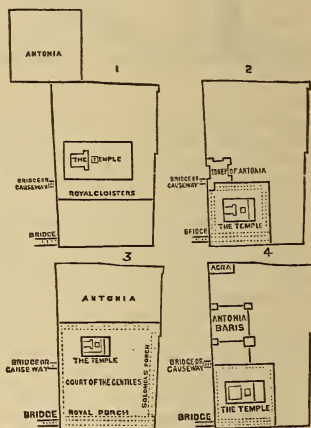
The temple of Solomon stood, altogether, four hundred and twenty-four years, but it was plundered by Shishak, king of Egypt, during the reign of Rehoboam. 1 Kgs. 14 : 25, 26. After this it was frequently profaned and pillaged, and was at last broken down and destroyed by the king of Babylon, and the nation itself carried into captivity, 2 Kgs. 25 : 8, 9, 13-17; 2 Chr. 36 : 18, 19, B. C. 598.

2. *The Temple of Zerubbabel.*—In B. C. 536, Cyrus the Persian, conqueror of Babylon, gave permission to the Jews to return. Many availed themselves of the opportunity, and returned in a great caravan under Zerubbabel. The latter, as Jewish governor, and Joshua, the high priest, superintended the people in rebuilding the temple. Cyrus permitted and encouraged them to do this work, and in the second year after their return they laid the foundation. Ezr. 3 : 8. Owing to the opposition of their enemies, it was not, however, completed until twenty years had gone by, B. C. 515. The story of this long struggle and trouble is told in the book of Ezra.

This second temple, though inferior in many respects to the first—having no ark, no mercy-seat, no visible revelation of the divine glory, no sacred fire, no Urim and Thummim, and no spirit of prophecy, Ezr. 3 : 12, 13—still was in breadth and height, in almost every dimension, one-third larger than Solomon's. In three particulars the general arrangements differed from those of the ancient sanctuary: (1) There were no trees in the courts; (2) At the north-western corner was a fortress-tower, the residence of the Persian, afterward of the Roman, governor; (3) The court of the worshippers was divided into two compartments, of which the outer enclosure was known as the court of the Gentiles or heathens. It furnished a fixed place of worship for the nation, and ultimately became the theatre of far more glorious illustrations of the divine attributes than the first temple ever wit-

nessed. Hag. 2 : 6-9; Mal. 3 : 1; Col. 2 : 9; 1 Tim. 3 : 16.

3. *The Temple of Herod.*—The temple of Zerubbabel had stood nearly five hundred years and was much decayed when Herod the Great, with a view to secure the favor of the Jews and obtain to himself a great name, undertook to rebuild it; so that it was not a new edifice, strictly speaking, but rather a complete repair of the second temple. He began the work twenty years before the birth of Christ, and completed the main building in one year and a half, and the



Reconstruction of the Temple.

1. According to Wilkinson; 2. According to Ferguson; 3. According to Porter; 4. According to Lewin.

adjoining buildings in eight years. But the work was not entirely ended till A. D. 64, under Herod Agrippa II. So the statement in John 2 : 20 is correct. We shall describe the temple as it stood in the days of our Saviour, condensing in the main the statements of F. R. and C. R. Conder in the *Handbook to the Bible* (N. Y., 1879). The temple was located in the present Haram enclosure, the wall of which has been most carefully and elaborately surveyed. See *Quarterly Statement* for January, 1880, of the Palestine Exploration Fund. The building stood upon the top of Mount Moriah, but not in the middle of the area, which was 500 cubits square (cubit = 16 in.). Along the ramparts of

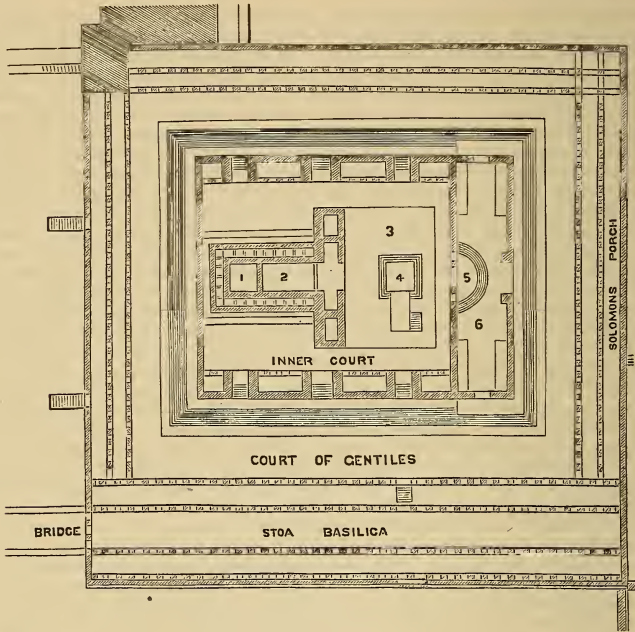
the temple-hill ran double cloisters or arcades, and there the money-changers sat. Matt. 21:12. The royal cloister was triple, and was on the south side; Solomon's Porch was on the east. The pillars could hardly be spanned by three men; two of them still exist. The enclosure was entered through five gates. The gate Shushan was directly opposite to the temple proper. There were several courts about the temple which were upon different levels. The outer court, or *court of the Gentiles*, came first, then the court of the women, the court of Israel, the court of the priests, and then the temple itself. Between the first two came the "soreg" ("interwoven"), or "middle wall of partition." Eph. 2:14. It had thirteen openings; upon it, at intervals, were square pillars with Greek inscriptions, threatening death to the uncircumcised intruder. The charge that Paul had brought such a Greek into the enclosure aroused the Jerusalem mob. Acts 21:28. The *court of the women*, had 4 chambers, and was so called, not because it was set apart exclusively for their use, but because they were not allowed to come any nearer the temple. There were three gates, of which the eastern, covered with gold, was the larger. The women had a gallery above the cloister, erected in order to avoid the crowding at the feast of tabernacles. In this court were probably the thirteen money-chests, Mark 12:41. The *court of Israel*, 10 cubits by 135, was fifteen steps higher up, and upon them the fifteen Songs of Degrees (Ps. 120-134, inclusive) were sung. The musical instruments were kept there. It was merely a platform, and had no cloisters or columns. Only men especially purified could enter it. The *court of the priests*, or sanctuary, 135 by 176 cubits, was  $2\frac{1}{2}$  cubits higher than the court of Israel, the wall being 1 cubit high, with three steps above it. On the wall there was a platform, from which the priests blessed the people. There was no communication between this court and the lower, except through the side-chambers of the gate Nicanor, which stood above the fifteen steps already mentioned. The court of the priests had seven gates. The southeastern gate was called the Water-gate, because the water used in the feast of tabernacles was brought through it.

There were no cisterns within the court, and the altar was joined to the earth, having no excavations under it. The north-western gate was called Moked ("hearth"), and was the guard-house of the priests who kept watch round the fire, whence the name. The north-eastern gate was called Nitzotz ("prominence"), because it was a kind of outstanding tower. Above the Water-gate was a room called Aphtinas, in which the incense was made. The SANHEDRIN, which see, sat in the so-called Pavement, or chamber of hewn stone, which opened on this court. In this court, directly before the temple, was the altar, which was built of solid stone, cemented, whitewashed at intervals, and had a line of red paint drawn round it. See ALTAR. Lieut. Conder points out that the Talmudic description indicates a much ruder structure than is usually supposed. There were holes in the foundation through which the blood flowed into drains, and a man-hole to facilitate the examination of the drains. To the left was the laver.

We come now to the temple, and, continuing to take the guidance of the *Handbook*, give the following facts: The façade of the temple was a square of 100 cubits, and was gilded. The entrance of the temple was 20 cubits wide and 40 high. Over it hung the golden vine, supported, probably, by nails. The temple was of two stories; in the lower there were thirty-eight chambers in three tiers; in the upper, none. The holy house was entered from the porch by a gate 20 cubits high and 10 broad, with double doors, opening out and in; before it hung a veil of equal width with the doors. Before the entrance to the holy of holies hung two veils or two curtains, 1 cubit apart, and, inasmuch as the opening of the outer curtain was upon the north, while the inner was on the south, no glimpse of the holy of holies could be obtained by any one but the high priest. (See *Handbook to the Bible*, p. 123.)

The allusions to the second (third) temple are neither many nor important. The scene of the purification of Mary, Luke 2:22, must have been at the gate Nicanor, since here it took place. The Child Jesus was found amid the doctors of the Law, who sat on the steps of the





Plan of Herod's Temple.

- |                              |                             |
|------------------------------|-----------------------------|
| 1. The Holy of Holies.       | 4. Altar of Burnt-Offering. |
| 2. The Holy Place.           | 5. Inner Gate of Temple.    |
| 3. The Court of the Priests. | 6. Court of the Women.      |

temple-courts. Luke 2:46. The Beautiful Gate, Acts 3:2, was probably the entrance from the Tyropæon bridge to the beautiful southern cloister built by Herod. The castle of Antonia, from which, by a secret passageway, the Roman soldiery could be poured down into the temple-area to preserve order—as notably to rescue Paul, Acts 21:31, 32—was situated upon the north-western corner of the outer cloister, and had four towers with a large interior space. It was arranged by John Hyrcanus for a residence, and enlarged by Herod.

This third temple was destroyed by the Romans on Friday, 9th day of Ab (August), A. D. 70, and the prophecy of Jesus was literally fulfilled. Matt. 24:2. The emperor Julian endeavored to rebuild it, A. D. 363. To this end he advanced funds from the public treasury and applied the contributions from the

Jews, who were enthusiastic over the proposition. But the work met with a check from an unexpected quarter. God used Nature to defeat the plan: "As the workmen dug down to the foundations terrific explosions took place: what seemed balls of fire burst forth; the works were shattered to pieces; clouds of smoke and dust enveloped the whole in darkness, broken only by the wild and fitful glare of the flames. Again the work was renewed by the obstinate zeal of the Jews; again they were repelled by this unseen and irresistible power, till they cast away their implements and abandoned the work in humiliation and despair."—MILMAN: *History of Christianity*, vol. iii. p. 27.

There stands to-day, upon the site of the temple, a Mohammedan mosque, the Dome of the Rock, so called from the famous Sakhrah, or Holy Rock, which,

according to Mohammedan tradition, attempted to follow Mohammed on his memorable night-journey to heaven, but was held back by the hand of the archangel Gabriel: in proof, both the "foot-print of Mohammed" and the "hand-print of Gabriel" are shown. Some consider that this rock was the site of the great altar of burnt-offering. In confirmation is adduced the hole in the rock, and the cave under it, which, upon this hypothesis, was the cesspool.

Up to quite recent times the Haram, as the enclosure containing the site of the temple is called, was closed to all non-Mohammedans, but the pressure brought to bear after the Crimean war (1856) was too great, and now travellers find no difficulty in gaining admittance.

#### TEMPLE, CAPTAIN OF.

See CAPTAIN OF THE TEMPLE.

**TEMPT**, Matt. **22**: 18, **TEMP-TA'TION**, Luke **4**: 13. These words are used in various senses. The ordinary import of them is allurements or enticement to sin. Hence our great adversary the devil is called "the tempter." Matt. **4**: 3. They also denote the trial of a person's faith or obedience, Gen. **22**: 1; Jas. **1**: 2, 3, or the trial of God's patience and forbearance. Ex. **17**: 2; 1 Cor. **10**: 9. The prayer, "Lead us not into temptation," Matt. **6**: 13, does not imply that God leads us into sin, Jas. **1**: 13, 14, but it is a prayer that he may guard and protect us from temptation. When it is said that the lawyer and others tempted our Saviour, Matt. **16**: 1; **19**: 3; Mark **10**: 2; Luke **10**: 25, it is meant that they tried to ensnare him or lead him into the commission of some offence.

**TEN COMMANDMENTS, THE.** By this title the writing contained on the two tables of stone given on Mount Sinai is usually designated. But the phrase, in the original, is "the ten words," and it were well to retain it. The Greek word *decalogue* exactly expresses the Hebrew. "The word of the Lord," the constantly-recurring term for the fullest revelation, was higher than any phrase expressing merely a command, and carried with it more the idea of a self-fulfilling power. Other phrases for the ten words are "the words of the covenant," "the tables of testimony," or more briefly "the testimony," Ex. **25**:

16; **31**: 18, etc. The chest which contained the two tables was therefore called the ark of the covenant; the tent under whose cover the tables rested became the tabernacle of witness or of testimony. Ex. **38**: 21; Num. **17**: 7; 2 Chr. **24**: 6, etc. The ten words, originally spoken, Ex. **20**: 1, were written by the finger of God on two stone tablets, Ex. **24**: 12; but Moses having broken them in his anger, those the Jews possessed were duplicates. Ex. **34**: 1.

It is common to assign four "words" to the first table and six to the second. But the command to honor parents is based upon the Fatherhood of God, and is a *religious* duty. St. Paul, in Rom. **13**: 9, enumerates only five commands as applying to man exclusively.

It is at least possible that all the commandments were in the concise legal form in which some are expressed. The "reasons annexed" are probably mere *scholia*, or notes, which crept into the text, or else verbal commentary of God, made at the time. In this way the discrepancy between Ex. **20** and Deut. **5** is easiest removed.

The number *ten* symbolizes the comprehensiveness and completeness of this moral law. The first table, with five commandments, enjoins the duties to God; the second, with five commandments, the duties to our neighbor. All these duties are comprehended and summed up in this: Thou shalt love God supremely, and thy neighbor as thyself. Love is the fulfilment of the whole law. Matt. **22**: 37, 38; Rom. **13**: 9; Gal. **5**: 14; Jas. **2**: 8.

The civil and ceremonial law of the Jewish theocracy rested on the Decalogue, and is divided into seven groups, each with ten commandments.

**TENT.** See DWELLINGS.

**TENTH DEAL.** See MEASURES.

**TENT-MAKERS**, Acts **18**: 3. Tent-making is said to have been Paul's trade, but the word so translated is supposed to refer to the manufacture of tent-cloth rather than to the preparing of tents. Some suppose that he made military tents, the material of which was goatskins.

**TE'RAH** (*loiterer*), the father of Abraham, who accompanied him to Haran, in Mesopotamia, where he died at the age of two hundred and five, Abraham

being then seventy-five years of age. Gen. 11 : 31, 32.

**TER'APHIM** (*givers of prosperity*). The word is sometimes left untranslated; elsewhere "images," Gen. 31 : 19, 34, 35; 1 Sam. 19 : 16; "idolatry." 1 Sam. 15 : 23. The derivation is not settled. Gesenius takes it from a root meaning "to be rich," so the teraphim dispensed prosperity. From the passages quoted it is plain that this word denotes household idol-gods or images. But since these were used as means of supernatural knowledge, they might be found in possession of those who were not idolaters. There is a very remarkable occurrence of the word in Hos. 3 : 4, where teraphim are associated with idolatry. They were



Teraphim.

small images, resembling the human form, and were regarded as oracles.

The use of teraphim came to the Hebrews from the family of Laban, for they were Aramaic deities. But, once introduced, they were tenaciously held to. We find them mentioned in a familiar way in the historical books. Jud. 18 : 17; 1 Sam. 19 : 13, 16; 2 Kgs. 23 : 24, etc. They were not idols in the worst sense. They were used by Jehovah-worshippers acquainted with the second commandment. Thus we find a Levite in Micah's family using them, and in David's house were teraphim. 1 Sam. 19 : 13. But in the days of the prophets they

were denounced as idolatrous, and Josiah destroyed them, 2 Kgs. 23 : 24, margin—an indication of the growth of correct religious feeling and the spread of knowledge.

In regard to their size and appearance nothing definite is known. Probably they were varied. They may best be compared to the household penates of the classic world.

**TER'EBINTH.** See **TEIL TREE.**

**TE'RESH** (*severe*), one of two eunuchs who conspired against Ahasuerus. Esth. 2 : 21; 6 : 2.

**TER'TIUS** (*the third*), Paul's amanuensis, to whom he dictated the Epistle to the Romans. Rom. 16 : 22.

**TERTUL'LUS** (diminutive of "Tertius"), a lawyer, probably a Roman, who, in consequence of their lack of familiarity with Roman forms of law, was hired by the Jews to act as prosecutor in the case of Paul before Felix. Acts 24 : 1-9.

**TES'TAMENT.** Heb. 9 : 15. The word "testament," when applied to our Scriptures (as "the Old and New Testaments"), is used in the same sense with "covenant." The old covenant is spoken of in Ex. 24 : 8, and the new in Matt. 26 : 28. The former was ratified by the blood of sacrifices, and the latter (of which the other was a type) was ratified by the blood of Christ.

**TES'TAMENT, OLD, NEW.** 2 Cor. 3 : 6. See **BIBLE.**

**TES'TIMONY, TES'TIMONIES.** Ps. 119 : 88, 99. These terms sometimes denote the whole revelation of God's will. They frequently occur in this sense in the above Psalm. They also refer to the tables of stone, which were part of the covenant between God and the people of Israel, Ex. 25 : 16; and hence the ark in which they were deposited is called "the ark of the testimony." Ex. 25 : 22. See **ARK.** The gospel is also called "the testimony" in 1 Cor. 1 : 6; Rev. 1 : 2, and elsewhere. See **WITNESS.**

**TE'TRARCH.** This title was given to a sovereign prince, and strictly denotes one who governs the fourth part of a province or kingdom. Matt. 14 : 1. In our Scriptures, however, it is applied to any one who governed a province of the Roman empire, whatever portion of the territory might be within his juris-



diction. The tetrarch had the title of king. **Matt. 14 : 9.**

**THAD'DÆUS.** **Matt. 10 : 3.** See JUDE.

**THA'HASH** (a badger, or seal), a son of Nabor by Reumah, his concubine. **Gen. 22 : 24.**

**THA'MAH.** **Ezr. 2 : 53.** See TAMAH.

**THA'MAR.** Greek form of TAMAR, **1. Matt. 1 : 3.**

**THAM'MUZ.** See TAMMUZ.

**THANK-OFFERING.** See OFFERINGS.

**THA'RA.** **Luke 3 : 34.** See TERAH.

**THAR'SHISH** (fortress), a Benjamite. **1 Chr. 7 : 10.**

**THAR'SHISH,** a more accurate form of TARSHISH, which see. **1 Kgs. 10 : 22 ; 22 : 48.**

**THE'ATRE,** a place of public amusement, where popular assemblies, courts, elections, etc., were often held. **Acts 19 : 29, 31.**

"The taste for theatrical amusements was never strongly developed among the Jews, though some of their later rulers, especially the Herods, favored them and established theatres in Palestine. Herod the Great introduced Greek actors at his court in Jerusalem, greatly to the scandal of the Jews, and built a theatre and amphitheatre at Cæsarea."—*Hackett.*

**THEBES.** See NO-AMON.

**THE'BEZ** (brightness), the town where Abimelech was killed. **Jud. 9 : 50 ; 2 Sam. 11 : 21.** It is now *Tubás*, a place 11 miles north-east of Shechem (*Nablás*), on the road to Beth-shean (*Beisan*). It is a handsome village, situated in the midst of groves of olive trees, on the west slope of a basin, but possessing no spring.

**THELA'SAR.** **2 Kgs. 19 : 12.** See TELASSAR.

**THELAS'SAR.** See TELASSAR.

**THEOPH'ILUS** (lover of God), a distinguished individual, probably of Greece or Rome, to whom, as his particular friend or patron, Luke addressed both his Gospel and his history of the Acts of the Apostles. **Luke 1 : 3.** The title "most excellent" probably denotes official dignity. **Acts 23 : 26 ; 24 : 3 ; and 26 : 25.**

**THESSALO'NIANS, EPIS'TLES TO.** They were written by the apostle Paul to the church of the

Thessalonians, and are the earliest of his writings and the oldest portions of the N. T. They were probably written, near the close of A. D. 52 or the beginning of 53, from *Corinth*, not from Athens, as the subscription states. The first was composed in consequence of the reception of Timothy's on the whole cheering intelligence about the Thessalonian church. But Paul learned that his favorite theme of the speedy coming of Christ had given rise among some of them to the erroneous impression that their dead were separated from Christ so much that they could not join in the triumphs of his return. Others of them had grown careless, paralyzed by the hope. Accordingly, he devotes his Epistle to the removal of these troubles, the more particularly since unauthorized prophets had fanned their enthusiasm and occasioned, on the part of the sober-minded, contempt for the prophetic gift. "The apostle therefore wrote to confirm them in the faith, to strengthen them against persecution, to rectify mistakes, and to inculcate purity of life." But, this Epistle not fully answering its purpose, Paul wrote a *second* shortly after. Some one had forged a letter in his name, advocating the very delusion he deprecated. **2 Thess. 2 : 2.** He therefore corrected the mistake and tried to put a stop to the ensuing evils.

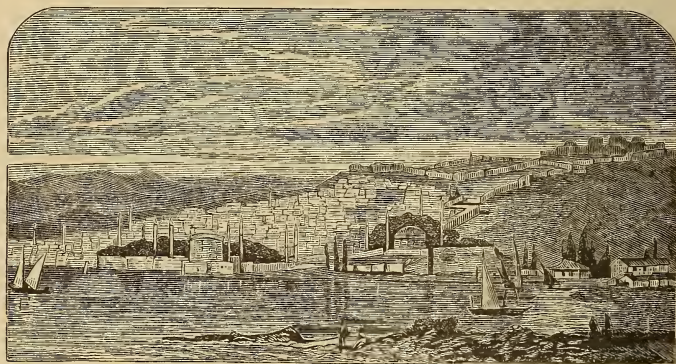
We thus analyze the Epistles: *First Thessalonians*.—I. After a salutation, **1 : 1**, Paul gives thanks to God for their conversion and advancement in the faith, **1 : 2-2 : 16**, and then expresses his desire to see them and his loving care over them. **2 : 17-3 : 13.** II. In the didactic and hortatory part he exhorts them to holiness and brotherly love, **4 : 1-12**; he speaks of Christ's advent, **4 : 13-5 : 11**; and adds various admonitions. **5 : 12-24.** He then concludes with a charge that the Epistle be generally read, with greetings and a benediction. **5 : 25-28.**

*Second Thessalonians*.—Besides the salutation, there are three sections, answering to the three chapters: I. A thanksgiving and prayer for the Thessalonians. **1 : 3-12.** II. Instruction and exhortation in regard to the "man of sin." **2.** III. Sundry admonitions: (1) To prayer, with a confident expression of his hope respecting them. **3 : 1-5**; (2) To correct the disorderly. **3 : 6-15.** He

then concludes with a special remark, showing how his letters were thereafter to be identified, and the usual salutation and apostolic benediction. 3 : 16-18.

**THESSALONICA**, a city of Macedonia. It was anciently called *Thermæ* ("hot baths"), but *Cassander*, one of the generals of Alexander the Great, rebuilt the city, and called it, after his wife, Alexander's sister, *Thessalonica*. The city was situated at the north-east corner of the *Thermaic Gulf*. It was in Paul's time a free city of the Romans, the most populous city in Macedonia, and the capital of one of the four Roman divisions of Macedonia, which extended from the river *Strymon* on the east to the *Axius* on the west.

*Scripture History*.—Paul and Silas, in A. D. 58, came to *Thessalonica* from *Philippi*, which was 100 miles north-east, on the *Viâ Egnatia*. There was the synagogue of the Jews. For at least three Sabbaths the apostles preached to their countrymen. A church was gathered, principally composed of *Gentiles*. At length the persecution became so violent as to drive the apostle away. He desired to revisit the church there, and sent *Timothy* to minister to them. Among his converts were *Caius*, *Aristarchus*, *Secundus*, and perhaps *Jason*. Acts 17 : 1-13 : 20 : 4 ; 27 : 2 ; comp. Phil. 4 : 16 ; 2 Tim. 4 : 10. Paul wrote two Epistles to the *Thessalonian church* from *Corinth*. 1 Thess. 1 : 1 ; 2 Thess. 1 : 1.



Thessalonica.

The "rulers" of the city, Acts 17 : 6, 8, are called, in the original, "politarchs." This is a peculiar term, not elsewhere found in the N. T., but this very word appears in the inscription on a triumphal arch believed to have been erected after the battle of *Philippi*. The names of seven *politarchs* are given. During several centuries *Thessalonica* was an important centre of Christianity in the *Oriental Church*, and from it the *Bulgarians* and *Slavonians* were reached.

*Present Condition*.—*Thessalonica* still survives as a *Turkish town*, under the name of *Salonica*. It has a conspicuous and beautiful situation on a hill sloping back from the gulf, and its palaces and mosques present a fine appearance. Its walls are some 5 miles in circumference.

The streets are narrow and irregular. Many of the mosques were formerly *Christian churches*. It is also the seat of a *Greek metropolitan*, and contains numerous churches and schools of different denominations. Its commerce is extensive; some four thousand vessels visit its harbor every year, representing the trade of *France*, *Austria*, *Italy*, *England*, *Greece*, *Switzerland*, *Belgium*, the *United States*, etc. The population is about 80,000, of whom 30,000 are *Jews* and 10,000 *Greeks*. Among the most important of the ancient monuments are a *hippodrome*, a *colonnade* built under *Nero*, the *triumphal arch* commemorating the battle of *Philippi*, and another triumphal arch, of the time of *Constantine*.

**THEUDAS** (*God-given*), an insurrectionary chieftain mentioned by Gamaliel. Acts 5 : 36. Josephus mentions a similar character of this name, but his insurrection occurred some eleven years after Gamaliel's speech. An explanation of the difficulty is to identify Theudas with Matthias, an eloquent and popular Jewish teacher, who headed a band in the days of Herod and destroyed the Roman eagle set up by the king over the great gate of the temple, being outraged by Herod's impiety. "The name 'Matthias' in Greek would be 'Theodotus,' and this is equivalent to 'Theudas.'" But perhaps it is best to say that this Theudas was an obscure individual who is not mentioned elsewhere. The name was a common one.

**THIEF, THIEVES, THE TWO.** Theft is always severely punished in rude societies. The Mosaic Law is severe. The thefts would naturally be, among the Jews, of live-stock most frequently; accordingly, the Law, Ex. 22 : 1-4, limits itself to only this class of cases. Restitution was obligatory—five oxen in return for one stolen, four sheep for one. Resistance to robbery even to the death was innocent. If the thief did not or could not restore, he was to be sold for his theft. Prov. 6 : 31 mentions a sevenfold restitution, and Lev. 6 : 1-5 also apparently conflicts with Exodus, because it lays down a trespass-offering and the restoration of the principal and the fifth part more. Perhaps the Law varied. It added to the ignominy of our Lord's position that he was crucified between *thieves*, or, more properly, robbers. Tradition calls the penitent thief Demas, or Dismas; the impenitent, Gestas. It is probable that at first they both reviled him, but his noble courage softened the heart of "Dismas" into admiration, love, and belief. Luke 23 : 32, 39-43.

**THIGH.** The practice of putting the hand under the thigh might denote the obedience or subjection of the individual, or it might be connected with the rite of circumcision as a token of God's faithfulness. Gen. 24 : 2. The inscription upon the thigh, Rev. 19 : 16, alludes to the custom of inscribing the names and deeds of conquerors on their garments and weapons. The name might be inscribed on the sword, which was

girded on the thigh, or on that part of the dress which covered the thigh. Jacob's thigh was smitten by the angel, Gen. 32 : 25, to show that he had supernatural power, and that he yielded in mercy and not from necessity. See JACOB.

**THIM'NATHAH**, now *Tibneh*, north-east of Lydda. Josh. 19 : 43. See TIMNAH, 1.

**THISTLES AND THORNS.** Gen. 3 : 18. Palestine abounds in all manner of such plants, as is indicated by the fact that about eighteen different Hebrew words for them are found in the O. T. These are translated by "bramble," "brier," the above terms, and a few others, without much method or consistency.

The figurative use of these plants denotes desolation. Prov. 24 : 31; Isa. 5 : 6; Hos. 2 : 6; 9 : 6; 10 : 8; the visitations of Providence, Num. 33 : 55; Jud. 2 : 3; 2 Cor. 12 : 7; difficulties and hindrances, Prov. 15 : 19; and troubles. Prov. 22 : 5.

The "crowning with thorns," Matt. 27 : 29, was probably the wanton invention of the Roman soldiery, and made no part of the established punishment. Very possibly the Saviour's enemies used for this purpose the twigs of the Christ-thorn (*Zizyphus spina-Christi*), which are slen-



Palestine Thorn (*Zizyphus Spina-Christi*).

der, yet armed with terrible spines, and are still found growing in the Valley of the Jordan.

In the Holy Land various kinds of buckthorn, with other allied and equally formidable shrubs, are abundant, as is also the box-thorn (*Lycium Europæum*). True thistles and thistle-like centaureas are common. In the Jordan valley a solanum (*S. sanctum*) grows from 3 to 5



feet high, clothed with spines. Tristram observed that the common bramble (*Rubus fruticosus*) was very abundant between the ancient Beth-shean and the fords of Succoth, and these were perhaps the thorns of Jud. 8 : 7, 16. The most formidable of all is that herbaceous plant the acanthus, well called by botanists *spinosus*. These are a few of the multitude of thistles and thorns that cover the land and often choke the very crops. Matt. 13 : 7.

Of the shrubby burnet Miss M. E. Rogers justly says: "No plant or bush is so common on the hills of Judæa, Galilee, and Carmel as this. It is used extensively for fuel, especially for the bakers' ovens, and the 'crackling of thorns under a pot,' Eccl. 7 : 6, may often be heard in Palestine."

This low burnet is commonly pulled up and laid upon the tops of the mud walls enclosing houses or gardens. Being held in place with clay, few animals or men will attempt to cross a wall thus guarded. Often the still more formidable Christ-thorn is used for the same purpose, illustrating Hos. 2 : 6.

A traveller in Judæa remarks: "As we rode through Riphah we perceived it to be a settlement of about fifty dwellings, all very mean in their appearance, and every one fenced in front with thorn-bushes, while a barrier of the same kind encircled the whole of the town. This was one of the most effectual defences which they could have raised against the incursions of horse-riding Arabs, the only enemies whom they have to dread, as neither will the horse approach to entangle himself in these thickets of brier, nor could the rider, even if he dismounted, get over them, or remove them to clear a passage without assistance from some one within.

"There are a great many more thorny plants in Palestine than in America, and these plants love the wheat-fields. The farmers have a habit of going out before these thorns go to seed and gathering them with a sickle and forked stick, and burning them or threshing them out for the donkeys to eat. But some farmers are lazy and do not take this trouble, and sometimes even an industrious farmer will neglect a corner of his field, and it will presently be overrun with coarse

thorns. But the stalks of these thorns rot away and disappear in the winter, and only their seeds remain concealed in the ground at the season of sowing. The earth looks like that of the rest of the field, and the farmer ploughs in his seed with a good heart in hopes of an abundant return. But the thorns spring up with the wheat, and, being much stronger, their roots soon twine about those of the wheat and absorb all the water from the ground in which they both grow together, and their branches overshadow the green blades, and so the plants either make no seeds, or so few and poor ones that the farmer does not care to pick out the stalks from the thorns, and he either burns them together or threshes out all as food for his donkey. Matt. 13 : 18-23."

—*Post.*

**THOMAS** (*twin*), one of the twelve apostles, was also called "Didymus" ("the twin"). We know little of his history. He seems to have been of singular temperament, cautious, sceptical, thoughtful, and gloomy, yet holding fast tenaciously what he once believed. John 11 : 16; 14 : 5; 20 : 20-29. He represents the honest, truth-loving scepticism among the apostles; he would not believe in the resurrection till he had tangible evidence of it, but then he exclaimed, "My Lord and my God!" Those who, not having seen, yet believe, are highly commended. There are various traditions in regard to his history after the ascension of Christ. The earlier represent him as preaching in Persia; the later, in India. He suffered martyrdom.

**THORN IN THE FLESH, PAUL'S.** In two passages, 2 Cor. 12 : 7-10 and Gal. 4 : 14, 15, Paul alludes to some circumstance or infirmity which hindered his ministry; but, as he does not say what it was, but calls it merely a "stake in the flesh," there have been numerous conjectures. This is one of the questions, as Dean Stanley well says, "where the obscurity for us is occasioned by the very fact that it was plain to contemporaries." The explanations which have at various times been advanced may be divided into three classes:

1. *Spiritual trials.*—Either sensual temptations, as is the favorite view of Roman Catholic writers, or temptations to unbelief, doubts arising from the

memory of his sinful past; so Luther and Calvin and other of the Reformers.

2. *External calamities.*—Either his persecutions and sufferings or else his Judaizing opponents, as Chrysostom and the Greek Fathers thought. But some of the ancient and mediæval as well as the modern commentators have been dissatisfied with these explanations because they do not meet the difficulty, and accordingly have favored—

3. *Some bodily ailment.*—Almost every disorder—pleurisy, the stone, defect of utterance, hypochondria, headache, earache, epilepsy, acute ophthalmia—has been suggested and advocated by the fathers and schoolmen. Tradition supports the notion that the “thorn” was some sort of pain in the head. According to modern opinion, the choice lies between epilepsy and acute ophthalmia. In favor of the former is the life Paul led, his trances, his enthusiasm followed by depression, his enormous nervous strain; this would be enough to shatter his system. But against any such notion is Paul’s physical activity, his balanced mind, his self-control, and his confidence. No such objection seems to lie against acute ophthalmia—a disease which is quite common in the East. It may well have been caused in his case by the bright light which fell upon his eyes at his conversion, and increased, or at least not lessened, by his wandering, laborious life. There are many indications that this interpretation of the “thorn” is correct. Paul says that the Galatians would have plucked out their eyes and given them to him, Gal. 4: 15; the very word he uses, 2 Cor. 12: 7—“stake,” not “thorn”—would, as Canon Farrar says, “most appropriately express the incisive pain of ophthalmia, which is as if a splinter were run into the eye.” The disfigurement it causes would have made him the object of contempt and loathing he represents himself to have been. Gal. 4: 14; 2 Cor. 10: 10. Paul’s failure to recognize the high priest, Acts 23: 5; his dread of being left alone, shown by his allusions to it as a trial, 1 Thess. 3: 1; 2 Tim. 4: 16; his expression, “Ye see with what large letters I write unto you with my own hand,” Gal. 6: 11; his employment of an amanuensis for at least the major part of his Epistles, cf. Rom. 16: 22,—these are facts looking in

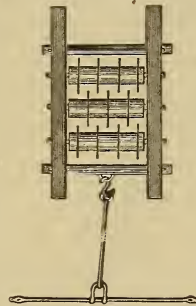
the same direction. Accepting this interpretation, what light it throws upon the life of Paul! How it elevates our conception of his heroism! how it increases our respect for his work! We see that he was not able to move about or write as he would, but was dependent upon others; and yet, notwithstanding his suffering and his persecutions, his dimmed vision and his interrupted toil, he struggled and labored for his Master unto death.

**THORNS.** See THISTLES.

**THREE TAV’ERNS.** See TAV’ERNS, THE THREE.

**THRESH, THRESHING-FLOOR.** The ancient threshing-places were selected on the highest summits, open on every side to the wind. Hence the point of rock over which the temple stood had been used for this purpose by Ornan. 1 Chr. 21: 15–28. Though called “floors,” they were nothing but flats of ground from 50 to 100 feet in diameter, annually levelled and rolled, so as to be as hard as a floor. Often there was, as is still frequently the case, but one such place for a village, and each husbandman, in a fixed order, must take his turn for using it.

The sheaves were thrown together in a loose heap, and the grain beaten out by a machine or by the feet of oxen. Deut. 25: 4. The threshing-machine was formed of a heavy square frame with rollers, each of which was encircled by three or four iron rings

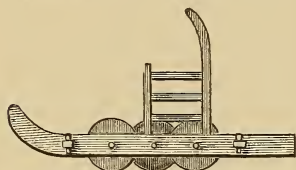


Threshing-Instrument (upper view).

or wheels serrated like the teeth of a saw. Isa. 41: 15, 16. The machine was drawn by a pair of oxen, the driver sitting on a cross-piece fastened into the frame; and as the heavy rollers passed over it the grain was crushed out on every side,

and the straw, by being torn, was rendered suitable for fodder. Sometimes this frame was so constructed as to resemble a cart, Isa. 28: 27, 28, and fur-

nishes a striking figure of violence and destruction. Am. 1:3; Hab. 3:12. As the grain accumulated it was formed into a great heap in the centre of the floor, around which the oxen were driven. It was customary for the owner to sleep near by to protect the grain from thieves. Ruth 3:2-14. Tender cereals were beaten out with a stick. Isa. 28:27. After the grain was threshed and winnowed (see *FAN*), the chaff was collected on a neighboring hill and burned. Isa. 5:24; Matt. 3:12. The fruits of the harvest were then doubtless sometimes stored in caves, as is now a common Syrian custom. Here grain is safe partly by superstition, and partly by a stifling gas which it generates in such



Threshing-Instrument (side view).

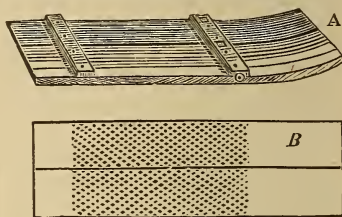
close places (*Underground Jerusalem*, p. 481).

Tristram says: "When winnowed and sifted the wheat is stored in underground pits. These 'silos,' or granaries, are hollow chambers about 8 feet deep, carefully cemented to exclude the damp, and with a circular opening about 15 inches in diameter, which could easily be concealed. In such receptacles the corn will keep good for several years. Many such may still be seen in different parts of the country. I have found them on Mount Carmel, often close to an ancient wine-press, and about many of the deserted cities of Southern Judah. Such a storehouse as those on Mount Carmel is probably alluded to in Jer. 41:8.

"Generally, owing to the insecure state of the country, these storehouses are made under the house, especially under the most retired portion, the apartments of the women." 2 Sam. 4:6; 17:18, 19. In the latter passage the well is probably the storehouse under the women's chamber.

In the interesting passage, Isa. 41:15, 16, "a new sharp threshing-instrument having teeth" is mentioned. One

of these instruments is thus described by a traveller in Syria in 1837: "The threshing-instrument is a board about 3



Threshing-Sledge of Palestine.

A, Upper side; B, Lower side.

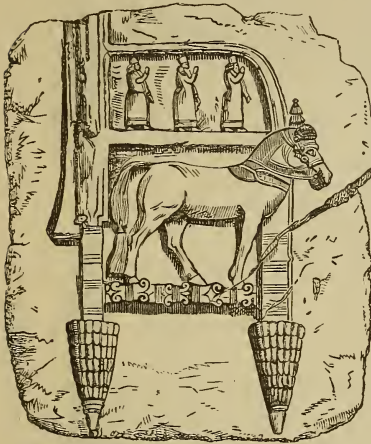
feet wide, 6 or 8 feet long, and 3 inches thick. On the lower side many holes are made, from 1½ to 2 inches in diameter, in which are fastened pieces of stone, flint, or iron. These project, it may be, from a half to three-quarters of an inch from the face of the board, and serve as teeth to tear the beards of the grain in pieces. Oxen are fastened to the forward end of the board and driven round the floor, drawing it after them. The driver of the oxen usually stands or sits on the instrument. This is the common threshing-instrument in these countries. I saw it everywhere, and I have seen no other. The oxen are usually without muzzles, and are often, as they pass around, taking up from time to time a few straws and feeding on them. I do not recollect of seeing the horse used in any instance on the barn-floor—the oxen very often." See *AGRICULTURE*.

**THRONE**, the seat of a king on state occasions. In the East the usual position is squatting or reclining; hence a chair is a seat of some dignity; hence a chair is a seat of some dignity. 2 Kgs. 4:10. The word "chair," with the notion of royalty, is the Hebrew word for "throne," the chair of the king, such as David, 2 Sam. 3:10, and Solomon sat upon, 1 Kgs. 2:12; 7:7, when they dispensed judgment. The throne of Solomon was quite unique. 1 Kgs. 10:20. It was made of wood inlaid with ivory and covered with gold, except where the ivory showed. It was approached by six steps, each step having upon it two lions; thus the twelve lions symbolized the twelve tribes. The chair had arms, upon which were lions. (See *cut.*) The back was rounded. When the king sat



upon his throne he was clad in royal robes. 1 Kgs. 22 : 10 ; Acts 12 : 21.

Naturally, the throne being the sign



A Chair of State or Throne. (From Assyrian Monuments at Khorsabad. After Layard.)

of royalty, the word is applied to the centre of divine authority and used in other figurative ways.

**THUM'MIM.** Ex. 28 : 30. See URIM.

**THUNDER** is very rare in Palestine from the middle of April to the middle of September. Hence it was a striking miracle when, in answer to Samuel's prayer, God sent thunder and rain in wheat-harvest (May 18 to June 15). 1 Sam. 12 : 17. Thunder was regarded as Jehovah's voice. Job 37 : 2 ; Ps. 18 : 13 ; 81 : 7 ; Isa. 30 : 30, 31. When the people heard God's voice, they said that it thundered. John 12 : 29. Thunder accompanied the giving of the Law. Ex. 19 : 16. It was a symbol of divine power, implying possible vengeance upon wrong-doers. 1 Sam. 2 : 10 ; 2 Sam. 22 : 14 ; Isa. 29 : 6 ; Rev. 8 : 5.

**THYATIRA**, a city of Asia Minor, on the northern border of Lydia, near the road from Pergamos to Sardis, and some 27 miles from the latter city. It lay near the river Lycus and was a Macedonian colony, bearing successively the names of Pelopia, Semiramis, and Euhippia. Dyeing was an important branch of its business from Homer's

time, and the first N. T. mention of Thyatira, Acts 16 : 14, connects it with the purple-seller, Lydia. Three votive inscriptions have been found among its ruins purporting to have come from the guild of "The Dyers." It has been supposed that perhaps Lydia returned to her own city and aided in establishing Christianity there. Thyatira was the seat of one of the seven churches of Asia. Rev. 2 : 18-29. Its population was made up of various races, and it is a question what is meant by the reference to Jezebel. A shrine stood outside the walls, in the midst of the "Chaldæan's court," dedicated to Sambath, a sibyl, Chaldæan, Jewish, or Persian. Grotius refers it to the wife of the bishop.

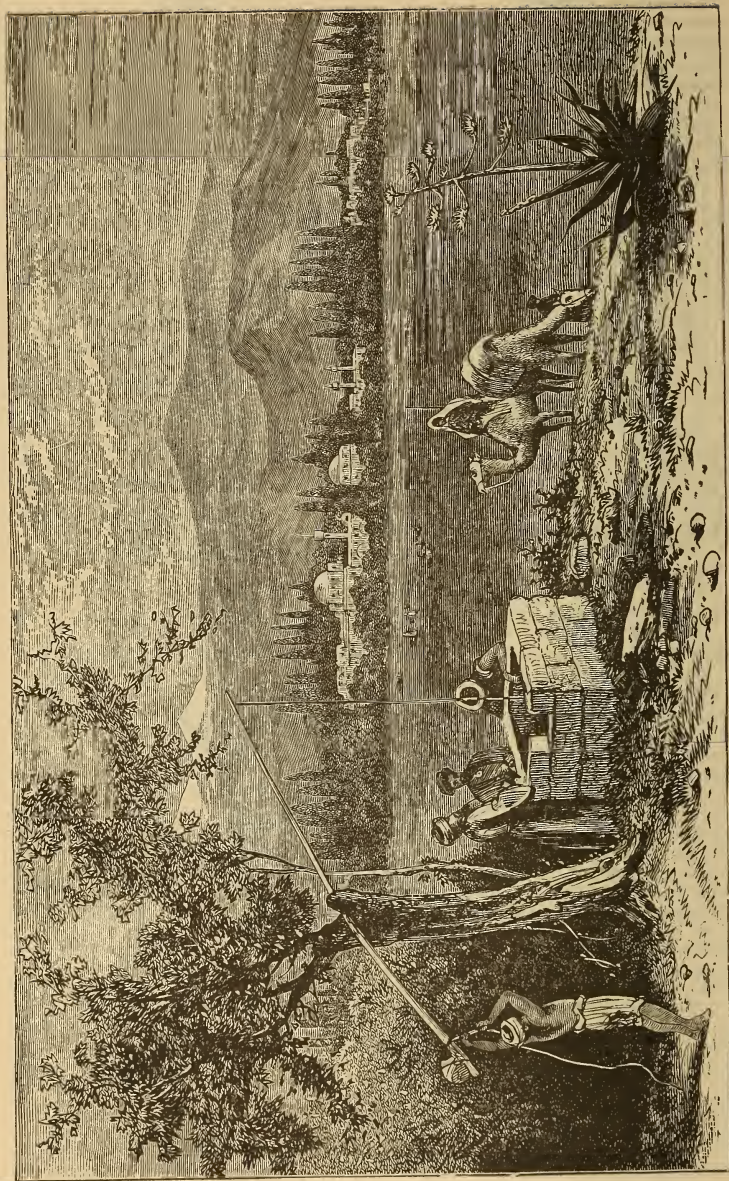
*Present Condition.*—The city is now called *ak-Hissar*, or "white castle." The scarlet cloth dyed there has the reputation of being unsurpassed for brilliancy and permanence of color. The population is estimated at from 17,000 to 20,000. There are a Greek church and several mosques.

**THYINE-WOOD.** This was ob-



Thyine-Wood (*Thuya articulata*).

tained from a small tree (*Thuya articulata*) belonging to the cone-bearing or-



Thyaira. (From an original sketch by Arundell.)



der and resembling our cedar and arborvitæ. It was highly valued by the Romans, in the days of their luxury, for cabinet-work, being very compact and fragrant and of a handsome brown, often variegated by knots. It was obtained in Northern Africa, and from it is still collected the true gum-sandarach. Rev. 18 : 12.

**TIBERIAS**, a town of Galilee, situated on the western bank of the Sea of Galilee, which is called "the Sea of Tiberias" only by John, who was the last of the N. T. writers. John 6 : 1 ; 21 : 1.

*History.*—The city is only once mentioned in the N. T. John 6 : 23. Although it was an important and busy town in Christ's time, there is no record that he ever visited it. It was then a new city, built by Herod Antipas, A. D. 16–22, and named in honor of the emperor Tiberias. Josephus, who mentions the city very frequently, says that Herod built it on a site where were ancient sepulchres belonging to an extinct and forgotten city. Thus it was unclean to the Jews, and Herod brought in many strangers, foreigners, and slaves. A palace was erected, with an amphitheatre, bath-houses, temples, and costly works of art. An aqueduct 9 miles long brought in fresh water. During the Jewish wars Josephus fortified Tiberias. After Jerusalem was destroyed the Sanhedrin settled here, and for many centuries it was one of the most celebrated seats of Jewish learning. The Jewish *Mishna*, or ancient traditional law, and the *Masorah* were compiled here.

*Present Condition.*—The modern city called *Tâbarîya* stands on the southwestern shore of the lake, some 4 miles from its southern extremity, in lat. 32° 46' 14". It occupies only a small portion of the ground covered by the ancient city, the remains of which stretch southward for a mile and a quarter, to the hot springs. Many of the old stones have been removed for use in the modern buildings, but some very fine specimens of polished marble and black basalt remain. For view, see GALILEE, SEA OF.

The modern city is surrounded on the land-side by a wall much broken and not repaired. The great earthquake on New Year's day, 1837, overthrew the city and destroyed six hundred lives. A small church standing on the reputed site of

St. Peter's house, and a mosque half in ruins, are the principal buildings to attract attention. Although the town is extremely picturesque as seen from the distance, with its wall, minaret, and palm trees, it is found on closer acquaintance to be in a state of filth which even in the East can be scarcely paralleled. This is aggravated by the excessive heat, the temperature often attaining 100° Fahr. Tiberias is still one of the four holy cities of the Jews, and more than one-half of the inhabitants are Jews of the poorer class, who live, in great measure, on the alms sent by their coreligionists in various parts of the world. Many of the Jews are immigrants from Poland. There are also Mohammedans and Christians. The population is some 3000 or 4000. The famous hot springs, to the south, are still much resorted to for medicinal purposes. The temperature ranges from 131° to 142° Fahr. On a slight eminence, 1 mile west of the town, lies the Jewish burial-ground, in which some of the most celebrated of the Jewish Talmudists are interred.

**TIBERIAS, THE SEA OF.**  
John 6 : 1 ; 21 : 1. See GALILEE, SEA OF.



Head of Emperor Tiberius. (From a Coin.)

**TIBERIUS, CLAUDIUS NERO** (full title), Luke 3 : 1, was the



step-son and successor of Augustus, Luke 2:1, and, though with some apparent virtues, was one of the most infamous tyrants that ever scourged the empire of Rome. All the events of Christ's manhood took place during this reign. He began well, but quickly "degenerated into a gloomy despot." Madness was probably the excuse for his cruelties. He began his reign A. D. 14, reigned during the eventful period of the succeeding twenty-three years, and was finally murdered by suffocation.

**TIB'HATH** (*butchery*). 1 Chr. 18:8. See **BETAH**.

**TIB'NI** (*building of Jehovah*), a claimant to the throne of Israel, and one who for four years headed half the people in a struggle against Omri, whom the army had proclaimed king after Zimri's death. Tibni was defeated, and probably killed. 1 Kgs. 16:21, 22.

**TID'AL** (*great son*), a king who joined Chedorlaomer. Gen. 14:1-9.

**TIG'LATH-PILE'SER** (*my help is the son of Esarra's—i. e., Adar*), "the second Assyrian king mentioned in the Scriptures as having come into contact with the Israelites," and the second of the name. He invaded Samaria. 2 Kgs. 15:29, and after some years he returned and did much more damage, destroying Damascus and taking many captives, 1 Chr. 5:26. The occasion of the first attack was probably the refusal of Pekah to pay tribute; of the second, the call of Ahaz upon him for assistance against Pekah and Rezin, the king of Syria. Tiglath-pileser at Damascus met Ahaz, who became his vassal. 2 Kgs. 16:10. His wars were insignificant. He reigned B. C. 747-730, having probably usurped the throne.

**TIG'RI**. Gen. 2:14. See **HIDDEKEL**.

**TIK'VAH, TIK'VATH** (*expectation*). 1. The father-in-law of Huldah the prophetess. 2 Kgs. 22:14; 2 Chr. 34:22.

2. The father of Jahaziah. Ezr. 10:15.

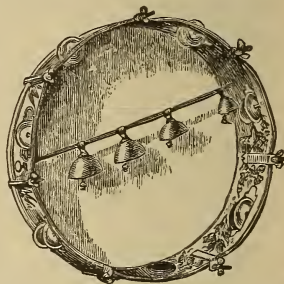
**TILE, TILING**. See **DWELLING**, p. 243.

**TIL'GATH-PILNE'SER**, a corruption of **TIGLATH-PILESER**, which see.

**TIL'ON** (*lofty*), a descendant of Judah. 1 Chr. 4:20.

**TIMÆ'US** (*polluted?*), the father (*bar* is Aramaic for "son") of a man whom Jesus cured of blindness. Mark 10:46.

**TIM'BREL**, a musical instrument, supposed to have resembled very nearly the instrument of modern days called the tambourine. Ex. 15:20. A skin is stretched over a rim like the end of a drum; around the rim are hung little



Timbrel. (After specimen in Kensington Museum, London.)

bells, and the player strikes the skin with the knuckles of one hand and shakes it with the other hand. It was used in ancient times chiefly by women.

**TIME**. See **DAYS, HOURS, WATCHES OF THE NIGHT**.

**TIM'NA, TIM'NAH** (*restrained*).

1. The concubine of Eliphaz, son of Esau, and mother of Amalek. Gen. 36:12, 22; 1 Chr. 1:39.

2. An Edomite sheik. Gen. 36:40; 1 Chr. 1:51.

**TIM'NAH** (*portion assigned*), a name of two towns.

1. A town on the northern border of Judah, Josh. 15:10, occupied by the Philistines. 2 Chr. 28:18. This is probably the same place which is called Thimnathah, Thamnatha, and Timnath, and which apparently belonged to Dan. It is now represented by the modern *Tibneh*, a ruin on a hill 740 feet above the sea-level and 2 miles west from Bethshemesh.

2. A town in the mountains of Judah, south of Hebron, Josh. 15:57; probably a ruin called *Tibna*, near *Jebā*, and about 9 miles south of west of Bethlehem.

**TIM'NATH, AND TIM'NA-THAH** (*portion assigned*), the name of two places.

1. A place to which Judah was going when he was met by his daughter-in-

law Tamar, Gen. 38 : 12-14; perhaps identical with Timnah, 1.

2. The home of Samson's wife, Jud. 14 : 1, 2, 5; probably also identical with TIMNAH, above, the modern *Tibneh*, west of Beth-shemesh. There are traces of ancient cultivation and rock-hewn wine-presses, suggesting the vineyards in which he slew the lion.

**TIM'NATH-HE'RES.** Jud. 2 : 9. See TIMNATH-SERAH.

**TIM'NATH-SE'RAH** (*portion of abundance*), AND **TIM'NATH-HE'RES** (*portion of the sun*), a city in Ephraim assigned to Joshua, and the place of his residence and burial. Jud. 2 : 9; Josh. 19 : 50; 24 : 30.

1. Christian tradition points to a *Tibneh* (not that under TIMNATH), on the Roman road from Jerusalem to Antipatris and some 14½ miles north-north-west of Jerusalem as the site of ancient Timnath-serah. Jerome speaks of this place as on the border between the possessions of Dan and Judah. The ruin of *Tibneh* has a remarkable rock-cemetery, containing nine tombs, south of the site of the town; one of these tombs is large, with a portico supported on rude piers of rock. There are niches for over two hundred lamps, once burning in front of the tomb-entrance. Within there is a chamber with fourteen graves, or *kokim*, and a passage leads into an inner chamber with only one *koka*. There is no direct evidence of the date of this tomb, which some have regarded as the tomb of Joshua, but this is hardly probable. Another curious fact is that near the tomb is a great oak tree called *sheikh et-Teim*, "the chief of the servant of God." There is also a village, about 3 miles to the east, called *Kefr Ishu'a*, or "Joshua's village."

2. Another site proposed for Timnath-hers or -serah is at *Kefr Hâris*, 9 miles south of *Nablus* (Shechem). The Samaritans state that Joshua, son of Nun, and Caleb were here buried. The two tombs of Caleb and Joshua were noticed here by Rabbi Jacob of Paris, A. D. 1258. Conder inclines to this as the burial-place of Joshua, since Jew and Samaritan both point to it. (See picture of the tomb of Joshua under JOSHUA.)

**TIM'NITE, THE** (*i. e.*, the Timnathite), Samson's father-in-law. Jud. 15 : 6.

**TIMON** (*honoring*), one of the seven deacons ordained by the apostles on the election of the Jerusalem church. Acts 6 : 5.

**TIMO'THEUS** (*honoring God*), the Greek name of Timothy, used generally in A. V. Acts 16 : 1.

**TIM'OTHY** (*honoring God*), an evangelist and pupil of St. Paul. He was a Lycaonian, a native of either Derbe or Lystra. His father was a Greek and a heathen; his mother, Eunice, was a Jewess, and a woman of distinguished piety, as was also his grandmother, Lois, 2 Tim. 1 : 5, and by them he was early educated in the holy scriptures of the O. T. 2 Tim. 3 : 15. Paul found him in one of the cities above named, and, being informed of his good standing among the Christians there, selected him as an assistant in his labors, and, to avoid the cavils of the Jews, performed on him the rite of circumcision. 1 Cor. 9 : 20. He afterward became the companion of Paul, and that he was the object of the extraordinary affection and solicitude of that apostle his letters plainly show. He was left in charge of the church at Ephesus, and that, probably, when he was quite young, thirty-four or thirty-five. 1 Tim. 4 : 12. The post-apostolic tradition makes him bishop of Ephesus. In that case he would be the "angel" of that church addressed in Rev. 2 : 1-7, or his predecessor.

**EPISTLES OF PAUL TO.** These, with that to Titus, are commonly spoken of as the Pastoral Epistles because they are predominantly given up to directions about church work. The First is supposed to have been written about the year 64, and contains special instructions respecting the qualifications and the duties of sundry ecclesiastical officers and other persons, and the most affectionate and pungent exhortations to faithfulness. The Second Epistle was written a year or two later and while Paul was in constant expectation of martyrdom, 2 Tim. 4 : 6-8, and may be regarded as the dying counsel of the venerable apostolic father to his son in the Lord. It contains a variety of injunctions as to the duties of Christians under trials and temptations, and concludes with expressions of a full and triumphant faith in the Lord Jesus Christ, and in all the glorious promises made to his true followers.

**TIN**, a well-known metal in use at a very early period, Num. 31 : 22, and an article of Tyrian commerce, probably obtained from Spain or England. Eze. 27 : 12. Captain Burton has recently found tin-ore in the land of Midian.

In Isa. 1 : 25 the word "tin" doubtless means a sort of dross.

**TINK'LING**. See BELL, CLOTHES.

**TIPH'SAH** (*ford*), a name for two places.

1. A city on the western bank of the Euphrates. The name connected with the Hebrew word signifies "to pass over," which is represented in Greek and Latin by *Thapsacus*, a town situated at one of the most frequented fords of the Euphrates. The city was large and flourishing, being a great emporium of trade between Assyria and the West, and in a direct line from Tadmor. It has been found that the only practicable ford of the Euphrates is at *Hammâm*, 181 miles higher up the river than *Deir*, which was formerly thought to be the true position, but where the river is not fordable. 1 Kgs. 4 : 24.

2. Menahem, king of Israel, "smote Tiphseh and all that were therein, and the coasts thereof." 2 Kgs. 15 : 16. This place has been identified with the above, but some leading scholars would put this Tiphseh in Palestine, near to Tirzah, or a ford of the Jordan. Conder suggests its identity with the ruin *Tafsañ*, south of Shechem.

**TIRAS** (*desire?*), the youngest son of Japheth. Gen. 10 : 2; 1 Chr. 1 : 5. Probably the Thracians are meant.

**TIRATHITES, THE** (*gate*), one of three families of Levites at Jabez. 1 Chr. 2 : 55.

**TIRES**. This generally denotes an ornamental head-dress, but it may mean other parts of the attire; and in Isa. 3 : 18 the original probably signifies a necklace, the parts of which might have resembled the moon in shape.

**TIR'HAKAH** (*exalted?*), king of Ethiopia and Upper Egypt. 2 Kgs. 19 : 9; Isa. 37 : 9. In legends he was one of the greatest conquerors of antiquity. His triumphs westward are said to have reached the Pillars of Hercules. But in the East he seems to have been twice badly beaten by the Assyrians and shut up in his own domains. Still, he was formidable enough to cause Sennacherib

great uneasiness; for when the latter heard of his coming he demanded the immediate surrender of Jerusalem. 2 Kgs. 19 : 9. Tirhakah reigned, probably, twenty-eight years. The dates are uncertain, but perhaps his rule extended from B. C. 695 to 667.

**TIR'HANAH** (*favor*), a son of Caleb, son of Hezron. 1 Chr. 2 : 48.

**TIR'IA** (*godly fear*), a descendant of Judah. 1 Chr. 4 : 16.

**TIR'SHATHA, THE** (*lord of the province*), the title of the Persian governors. Ezr. 2 : 63; Neh. 7 : 65, 70; 8 : 9 : 10 : 1.

**TIR'ZAH** (*charm*), the youngest of the five daughters of Zelophehad. Num. 26 : 33; 27 : 1; 36 : 11; Josh. 17 : 3.

**TIR'ZAH** (*delight*), one of the thirty-one cities of the Canaanites taken by Joshua, Josh. 12 : 24, and for fifty years the capital of the northern kingdom of Israel, until Omri built Samaria. 1 Kgs. 14 : 17; 15 : 21, 33; 16 : 6, 23. It is also mentioned in the reign of Menahem, B. C. 772, 2 Kgs. 15 : 14, 16, and its fame for beauty appears from Cant. 6 : 4. Tirzah has been usually identified with *Telluzah*, situated on a hill 2 miles north-east of Mount Ebal, 5 miles east of Samaria, and 30 miles north of Jerusalem. The village occupies a fine elevation in the midst of immense olive-groves. Wilson and Conder, however, dispute this identification, and favor instead that at *Teiâsir*, an important and ancient site, standing in the midst of a well-wooded country on the main road from *Nablûs* (Shechem) to *Beisan* (Beth-shean), and 12 miles east of Samaria. There are numerous ancient sepulchres and caves north of the village; which may perhaps include the tombs of the first four kings of Israel, buried at Tirzah. 1 Kgs. 16 : 6.

**TISH'BÄH**, the birthplace of Elijah, 1 Kgs. 17 : 1, who is therefore called the Tishbite, probably identical with El-Istib, or Listib, 22 miles in an air line south of the Sea of Galilee, and 10 miles east of the Jordan, in the Wady Mareh, amid the hills of Gilead. Parchi, a learned Jewish traveller in Palestine in the fourteenth century, mentions El-Istib as the probable site, but the credit of the identification belongs to Dr. Selah Merrill, who in 1876 found the spot.

**TISH'BITE**. See TISHBÄH.



**TIS'RI.** See MONTH.

**TITHES, or TENTHS,** a form of tax known long before the time of Moses, Gen. 14 : 20 ; 28 : 22, and practised under the civil and religious government of heathen nations. It was introduced into the Levitical code, and consisted in rendering a fixed proportion of the produce of the earth, herds, etc., to the service of God their King, whom they were taught to consider as the proprietor of all. One-tenth of this produce went to the use of the Levites, who had no part in the soil, and of course were dependent on their brethren for the means of subsistence. One-tenth of their tenth they paid in their turn to the priests. Num. 18 : 21-32.

The nine parts were tithed again, and of this second tithe a feast was made in the court of the sanctuary, or in some apartment connected with it. If, however, the Jew could not with convenience carry his tithe thither, he was permitted to sell it and to take the money, adding one-fifth of the amount—that is, if he sold the tithe for a dollar, he should bring, in money, a dollar and twenty cents—and to purchase therewith what was required at the feast after he came to the sanctuary. Lev. 27 : 31 ; Dent. 12 : 17, 18 ; 14 : 22-27.

At this feast of thanksgiving they entertained their families and friends, and also the Levites. It has been supposed by some, from Deut. 14 : 28, 29, that in every third year a third tithe was required, but it is more probable that in the third year the second tithe above mentioned was consumed at home, instead of at the sanctuary, so that the poor neighbors and friends, and especially such as were aged and infirm, might partake of it.

The cattle were tithed by letting them pass out of an enclosure, under a rod held by some person, who touched every tenth beast, which thereupon became the property of the Levites ; so that, if exchanged, both were forfeited. Lev. 27 : 32, 33.

It does not appear that the tithe of herbs was demanded. The Pharisees, however, tithed their mint, anise, cummin, and rue ; nor was it for this that our Saviour condemned them, but for neglecting weightier things, as mercy, judgment, and faith, while they were

so scrupulously exact in matters of inferior moment. Matt. 23 : 23.

**TIT'LE,** the very least part, Matt. 5 : 18 ; used of the fine stroke by which some letters were distinguished. To omit this stroke condemned the entire copy of the Law made by the scribe.

**TI'TUS,** a Gentile by descent, and probably converted to Christianity under the preaching of Paul. Tit. 1 : 4. He, however, refused to subject him to the rite of circumcision, though, as some have inferred, he was strongly urged so to do. Gal. 2 : 3-5. Titus was the companion of Paul in many of his trials and missionary-tours, 2 Cor. 8 : 6, 16, 23, and was entrusted with several important commissions. 2 Cor. 12 : 18 ; 2 Tim. 4 : 10 ; Tit. 1 : 5.

EPISTLE OF PAUL TO, was designed to instruct Titus in the right discharge of his ministerial offices in Crete, a difficult field, owing to the character of the inhabitants, who were noted for lying, idleness, and gluttony. Tit. 1 : 12. The Epistle was probably written from Asia Minor in the year 65, when Paul was on his way to Nicopolis.

**TI'ZITE, THE,** the designation given to Joha, one of David's mighty men. 1 Chr. 11 : 45.

**TO'AH** (*inclined*), a Kohathite Levite, 1 Chr. 6 : 34 ; called Tohu in 1 Sam. 1 : 1.

**TOB** (*good*), the place or district beyond the Jordan to which Jephthah fled, Jud. 11 : 3, 5 ; also called Ish-tob. 2 Sam. 10 : 6, 8. It lay beyond Gilead, toward the eastern deserts. There is a modern place called *Taiyibet*, an Arabic form of "Tob," 12 miles south-east of the Sea of Galilee, which would identify it with the southern part of Bashan.

**TOB-ADONI'JAH** (*good is my Lord Jehovah*), one of the Levites sent by Jehoshaphat to teach Judah the law of the Lord. 2 Chr. 17 : 8.

**TOBI'AH** (*goodness of Jehovah*).  
1. One whose descendants came from Babylon with Zerubbabel, but who could not prove whether they were of Israel, owing to the loss of their family-tree. Ezr. 2 : 60 ; Neh. 7 : 62.

2. An Ammonite of considerable influence, and a leader in the opposition which was made to the rebuilding of the temple by Nehemiah. Being connected by marriage with some influen-

tial families, he became the head of a formidable party, and maintained a correspondence with the nobles of Judah adverse to the interests of Nehemiah and his party, and even descended to threats, expecting by these to deter him from the prosecution of his purpose. During the absence of Nehemiah from Jerusalem, Tobiah obtained apartments in the temple for his private residence; but Nehemiah, as soon as he returned to Jerusalem, expelled him and his furniture from the holy place, and ordered the chamber which had been thus desecrated to be thoroughly cleansed. Neh. 2 : 10, etc.

**TOBI'JAH** (*goodness of Jehovah*).

1. A Levite sent out through Judah by Jehoshaphat to teach the Law. 2 Chr. 17 : 8.

2. One to whom a memorial crown was given by the prophet. Zech. 6 : 10, 14.

**TO'BIT** (*my goodness*; contracted from *goodness of Jehovah*), the hero of the book named below.

**TO'BIT, BOOK OF**, one of the most interesting of the Apocrypha of the O. T., but devoid of historical value and plainly a romance. The story of Tobit may be thus given. He was a Naphtalite who remained faithful to the temple-service amidst the defection of his countrymen, but, notwithstanding, he shared with them in their misfortunes and was carried to Nineveh by Shalmanezzer. His wealth and his position at court gave him opportunity to help his people and thus win their regard, and for a time his life was enviable. But a change of rulers changed his fortune. When Sennacherib came to the throne, he was compelled to flee from the king's wrath at his conduct in burying the Jews whom the king had killed. All his property was confiscated. But on the entreaty of a nephew, the new king, Esarhaddon, who succeeded Sennacherib, allowed him to return to Nineveh. Shortly thereafter he lost his eyesight through the injury his opened eyes received from the warm swallows' dung which fell upon them, causing albugo—*i. e.*, white, hard flakes on the eyes, which are of greater or less extent, and not transparent. A quarrel with his wife about a kid led to her reproaches, under which he wept grievously and in sorrow prayed. At this point the episode of Sarra, of

Ecbatana in Media, is introduced. She was the wife of seven who were successively killed on the wedding-night by Asmodæus. Her prayer for death was made at the same time with Tobit's prayer for the same. "And Raphael was sent to heal them both"—that is, to scale away the white spots from Tobit's eyes—"and to give Sarra for a wife to Tobias the son of Tobit, and to bind Asmodæus the wicked demon." This was thus brought about: Tobit sent his son to Media to recover some money lent in the days of his prosperity to one Gabael. He improved the occasion to give his son much good advice. The angel Raphael, in the guise of "Azarias, son of Ananias the great," saluted Tobias and made the journey in his company. The capture of a fish put in Tobias' hands the means of curing his father and ridding Sarra of the demon. His journey was eminently successful. He recovered the money loaned, married Sarra, to whom Raphael introduced him, and returned home with these treasures, greatly to the delight of Tobit, who had begun to be a little fearful for his safety. The book ends with the restoration of Tobit's eyesight and prosperity, his consequent psalm of gratitude, which is a worthy echo of the canonical Psalms and the best piece of writing in the book, and mention of the death of Tobit and Tobias.

The above narrative is plainly far beneath the dignity of Scripture, and study of the book leads to the discovery of many serious errors, not only historical, but moral, such as the meritoriousness of good works, a reliance upon angels, and a belief in demons. The book is indeed a romance, a good specimen of its class, but devoid of probability and in part based upon Job.

The author of the book was undoubtedly a Jew, and probably one who lived in the far East. Critics are much divided in regard to the time of composition. Various dates, from B. C. 333 to A. D. 250, have been assigned to it, but it may perhaps with most reason be set down to the period near the close of the Maccabæan wars.

**TO'CHEN** (*a measure*), a place in Simeon. 1 Chr. 4 : 32; not identified.

**TOGAR'MAH**, a descendant of Japheth. Gen. 10 : 3.

**TOGAR'MAH**, the name of a people descended from the race of Gomer, the Cimmerians, and remotely from Japheth. Gen. 10 : 3; 1 Chr. 1 : 6. The "house" or race of Togarmah are mentioned in Eze. 38 : 6, with their swarms of mercenary troops, as belonging to the extreme north. In Eze. 27 : 14, Togarmah is described as furnishing horses and mules to the Tyrian markets. Hence, Togarmah seems to be Armenia, derived from Thorgom, a descendant of Gomer, according to tradition, and rich in horses. See ARMENIA.

**TO'HU**. 1 Sam. 1 : 1. See TOAH.

**TO'I** (*wandering*), king of Hamath, 2 Sam. 8 : 9, 10; called Tou in 1 Chr. 18 : 9, 10.

**TO'LA** (*worm*). 1. Eldest child of Issachar, progenitor of the Tolaites. Gen. 46 : 13; Num. 26 : 23; 1 Chr. 7 : 1, 2.

2. A judge of Israel, Abimelech's successor; judged twenty-three years. Jud. 10 : 1, 2.

**TO'LAD** (*birth*), a city in the South of Judah. 1 Chr. 4 : 29. See EL-TOLAD.

**TO'LAITES**, descendants of Tola. Num. 26 : 23.

**TOLL**. In Eze. 4 : 13; 7 : 24 there is mention of "toll, tribute, and custom" as the three branches of the Persian king's revenue from the Jews. The "tribute" was the money-tax imposed on each province, and apportioned out to the inhabitants by the local authorities. The "custom," or provision, was the payment in kind, which was an integral part of the Persian system. The "toll" was probably a payment required of those who used the bridges, fords, and Persian highways. See TAXES, TRIBUTE.

**TOMB**. Matt. 27 : 60. See BURIAL.

**TONGUES, CONFUSION OF**. Originally "the whole earth was of one language and of one speech." Gen. 11 : 1. This biblical statement is confirmed by the researches of philologists, which show a great resemblance between the different families of languages spoken by the descendants of the Babel-builders. The Bible states that the present differences are due to the divine intervention. God confused the speech of the builders, so that they were obliged to abandon their work, thus forestalling "the wide dialectical differences which ordinarily

require time and difference of place and habits to mature."—*Fausset*. See LANGUAGE.

**TONGUES, GIFT OF**, one of the mysterious phenomena connected with the work of the apostles. It belongs to the miraculous gifts which adorned the primitive age of the Church. Our Lord, immediately before his ascension, promised his disciples that they should speak with *new tongues*. Mark 16 : 17. This promise had the beginning of its fulfilment on the day of Pentecost. Acts 2. We must, however, distinguish between the proper *essence* of this speaking with tongues, as a gift of the apostolic Church in general, and the particular *form* under which it made its first appearance on that day. Only in this way can we understand 1 Cor. 14. Luke does not describe as a *common* event the phenomenon of Pentecost, nor was that wonderful scene repeated in the house of Cornelius. Acts 10 : 46. Pentecost stands alone, and the subsequent gift of tongues must be looked upon as a different manifestation of one and the same Spirit. This can be made evident.

1. The tongues of Pentecost were tongues like flames of fire. Their coming upon the disciples was preceded by violent noises. It seemed a literal possession. They spoke involuntarily, and with strange power. But in the Corinthian church there was no such thing. The speaking took place in the meetings of the church. It was done quietly. It came in as part of the service. It could be omitted or suppressed. 1 Cor. 14 : 28.

2. On Pentecost the disciples spoke strange languages, understood by those to whom they were native. Acts 2 : 6. The words employed plainly indicate that the miracle was with the disciples. But in the Corinthian church the words spoken under this influence were *not* understood until the speaker had himself interpreted his words or been interpreted. 1 Cor. 14 : 13, 27.

We may, however, find resemblances between the Pentecostal phenomenon and those in the Corinthian church. In each case the speaking with tongues was primarily an address to God, and *not* to men. It was an act of worship, performed, not to impress unbelievers, but out of the joy of their hearts. Acts 2 : 4; cf. v. 6; 1 Cor. 14 : 26. Again, it ap-



peared to unfriendly or listless hearers as madness or intoxication. Acts 2:13; 1 Cor. 14:23. To those who understood, however, the speaking was edifying.

It should be remarked that the Corinthians were by no means the only Christians who enjoyed this spiritual gift of utterance. It formed, indeed, part of the work of the Spirit upon these primitive believers. See Acts 10:46. Nor did it die out in the first century. Irenæus, a father of the latter half of the second century, writes: "We hear many brethren in the church, having prophetic gifts, and by the Spirit speaking in all kinds of languages." We define this phenomenon, in the case of these Christians, as an involuntary praying or singing in an ecstatic state in which the Holy Ghost rules the human mind and plays, as it were, upon it as an instrument. "Vehemently borne along by the Spirit, forgetting the world and himself, enraptured in the immediate enjoyment of the Deity, the speaker with tongues broke forth in a communication of divine mysteries or a song of praise for the wonderful works of eternal love." The interpretation of this strange speech could be made only by those in a similar ecstasy. St. Paul advises that where there is no interpreter there be no such speaking.

It will be seen that we hold the ability of speaking in a foreign language without any study therein was *not* part of this gift of tongues; that was done only on Pentecost. Paul was a master in speaking with tongues, but he was ignorant of the language of Lycaonia. Acts 14:11-14. There is a primitive and reliable tradition that Peter used Mark as his interpreter in Rome. The fact of the Greek language being so widespread precluded the necessity of such miraculous power. The instances of the "speaking" cited in the N. T. are all of one description—not evangelistic, but declarative; Christian to Christian, not to foreigner. Indeed, the expression "'to speak with new tongues' seems of itself not to point to foreign dialects—for they were not new—but to a language different from all dialects in use, a language of the new Spirit poured out upon the disciples."

In modern times, in the congregation of the Rev. Edward Irving, in London,

1830, there was a marvellous phenomenon similar in some respects to that described in 1 Cor. 14. It continued for some time in connection with prophetic utterances. Out of the excitement it caused grew the so-called Catholic Apostolic Church, of which Mr. Irving was first leader, although it was not fully organized till after his death.

**TOOTH.** The law of retaliation allowed the Jewish magistrate to give to one who had been deprived of a tooth or an eye the tooth or eye of the aggressor in revenge. Ex. 21:24. The Jews construed this law to justify private revenge, and this construction and the whole principle of the law were condemned by our Saviour, and the law of forbearance and forgiveness commended. Matt. 5:39. Cleanness of teeth is a figurative expression for famine. Am. 4:6. Gnashing the teeth indicates terror, rage, and despair. Matt. 8:12. The phrase in Eze. 18:2 denotes that the children suffer for the sins of their fathers.

**TO'PAZ.** Eze. 28:13; Rev. 21:20. It seems quite agreed that this was the modern chrysolite, a rather soft and transparent or translucent gem, usually of a pale green. It is also called *peridot* and *olivine*.

The true topaz is ordinarily pellucid and of a yellowish tint, but sometimes of a brown, blue, or green hue, or even colorless. A single gem of this kind has been sold (it is said) for upwards of \$1,000,000. The finest specimens are found in the East Indies.

The "topaz of Ethiopia," Job 28:19, or Southern Arabia (see ΕΘΙΟΠΙΑ), was probably distinguished for its beauty and value. That the most precious stones were once found there profane history asserts.

**TO'PHEL** (*lime*), a place east of the Arabah. Deut. 1:1. It is identical with the *Táfíleh* of Robinson, a large village with about six hundred houses, a little south-east of the Dead Sea. Numerous springs and rivulets and plantations of fruit trees—apples, apricots, figs, pomegranates, and olives—make the place very attractive, and it might naturally be selected as a landmark.

**TO'PHET**, and once **TO'-PHETH**. 2 Kgs. 23:10. Various interpretations are given: "drum," "gar-

den," "place of burning" or "burying," "abomination," "pleasant," and "tabret-grove." Tophet was in "the valley of the son of Hinnom," which is "by the entry of the east gate." 2 Kgs. 23:10. Hence it lay in the valley, east or south of Jerusalem, and the supposition is that it was originally a beautiful place, watered from the pool of Siloam, a part of the king's garden, and perhaps a music- or tabret-garden. But afterward it became polluted by abominable idolatrous rites, sacrifices to Baal and Moloch, Jer. 7:31, 32; 19:13; was made a receptacle for all the filth of the city; fires were kept burning to destroy the refuse; and hence "Tophet" became the synonym for the place of punishment and for fearful judgments. Jer. 19:6, 11-14. In the terrific wars waged around Jerusalem, Tophet became the receptacle for innumerable dead bodies. Isa. 30:33. See HINNO.

**TORCHES.** John 18:3. Resinous wood, or the twisted fibres of wool or flax saturated with inflammable matter, served for torches, and in some parts of the Old World at this day the like substances are borne aloft in iron frames.

**TORMENTORS.** This probably means the keepers of the prison, who were often employed to torture criminals in various ways. Matt. 18:34.

**TORTOISE.** This translation, Lev. 11:29, is doubtful. Bochart's view has most adherents—that the creature intended was the *dhabb* of the Arabs, a slow-moving lizard, sometimes attaining the length of 2 feet, and found in the Syrian and Arabian wilderness. The Septuagint has, in place of "tortoise," "land-crocodile," but this reptile seems to be meant by the "chameleon" of the next verse. A large land-tortoise is found in all these regions, and, like the *dhabb*, is eaten by the natives. There is also in Palestine a water-tortoise.

**TOTU.** 1 Chr. 18:9. See Tot.

**TOW,** the coarse part of flax. Jud. 16:9. See FLAX.

**TOWER.** Matt. 21:33. Towers were common in vineyards, Isa. 5:2, and are often seen at the present day. They are sometimes 30 feet square and 60 feet high, and are a kind of pleasure-house, serving as a shelter for the watchmen and as a summer retreat for the

owner, affording an extensive prospect and fresh air.

**TOWER OF BABEL.** See BABEL, TOWER OF, LANGUAGE, TONGUES, CONFUSION OF.

**TOWER OF EDAR,** Gen. 35:21, OR **TOWER OF THE FLOCK,** as it is called in Mic. 4:8. This is supposed to have been a particular tower about a mile from Bethlehem, and to have been erected, like other towers, for the use of shepherds and herdsmen to superintend their flocks and desery the approach of danger. 2 Chr. 26:10. Some have supposed that the phrase "tower of the flock" had prophetic reference to Bethlehem as the birthplace of the Saviour.

**TOWER OF SHE'CHEM.** This seems to have been a very strong and spacious citadel overlooking the town of Shechem, to which the inhabitants fled for refuge when the town was besieged by Abimelech. Fearing that this would not protect them, they escaped to the temple of one of their idols, which was also fortified, and the supposed sanctity of which they hoped would deter Abimelech from attacking it; but he surrounded it with fire made of green boughs, and burned or suffocated the whole multitude. Jud. 9:46. See MILLO, HOUSE OF.

**TOWER OF SILO'AM,** supposed to have been a high structure erected near the fountain or pool of Siloam. Luke 13:4. Christ's reference to its destructive fall shows how far he rose above the current superstition which considered individual misfortunes as individual punishments.

**TOWN-CLERK,** an office of rank and dignity in Ephesus, as is evident from the conduct of this functionary as recorded in Acts 19:35, 41. He appears to have been the keeper of the archives of the city, presided over municipal gatherings, put matters to vote, and performed the duties of the chief magistrate when the latter was away. The speech which the town-clerk delivered on the occasion referred to was very ingenious, revealing great tact and ability to subdue popular excitement.

**TOWNS.** See CITIES.

**TRACHONI'TIS** (a rugged region), one of the five Roman provinces into which the district north-east of the

Jordan was divided in N. T. times. It lay to the east of Ituræa and Gaulonitis and to the south of Damascus, and included the remarkable region of the modern *Lejah* (see ARGOB) and part of the western slopes of *Jebel Hawran*. The emperor Augustus entrusted it to Herod the Great on the condition that he should clear it of robbers. Herod Philip succeeded to the tetrarchy. Luke 3: 1. He died A. D. 33, and the emperor Caligula bestowed the province of Trachonitis upon Herod Agrippa I. Later it was part of the dominions of Herod Agrippa II., A. D. 53.

**TRADI'TION**, a precept or custom not contained in the written law, but handed down from generation to generation. Matt. 15: 2. The Jews maintain that God gave Moses, besides the law which we have in the O. T., a variety of precepts, which he made known to Joshua, by whom they were communicated to the elders, and by them to the judges, prophets, etc.; that they were finally collected from various sources and recorded in what is called the TALMUD, which see. Many of their traditions were in direct opposition to the law of God, a striking example of which is given by our Saviour in connection with the passage above cited. There were, however, a variety of traditions or doctrines and precepts which persons divinely inspired taught by word of mouth. 2 Thess. 2: 15 and 3: 6. The only way in which we can know satisfactorily that any tradition is of divine authority is by its having a place in those writings which are generally acknowledged to be the genuine productions of inspired men. All traditions which have not such authority are without value, and tend greatly to distract and mislead the minds of men.

**TRAN'CE**. This word occurs only twice in the O. T., Num. 24: 4, 16, and in both instances is supplied by the translators, and not found in the original. In the A. V. of the N. T. it occurs three times. Acts 10: 10; 11: 5; 22: 17. The word is translated elsewhere by "astonishment," "amazement." Mark 5: 42; Luke 5: 26. The word etymologically denotes a state of mind in which external objects are entirely unnoticed and forgotten, and the soul seems for the time to have pass-

ed out of the body, and to be occupied in purely spiritual contemplations. This state may sometimes be the effect of natural causes; but in the case of Peter there was an interposition of supernatural power.

#### TRANSFIGURA'TION, THE.

This event marks the culminating-point in Christ's life. It is recorded almost in the same words by the three synoptists, Matt. 17: 1-13; Mark 9: 2-13; Luke 9: 28-36, but John characteristically omits all mention of it. The term denotes a change of aspect or appearance, not of substance or body. The change was seen in the face of the Redeemer and in his apparel. It was exceedingly majestic and glorious, and is particularly described by the evangelists and alluded to by Peter. 2 Pet. 1: 16-18. The design of this miraculous event was manifold, but chiefly to attest in the most solemn and mysterious manner the divinity of the Messiah's person and mission; to support the faith of the disciples by evidence of the existence of a separate state, which was furnished by the appearance and conversation of Moses and Elias; and as showing, by the audible declaration of the Father, a broad distinction between this Prophet and all others: "This is my beloved Son, hear ye him." The *place* of the Transfiguration was probably the southern slope of Hermon, as it occurred a few days after the confession of Peter at Cæsarea-Philippi, which lay at the foot of Mount Hermon, and on the eve of Christ's last journey to Jerusalem. Mount Tabor, the traditional site, does not answer the conditions. Its summit was then a fortified and occupied camp.

The *time* of the event was most likely the night, as then it could be better seen; besides, the disciples were awakened by the light. Again, it was the next day before they descended. Luke 9: 37. Peter, James, and John were the sole spectators; our Lord, Moses, and Elijah, the actors. It was partly an objective appearance, partly a spiritual vision.

**TRANSGRES'SION**. Heb. 2: 2. The two words "transgression" and "disobedience" used in this passage are by common usage nearly synonymous. The former may be considered as passing over the bounds prescribed by a law, or doing the things we ought not to do, and



"disobedience" as a refusal to do what it enjoins, or not doing the things we ought to do. The two words are here united, so that every violation of the command may be included.

**TREAS'URE-CITIES.** Ex. 1 : 11, **TREAS'URE-HOUSES.** Ezr. 5 : 17. The kings of Judah had keepers of their treasure both in city and country, 1 Chr. 27 : 25, and the towns where these treasures were deposited were called "treasure-cities," and the magazines or houses for their safekeeping were called "treasure-houses." See PITHOM.

**TREAS'URY,** John 8 : 20, **TREAS'URIES,** 1 Chr. 9 : 26, the place in the temple where gifts were received. See TEMPLE.

**TREE OF KNOW'EDGE.** Gen. 2 : 9. See ADAM.

**TRES'PASS** usually denotes an offence committed against or an injury done to another. Lev. 6 : 2. It implies a departure from duty in respect to God or man. Matt. 6 : 15.

**TRES'PASS-OFFERING.** Lev. 5 : 6. See OFFERING.

**TRIAL.** Judicial procedure was usually very swift and simple; no such formalities as are common with us could have existed in the patriarchal or the Mosaic days. The patriarchs were the natural guardians of the public peace. When the Israelites had multiplied into a great nation and were living in the wilderness, Moses found his attempted imitation of the patriarchal judgship was too laborious, and therefore gladly adopted the suggestion of Jethro and appointed inferior judges for minor cases. Ex. 18 : 13-26; Deut. 1 : 9-17. There is an appearance of appellate courts in Judah in the days of Jehoshaphat. Originally, it is probable, each man or woman pleaded for himself or herself; but when the Jews passed under the Roman domain, they were required to hire pleaders. Acts 24 : 1-9. Judges are repeatedly exhorted to act justly. Deut. 16 : 18, 19; Isa. 1 : 23, 24; Luke 18 : 1-6. In criminal cases at least two witnesses were necessary. Deut. 17 : 6; 19 : 15. If the witnesses swore falsely, then they were to be punished as the accused would have been had he been guilty. Deut. 19 : 16-21. The cases of Christ and Stephen illustrated how short

an interval elapsed between sentence and execution.

**TRIBE.** The posterity of each of the twelve sons of Jacob is called a tribe. Ephraim and Manasseh, the sons of Joseph, founded, Gen. 48 : 5, two tribes, and are therefore mentioned in the list of the families in Num. 26 : 28. In the distribution of the Promised Land, however, only twelve shares were made, for the tribe of Levi were to minister in the temple and to be supported by the contributions of the rest. See LEVITES, TITHES, etc. The twelve tribes continued to be one people until after the death of Solomon, when ten of them revolted and became a separate monarchy under Jeroboam, and were called the kingdom of Israel, leaving the tribes of Benjamin and Judah under the government of Rehoboam, with the name of the kingdom of Judah. See HEBREWS, ISRAEL, KINGDOM OF, JUDAH, KINGDOM OF.

Each was headed by a prince—an arrangement which lasted, it would seem, during the monarchy. Num. 1 : 16; cf. 1 Chr. 27 : 22. The tribes possessed considerable independence; they were a confederacy rather than a union. Thus they waged wars separately. Jud. 1 : 3; 1 Chr. 4 : 41, 43; 5 : 10, 18-22. The judges were, in some instances at least, of only local jurisdiction. The period preceding the monarchy contained more than one outbreak of hereditary jealousy between the tribes, especially between the powerful tribes of Judah and Ephraim, 2 Sam. 2 : 4-9; 19 : 41-43, in so much that it was deemed best to anoint Rehoboam in Shechem. 1 Kgs. 12 : 1. We see further confirmation of this state of feeling in the fact that when the disruption took place the rallying-cry of the ten tribes was "O Israel!" as if this shout was territorially understood.

The tribal idea is kept up in the N. T. Our Lord appointed *twelve* apostles, and in the Revelation the seer of Patmos carries the division into heaven itself in the number of the sealed, the gates, and the foundation. Rev. 7 : 4-8; 21 : 10-21.

The names of the twelve tribes were, arranged alphabetically and not according to seniority: Asher, Benjamin, Dan, Ephraim, Gad, Issachar, Judah, Manasseh, Naphtali, Reuben, Simeon, Zebu-

lun. The tribe of Levi, as already remarked, was scattered among the other tribes.

**TRIBES.** *Characteristics and Prominent Members of each of the Twelve Tribes.*—In this article will be contained in a condensed form information about each tribe additional to and of a different kind from that given under the respective titles, which see.

*Asher.*—The tribe of Asher was descended from the eighth son of Jacob, the second son of Zilpah, Leah's maid. The name means "happy," in reference to Leah's feeling at his birth. Gen. 30 : 12, 13. Our definite knowledge of Asher is of the slightest. Four sons and one daughter, besides two grandchildren, accompanied him into Egypt. Gen. 46 : 17, 18. He stood in the remarkable group around Jacob's death-bed, and received the promise of a fruitful land: "Out of Asher his bread shall be fat, and he shall yield royal dainties." Gen. 49 : 20. The tribe went out of Egypt under Moses, and sent its spy from Kadesh-barnea. Num. 13 : 13. Its position on the march was between Dan and Naphtali, on the north side of the tabernacle. Num. 2 : 27. The territory of Asher has already been described. See ASHER. It is noticeable that the blessing of Moses, Deut. 33 : 24, 25, like that of Jacob, related merely to fruitfulness and general prosperity, so the tribe was never distinguished for mental qualities, although it was possessed of a rich territory and increased very rapidly. Comp. Num. 1 : 40 with 26 : 47. With the exception of Simeon, it is the only tribe west of the Jordan which furnished no hero or judge to the nation; the prophetess Anna, however, was an Asherite. Luke 2 : 36.

*Benjamin.*—As in the case of Asher, so with Benjamin, the prophetic blessing of Jacob was fulfilled. Gen. 49 : 27. Fierceness, courage, cunning, and ambition were tribal traits. On the other hand, it was not distinguished for zeal for Jehovah, like the tribe of Levi. The fact that the tribe produced Ehud, Jud. 3 : 15; Saul, 1 Sam. 9 : 1; Shimei, 2 Sam. 19 : 16, and the nameless but infamous libertines of Gibeah, Jud. 19, shows that Benjamin was all through its history inclined to lawless conduct.

But there is a light upon the dark cloud. Out of Benjamin came Mordecai, the deliverer of the Jews, Esth. 2 : 5, and no Christian can utterly condemn a people which produced, though late in its history, so grand a man and so great a leader as the apostle Paul. Rom. 11 : 1; Phil. 3 : 5. As he was proud of his own Benjamite birth, we must give the tribe credit for some excellence, inasmuch as it produced one of Israel's first judges, her first king, and the great apostle to the uncircumcision. The political fortunes of Benjamin were linked with those of Judah, and cannot well be separated. But, although these two tribes were so closely united, they differed greatly. One minor but distinguishing characteristic was the prevalence of left-handed slingers. Jud. 20 : 16. The city of Jerusalem was partly on Benjamite territory. The tribe did not at first acknowledge the kingship of David, 2 Sam. 2 : 8, 9, although afterward the situation of the capital was a strong reason for fidelity to the Davidic kings.

*Dan.*—These descendants of Jacob's concubine Bilhah were admitted to full tribal standing. Gen. 49 : 16. Their great man is Samson. Jud. 13 : 2, 24. In numbers in the wilderness they ranked next to Judah, the largest of the tribes. Num. 1 : 38. It was the last tribe to receive its inheritance, Josh. 19 : 48; and, although among the largest tribes, it was assigned the smallest territory, and even all of that did not come to them. The divine intention in this may have been to incite them to further conquests; at all events, this was the effect, for we soon find them sending out five men upon an expedition to the northward with a view to new settlements on their report. The city Laish was afterward taken by the tribe. Jud. 18. The chapter explains "the warlike and independent character of the tribe, betokened in the fact, specially insisted on and reiterated, 18 : 11, 16, 17, of the complete equipment of their six hundred warriors, and in the lawless and freebooting style of their behavior to Micah."

*Ephraim.*—This tribe was the great rival to Judah, the chief fomentor of trouble, and the staunch supporter of revolt from the yoke of Rehoboam. It

was energetic, restless, conscious of its strength, and full of conceit, wishing to have the lead in every matter. Ephraim and Manasseh were usually interested in the same enterprises, but the former, though really the smaller tribe, was the more important. Deut. 33 : 17. Ephraim acted badly toward every leader who did not take special pains to please them—*e. g.*, toward Gideon, Jephthah, and David. Jud. 8 : 1 ; 12 : 1 ; 2 Sam. 19 : 41-43. In one instance, however, they nobly interposed to clothe, feed, and restore to freedom their captive brethren of Judah. 2 Chr. 28 : 9-15. The seventy-eighth Psalm was designed to soothe their tribal soreness at the transference of the religious capital from Shiloh to Jerusalem. David had numerous Ephraimites among his state-officers—*e. g.*, 1 Chr. 27 : 10, 14. The political history of Ephraim after the disruption is treated under ISRAEL, KINGDOM OF.

*Gad.*—One of the tribes on the east side of the Jordan, because predominantly shepherds, but who joined, according to agreement, in the Conquest. Josh. 1 : 16. They were very warlike, men of might and of war, fit for the battle, that could handle shield and buckler, whose faces were the faces of lions, and as swift as the roes upon the mountains. 1 Chr. 12 : 8. The tribe produced three men famous in different ways—Jephthah, the conqueror and judge, Jud. 11 : 1 ; Barzillai, the noble-hearted friend of David, 2 Sam. 17 : 27-29 ; 19 : 31-40 ; and that meteor, the prophet of evil, who appeared and departed so abruptly, Elijah, the man of God. 1 Kgs. 17 : 1. The territory of Gad was for a long time the battlefield between Syria and Israel. 2 Kgs. 10 : 33. Tiglath-pileser finally carried Gad away captive, and the Ammonites occupied their cities. 2 Kgs. 15 : 29 ; 1 Chr. 5 : 26 ; Jer. 49 : 1.

*Issachar.*—The "blessing" of Jacob upon Issachar was rather equivocal: Issachar is a strong he-ass crouching down between the cattle-pens, and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a slave unto tribute. The prophecy indicated an easy-going people who preferred

farming and agricultural labors to political distinction, and who would purchase ease at the sacrifice of liberty. And the rich territory of the tribe favored just this life. However, it was not without national feeling, for it responded to the call of Deborah; indeed, some have supposed the battle took place in its tribal limits. Jud. 5 : 15, 19. In David's time it was able to furnish 145,000 soldiers. 1 Chr. 7 : 1-5. "The descendants of Issachar," says Dr. Kalisch, "were men of prudence and wise calculation. Having, therefore, gained abundant wealth and resolved to enjoy it, they pursued a domestic and foreign policy calculated to realize this end. Their shrewdness not only enabled them safely to keep aloof from all external dangers and peacefully to yield themselves to secure tranquillity, but to win the esteem and deference of the fraternal tribes by useful and valuable councils." Cf. 1 Chr. 12 : 23, 32. Issachar seems to have put itself under the protection of Zebulun. But the tribe produced some men of mark. Tola, one of the Judges, was of Issachar. Jud. 10 : 1, 2. The Omri who was prince of Issachar during David's reign may have been the forefather of the Omri who usurped the throne of Israel. 1 Chr. 27 : 18 ; 1 Kgs. 16 : 16. Baasha, another usurper, and a ferocious man, was also of Issachar. Some men of this tribe responded to the invitation of Hezekiah, and, although not properly cleansed, partook of the Passover. 2 Chr. 30 : 18. Shortly after this came for them the Assyrian captivity.

*Judah.*—See JUDAH, TRIBE OF, KINGDOM OF.

*Levi.*—See LEVITE.

*Manasseh.*—One of the largest of the northern tribes, and distinguished by its possession of territory on both sides of the Jordan. It did not, however, play a very prominent part, leaving the leadership to Ephraim, with whom it shared. The prominent men in Jewish history who were Manassites are the judges Gideon, Jud. 6 : 11 ; Jair, 10 : 3 ; Jephthah. 11 : 1. Manasseh joined the side of Ish-bosheth, but finally submitted to David. 1 Chr. 12 : 31. After the disruption the people



followed the example of Ephraim, fell into idolatry, and so prepared the way for their downfall. There were some, however, in the tribe of better mind, who came to Jerusalem to take part with their brethren in the religious revivals under Asa, 2 Chr. 15 : 9; Hezekiah, 30 : 1, 10, 11, 18; 31 : 1; and Josiah. 34 : 6-9.

*Naphtali*.—"A hind let loose, he giveth goodly words;" so does Jacob describe the tribe, indicating grace and eloquence. Barak is the most noted member of the tribe. The "hind" symbolized a swift warrior. 2 Sam. 2 : 18; 1 Chr. 12 : 8. In Barak these qualities come out. The song of Deborah is also his composition, and, as has been said, "Even if the tribe gave no other proof of its poetical genius, of the careful culture of the mind, and of the artistic conceptions of which it was capable, it amply deserved the encomium bestowed upon it that it uttered 'goodly words' (words of beauty)." The territory of Naphtali belonged to the northern kingdom, and therefore was exposed to all its foes. Ben-hadad, king of Syria, plundered it, 1 Kgs. 15 : 20; Tiglath-pileser took the inhabitants captive. 2 Kgs. 16 : 29. But upon God's book of remembrance there stood his prophecy of a better day for Naphtali, Isa. 9 : 1, 2, and God, who "watches the turning of the ages," at last carried it out, and upon the hills of Naphtali walked the Light of the world. Matt. 4 : 3-16.

*Reuben*.—One of the trans-Jordanic tribes, but without a striking point in their history. They fell into idolatry, like their neighbors, were carried into captivity, 1 Chr. 5 : 26, and their territory was occupied by Moab. Comp. Josh. 13 : 16-21 with Isa. 15.

*Simeon*.—Although one of the most numerous tribes at Sinai, Num. 1 : 23, they had become the smallest at Shittim. 26 : 14. They are altogether omitted from Moses' blessing. Both facts are to be traced to the same cause—the shameful conduct of the tribe in the matter of Baal-peor, in which they had the example of their chief. 25 : 14. Jacob foretold that Simeon would "be scattered in Israel," Gen. 49 : 7, and, as a matter of fact, it was so small that its lot was assigned "within the inheritance of the children of Judah," Josh.

19 : 1-9, although the ostensible reason was that "the part of . . . Judah was too much for them." "No eminent person is recorded as of this tribe, though the Jews have a tradition that it furnished schoolmasters to the rest of the nation."

—*Ayre*.

*Zebulun*.—As already remarked, the fortunes of Issachar and Zebulun were closely united, as in Moses' blessing: "Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents." Deut. 33 : 18. The tribe of Zebulun possessed the fisheries of Galilee's lake. Their bravery received the praise of Deborah. Jud. 5 : 18. Their most noted men were Elon, the judge, Jud. 12 : 11, 12, and Ibzan, his predecessor, but the great man was Jonah. 2 Kgs. 14 : 25.

**TRIB'UTE**, that which is paid to rulers in token of subjection and for the support of government. Gen. 49 : 15. By the Jewish law, Ex. 30 : 13, a tribute or capitation-tax was half a shekel, or twenty-five cents, which was expended in the temple-service. The conversation of our Saviour with Peter on the subject of paying this tribute-money was designed to show him that, being himself the Son of God, the King for whose service the tribute was paid, he might justly be exempted from paying it; but, to prevent any needless irritation on the part of the officers or nation, he by miraculous power provided the means of paying the required tribute, which amounted to fifty cents for both. Matt. 17 : 24.

**TRO'AS**, a city of Lesser Mysia, in the north-eastern part of Asia Minor, on the sea-coast, 6 miles south of the entrance to the Hellespont, and 4 miles south of the Homeric Troy. It stood on a gentle eminence, having Mount Ida behind it and the island of Tenedos in front. Alexandria Troas, as its name implies, owed its origin to Alexander the Great. He chose the site with his usual happy discernment, but did not live to cover it with buildings. These were built by Antigonos, whose name the city consequently bore for a short time. The city was improved by Lysimachus, the famous king of Thrace, and received a Roman colony during the reign of Augustus. It was to the Romans, in fact, that most of the buildings whose ruins still remain were due. Even the walls

were repaired and strengthened by them, and it was under their rule that the commercial prosperity of the city reached its height. Its port was excellent, and made Troas for many centuries the key of the commerce between Asia and Europe. Paul visited Troas twice, and perhaps three times. The first visit was on his second missionary journey. It was from Troas that, after the visit of the "man of Macedonia," he sailed to carry the gospel into Europe. Acts 16: 8-11. On his return journey he stopped at Troas for eight days and restored Eutyclus to life. Acts 20: 5-10. Upon one visit he left his cloak and some books there. 2 Tim. 4: 13.

*Present Condition.*—Troas is now an utter ruin. The walls can still be traced for a circuit of several miles. The exploration of the ruins is somewhat fatiguing, as the ground is thickly strewn with stones and other fragments of ancient buildings, and planted with a forest of valonia oaks, whose branches make riding difficult and finding one's way still more so. Without a guide well acquainted with the place, it would be impossible to discover any road at all among the mazes of the wood. There are the remains of a gymnasium, 413 feet long and 224 feet wide. This structure Prof. A. H. Sayce describes (1880) as "a vast ruin whose desolation was only equalled by the solitude of the forest in the midst of which it stood. It had the shape of a hall, with pilasters along the sides, in front of which must have risen the columns that supported the vaulted roof. The line of the hall was broken in the centre by four square apartments formerly adorned with marble pillars and cornices. The break had the appearance of a transept in a Gothic cathedral, the two cross-aisles being entered through lofty arches, one of which still remains perfect. Within, all is a confused chaos of stone and brick, of fallen columns and disfigured ornaments. Only enough is left to tell us that the building was a gymnasium with baths attached. The Turks, who call it the *Bal Serai*, or 'honey palace,' have long used it as an inexhaustible quarry for the neighboring villages, and repeated earthquakes have aided their endeavors to undermine the solid masonry of St.

Paul's contemporaries. At the north-eastern angle of the building are a few ruined arches, which once supported an aqueduct, and at a little distance, among the trees, are the scanty relics of a Doric temple.

"There are ruins of another large building of brick, which belongs to the Roman period. All that now remains of it is a vaulted chamber of considerable size, which opens into smaller chambers on each of its four sides. Above are other chambers, similarly vaulted, while the whole structure is surrounded by an enormous platform of brick. What its original use can have been is a matter of dispute. According to one conjecture, it was a temple; according to another, a bath-house; but neither conjecture is supported by the form and structure of the building. All we can say with certainty is that the present ruins represent but a small part of the original edifice, the foundations of which can still be traced among the grass and brambles."

The harbor is blocked by a sand-bar. The place is now called *Enski Stamboul*, or "Old Constantinople," and it is said that Constantine hesitated between Troas and Constantinople as the site of his capital.

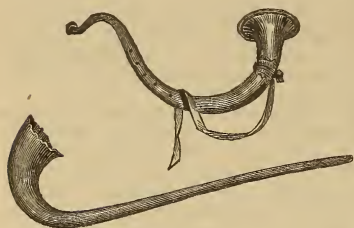
**TROGYLIUM**, a town and cape on the western coast of Asia Minor, between Ephesus and the mouth of the Meander, opposite Samos, at the foot of Mount Mycale. Paul there spent a night on his third missionary journey. Acts 20: 15. An anchorage a little east of the point is still called *St. Paul's Port*.

**TROOP, BAND**, often means a small body of marauders, as in Gen. 49: 19; 2 Sam. 22: 30; Jer. 18: 22; Mic. 5: 1.

**TROPHIMUS** (*foster-child*), a native of Ephesus, Acts 21: 29, and a convert to the faith of the gospel, probably under Paul's ministry. Acts 20: 4. He became one of the apostle's companions and helpers in missionary travels and labors. 2 Tim. 4: 20.

**TROW**, in Luke 17: 9, means to "think," "believe."

**TRUMPET**. The trumpet differed little from the horn, and in particulars which are no longer discoverable. Ex. 19: 16. The silver trumpets were



Trumpets.

used by the priests alone in publishing the approach of festivals and giving signals of war.

### TRUM'PETS, FEAST OF.

This feast—enjoined Num. 29 : 1-6; Lev. 23 : 24—was the New Year's day of the civil year, coming on the first of Tisri (October), and was further called by the Rabbins "the birthday of the world," because in Tisri the late fruits were gathered and seed was sown. It was characterized by the use of both the straight trumpet and the cornet in the temple, by the blowing of trumpets everywhere, unless the festival fell on a Sabbath (in this case no trumpets were blown outside of the temple), and by the offering of a young bullock, a ram, and seven first-year lambs, with meat-offerings and a kid for a sin-offering in addition to the daily sacrifices and the eleven victims of the new moon, the ordinary feast of the first day of the month. It was one of the seven days of holy convocation. The feast differed from the other feasts of new moon, which also had their trumpet-blowings over the burnt-offerings, by its being a day of rest and service.

**TRYPHE'NA, AND TRYPHO'SA**, two women of Rome whom Paul commended for their zeal. Rom. 16 : 12.

**TSEB'AOTH, LORD OF.** This is a transliteration from the Hebrew which is more accurate than the common form "Sabaoth," which occurs in Rom. 9 : 29; Jas. 5 : 4. See **SABAOTH**.

**TU'BAL**, fifth son of Japheth, whose descendants probably peopled a country lying south of the Caucasus, between the Black Sea and the Aranes, whose inhabitants were the Tibareni of the Greeks. Gen. 10 : 2. The Circassians,

who inhabit this region, are slave-dealers, and they of Tubal traded in the "persons of men." Eze. 27 : 13; 38 : 2; comp. Rev. 18 : 13.

**TU'BAL-CAIN** (*hammer-blows of the smith?*), a son of Lamech by his wife Zillah. Gen. 4 : 22. He is said to have been an instructor of every artificer in brass (copper) and iron. Thus he was the original maker of tools.

**TUR'BAN.** See **CLOTHES**.

**TUR'TLE-DOVE.** The word "turtle," and words of similar sound in Latin and Hebrew, are imitative of the plaintive notes of several species of doves. Ps. 74 : 19. By the Jewish Law, the poor who could not afford a more costly sacrifice were permitted to bring two turtle-doves or two young pigeons. Lev. 12 : 6-8. As the former are not domesticated and breed everywhere in prodigious numbers, this provision was a great boon to the needy. The outward circumstances of Christ's parents are thus indicated in Luke 2 : 24.

The turtle-dove is a bird of passage. Jer. 8 : 7; Cant. 2 : 12. Early in April, Palestine everywhere suddenly swarms with these creatures, while a few days before not one was to be found. The most common species (*Turtur auritus*) also breeds in England and in many parts of Europe. The palm-turtle nests in the tree from which it is named, and therefore could have been obtained by Israel in the valleys of the Sinaitic desert, where this tree is found. The collared turtle is the only other species found in Palestine. By reason of its pairing for life and its unusual fidelity to its mate, this bird is the symbol of purity. See **DOVE**.

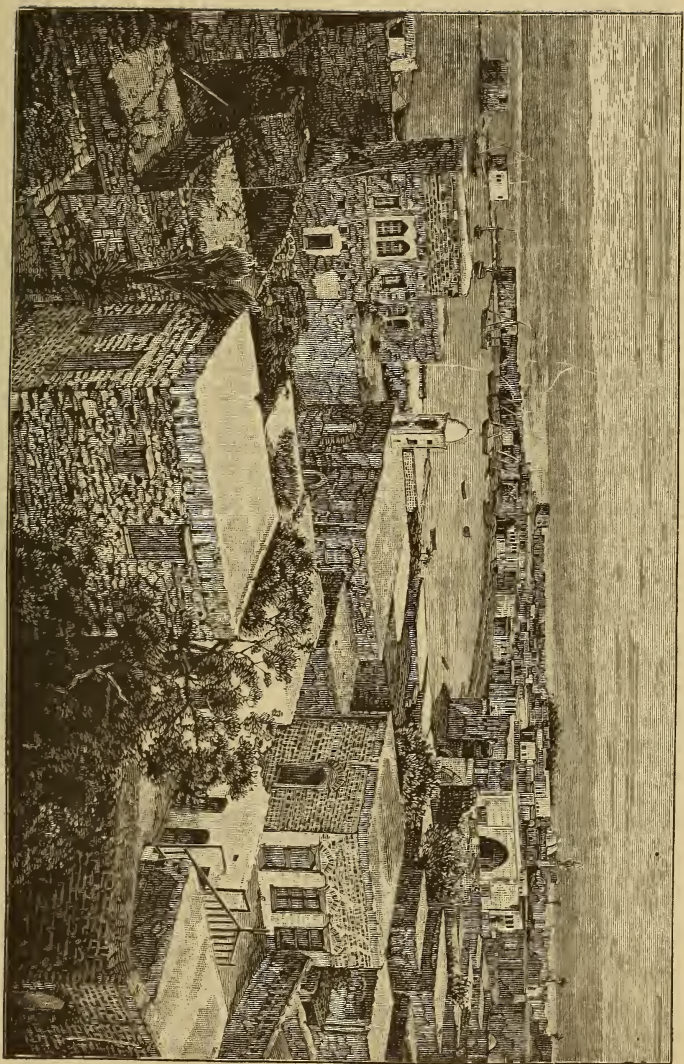
**TU'TORS** means "guardians." Gal. 4 : 2.

**TYCH'ICUS**, a companion of Paul, Acts 20 : 4, and evidently a devoted and faithful disciple. Eph. 6 : 21, 22; Col. 4 : 7, 8.

**TYRAN'NUS** (*tyrant*), the name of the Greek rhetorician of Ephesus in whose lecture-room Paul delivered discourses daily for two years. Acts 19 : 9. Paul and he must have occupied the same room at different hours. He may have been a convert.

**TYRE, AND TY'RUS** (Heb. *Tsor*, "rock;" Arabic *Sûr*), a celebrated city of Phœnicia, on the eastern coast of the





Modern Tyre. (After a Photograph.)

Mediterranean Sea, 21 miles south of Sidon, in lat. 33° 17' N.

*Situation and Extent.*—Tyre was situated upon what was originally an island, or perhaps two islands, about 1 mile long, and lying parallel to the shore at the distance of half a mile. There was also a city called "Palætyrus" ("Old Tyre") upon the mainland. Pliny gives the circumference of the island Tyre at 2½ miles, and of the whole city, including Palætyrus, at 17 miles.

*History.*—Phœnician and Greek traditions make Tyre a very ancient city. According to Herodotus, the priests at Tyre told him the city was founded B. C. 2750. The first Scripture mention is in the time of Joshua, B. C. 1444, and it was then "a strong city." Josh. 19: 29. It was coupled with the Zidonians. Jer. 47: 4; Isa. 23: 2, 4, 12; Josh. 13: 6; Eze. 32: 30. The two cities Tyre and Sidon, being only 21 miles apart, were intimately associated. Indeed, Tyre must have included not only the city proper, but some of the adjacent country. See PHŒNICIA. Tyre, under King Hiram, held friendly relations with Israel, under David and Solomon. David's census extended thither to embrace the Jews. 2 Sam. 24: 7. The Tyrians furnished the timber for the temple and great buildings of Jerusalem. The cedars of Lebanon were floated from Tyre to Joppa, some 85 miles, and thence taken to Jerusalem. Tyrian artists also were skilful in the fine work required. As a reward for his services, Hiram was presented with twenty cities in Northern Galilee, but he was not well pleased with them and called them "Cabul" ("displeasing" or "despicable"). 2 Sam. 5: 11; 1 Kgs. 5: 1; 7: 13; 9: 11, 12; 1 Chr. 14: 1; 2 Chr. 2: 2, 3, 11. Hiram and Solomon were also associated in commercial enterprises. 1 Kgs. 9: 27; 10: 11-22; 2 Chr. 8: 17, 18; 9: 21. From Tyre came the many fatal influences toward idolatry which corrupted the chosen people. See ZIDON and PHŒNICIA. At a later period the friendly relations were changed to hostility. Tyre rejoiced in the distress of Israel, and God's prophet predicted the terrible overthrow of the proud heathen city. Isa. 23: 1, 5, 8, 15-17; Jer. 25: 22; 27: 3; 47: 4; Eze. 26: 2-15; 27: 2-8, 32; 29: 18; Hos. 9: 13; Joel 3: 4; Am. 1:

9: 10; Zech. 9: 2, 3; comp. Ps. 45: 12; 83: 7; 87: 4. The prophecies were notably fulfilled. Shalmaneser, king of Assyria, besieged Tyre in B. C. 721. The siege lasted for five years, but the city was not taken. Nebuchadnezzar besieged it for thirteen years, ending with B. C. 592; whether he captured and destroyed this city is, strange to say, a matter which history does not enable us to determine. Josephus does not make it clear, and the passage in Eze. 29: 18, "Yet had he no wages, nor his army, for Tyrus," is differently interpreted, some understanding that he did not take the city at all, and others that he took it, but found no adequate booty to compensate for the long siege. At any rate, Tyre came under the Persian dominion and furnished that power with a large fleet. This excited the hostility of Alexander the Great, who determined to destroy the power of the city. Not being able to reach the walls with his engines, he collected together all the remains of the ancient city Palætyrus—stones, timber, rubbish—and threw them into the narrow channel. Thus was fulfilled in a most remarkable manner the prophecy of Ezekiel. 26: 3, 4, 12, 21. After a siege of seven months the city was taken. Some 8000 men were slain in the massacre which followed; 2000 were crucified, and 30,000 men, women, and children were sold into slavery. The city was also set on fire by the victors. Zech. 9: 4; Joel 3: 7. After Alexander's death Tyre fell under the dominion of the Seleucidæ, having been besieged for fourteen months by Antigonus; at a later period the Romans possessed it.

In N. T. times Tyre was a populous and thriving city. Christ referred to it and visited its "borders." Matt. 11: 21, 22; 15: 21; Mark 7: 24. Whether he went into the city itself cannot be determined. The borders of the territory of Tyre ("its coasts") reached southward to Carmel and eastward to Iturea, according to Josephus. Paul spent seven days at Tyre, Acts 21: 3, 4, which early became the seat of a Christian bishopric. In the fourth century Jerome speaks of it as the most noble and beautiful city of Phœnicia, and as still trading with all the world. During the Middle Ages it was a place of some consequence, and was regarded as well-

nigh impregnable. On the side next the sea it had a double, and on the land side a triple, wall. After being subject to the Romans for four hundred years, Tyre came under the dominion of the Saracens in the seventh century. In A. D. 1124 the Crusaders captured it. In 1291 the Muslims gained possession of the city, which was destroyed by them, and has never since regained its prosperity.

There is an interesting description of the siege of Acra (Ptolemais) and the possession of Tyre by the army of the sultan of Egypt and Damascus. It is given by Marinus Sanutus, a Venetian, in the century following the capture: "On the same day on which Ptolemais was taken, the Tyrians, at vespers, leaving the city empty, without the stroke of a sword, without the tumult of war, embarked on board their vessels, and abandoned the city to be occupied freely by their conquerors. On the morrow the Saracens entered, no one attempting to prevent them, and they did what they pleased." About A. D. 1610-11 it was visited by Sandys, who said of it: "But this once famous Tyre is now no other than a heap of ruins; yet have they a reverent aspect, and do instruct the pensive beholder with their exemplary frailty. It hath two harbors, that on the north side the fairest and best throughout all the Levant (which the coursors enter at their pleasure), the other choked with the decays of the city." Maundrell (1697) says of Tyre: "On the north side it has an old Turkish castle, besides which there is nothing here but a mere Babel of broken walls, pillars, vaults, etc., there being not so much as an entire house left. Its present inhabitants are only a few poor wretches that harbor in vaults and subsist on fishing."—*Smith's Bible Dictionary*, vol. iv., p. 3337.

*Present Condition.*—The present town lies in the northern part of the former

islands, which had an area of about 200 acres. The large embankment or causeway thrown up by Alexander the Great was 60 yards wide and one-fourth of a mile long. But this has been widened, by the gradual deposit of sand, to a mile on the main land and 600 yards where it reaches the old ramparts. The west and south sides of the island are now used for gardens and burial-grounds. Traces of the ancient wall are found. One stone is 17 feet long and 6½ feet thick. There are huge stones and fragments of marble columns along the shore and beneath the water. They are bare as the top of a rock, and there the fishermen spread their nets—a wonderful fulfilment of a prophecy uttered nearly twenty-four hundred years ago: "I will make thee like the top of a rock; thou shalt be a place to spread nets upon." Eze. 26: 14. The most interesting of the old buildings yet remaining is the church of the Crusaders, which probably occupies the site of a church consecrated A. D. 323, when Eusebius preached the sermon.

The modern city has miserable streets and dilapidated houses. Its shipping consists of a few fishing-boats. Cotton, tobacco, and millstones from the Hauran are exported. The population numbers about 5000, nearly half of whom are Muslims, while the other half consists of Christians and a few Jews. A Franciscan monastery and a convent of the French order of the Sisters of St. Joseph are established here, and schools have been founded by an English mission. A short distance from the city, on the main land, is the traditional tomb of Hiram; the remains of the ancient aqueduct by which the city was supplied with water from *Râs el 'Ain* can be traced.

**TYROPCE'ON.** See JERUSALEM.

**TY'RUS.** See TYRE.



## U.

**U'CAL** (*I am strong*) occurs only once, Prov. 30:1, as the name of one of the persons to whom Agur's words are spoken.

**U'EL** (*will of God*) had, during the Captivity, married a foreign wife, Ezr. 10:34; called Jucl in 1 Esdr. 9:34.

**UK'NAZ**, in the margin to 1 Chr. 4:15, is the proper name "Kenaz" with the copulative conjunction prefixed, but the preceding proper name has been omitted.

**U'LAI** (*strong water?*), a river of Susiana, on whose banks Daniel saw his vision of the ram and he-goat. Dan. 8:2-16. It is doubtless the Eulæus of the Greeks and Romans, a large stream in the vicinity of Susa (Shushan). Recent explorations have shown that the river Choaspes (*Kerkhan*) divides about 20 miles above Susa. The eastern branch, which received the *Shapur* and fell into the *Kuran*, was probably the Ulai. This bifurcation of the stream explains the otherwise difficult passage, "I heard a man's voice between the banks of Ulai," Dan. 8:16—that is, between the banks of the two streams of that divided river.

**U'LAM** (*porch, vestibule*). 1. A descendant of Manasseh. 1 Chr. 7:17.

2. A descendant of the house of Saul. 1 Chr. 8:39, 40.

**U'LA** (*yoke*), an Asherite chieftain. 1 Chr. 7:39.

**UM'MAH** (*community*), a city of Asher. Josh. 19:30. Dr. Thomson associates it with the modern *Alma*, north of Achzib, some 5 miles from the seashore; Conder with *Ummieh*.

**UNCIRCUMCIS'ION**. Rom. 2:25. See CIRCUMCISED.

**UNCLEAN'**. Lev. 5:2. See CLEAN AND UNCLEAN.

**UNCLEAN' MEATS**. Hos. 9:3. See CLEAN AND UNCLEAN.

**UNCOVERING** the head was a token of mourning and captivity. Lev. 10:6; Isa. 47:2.

**UNCT'ION** is used figuratively with reference to the ceremony of anointing,

and signifying the communication of a divine grace. 1 John 2:20, 27.

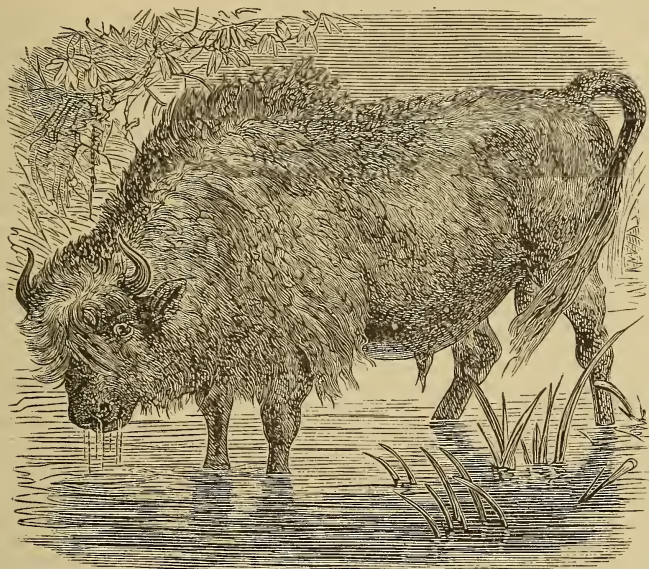
**UNDERGIRD'ING** a vessel means to pass a strong cable around the hull to prevent it from opening. The ship which carried St. Paul to Italy was undergirded. Acts 27:17. Lord Anson mentions a Spanish man-of-war that was saved by throwing overboard one tier of guns and taking six turns of a cable around the ship.

**UNDERSET'TERS**, projections by which the brazen laver was ornamented and supported. 1 Kgs. 7:30.

**U'NICORN** (*reên, or high*), a very unfortunate translation of a word which occurs seven times in the O. T. That fabulous creature the unicorn certainly is not meant by the *reên*. Critics are agreed that the passages mentioning it, correctly understood, require an animal with two horns. This animal was distinguished for his ferocity, Isa. 34:7, strength, Num. 23:22; 24:8, agility, Ps. 29:6, wildness, Job 39:9, as well as for being horned and destroying with his horns. Deut. 33:17; Ps. 22:21.

For various reasons, this animal could not have been the rhinoceros. Probably it was the now extinct aurochs (*Bos primigenius*), a long-horned and powerful ox, which existed in the forests of Europe nearly, or quite, until the Middle Ages. Cæsar found it in the Hercynian forest, and gives this description: "These *uri* are scarcely less than elephants in size, but in their nature, color, and form are bulls. Great is their strength, and great their speed: they spare neither man nor beast when once they have caught sight of them." An allied species of bovine animals of great size and strength is known to have existed in Palestine, as the bison (*Bison bonasus*), and some of these, now called aurochs, are still found in the forests of Lithuania.

The Scripture references will be found peculiarly appropriate to an animal of the ox kind. Assyrian monuments represent the king and his warriors hunting a wild bison, which "appears to have been considered scarcely less formidable



Bison. (*Bison bonasus*. After Tristram.)

and noble game than the lion." In a bone-cave in Lebanon the teeth of the aurochs or a similar ox have been discovered. Altogether, the above interpretation may be regarded as quite established.

**UNITY OF THE SPIRIT** is unity of judgment, affection, and feeling among those who constitute the one body of Christ, Eph. 4:3, and it is the gift of God. Jer. 32:39. It was remarkably enjoyed in the early ages of the Church, John 17:21; Acts 4:32, and is to be sought after as among the chief of Christian graces. 2 Cor. 13:11.

**UNNI** (*depressed*). 1. A Levite appointed to play the psaltery. 1 Chr. 15:18, 20.

2. Another Levite, living after the return from Babylon. Neh. 12:9.

**UNRIGHT'EOUS MAM'MON**. Luke 16:11. See **MAMMON**.

**UPHAR'SIN**. Dan. 5:25. See **MENE**.

**UPHAZ**, probably the same as **OPHIR**, which see. Jer. 10:9; Dan. 10:5.

**UPPER COASTS** are the coun-

tries of Galatia and Phrygia through which Paul passed at the beginning of his third missionary-tour. Acts 19:1.

**UPPER ROOM**. Mark 14:15. See **DWELLINGS**.

**UPPERMOST ROOMS**. Luke 12:39. See **SYNAGOGUES**.

**UR** (*light*), the father of one of David's men, 1 Chr. 11:35; called Ahasbai in 2 Sam. 23:34.

**UR OF THE CHAL'DEES** (*light?*, or, from the rendering in the Septuagint, *region*), the place at which Abraham resided with Terah, his father, before he was called to go into the land of Canaan. Gen. 11:28, 31; 15:7. It is mentioned in the O. T. as "of the Chaldees," and Josephus calls it "a city of the Chaldæans." Stephen speaks of it as in Mesopotamia. Acts 7:2. These are the only biblical clues to its site, and hence the identification has been a disputed question. Among the places which have been suggested as the site of Ur are—

1. The modern *Orfah*, or *Urfa*, in Northern Mesopotamia, some 20 miles

north of Haran and a short distance east of the Upper Euphrates. It is about 450 miles north-north-east of Jerusalem in a straight line. This is the classic Edessa. It is now a city of about 50,000 to 60,000 inhabitants, nearly equally divided into Muslims and Christians (Jacobites and Armenians). Among the arguments for making this Ur are: (1) The resemblance in name. (2) The long-standing tradition among both Jews and Mohammedans that Abraham dwelt there. At the base of the mountain, to the south-east of the town, is the cave which tradition says was his birthplace, and over it is a mosque so holy that only Muslims are allowed to enter it. There is a pool called *Birket-el-Ibrahim el Khaleel*, the "pool of Abraham the beloved." (3) The saying of Josh. 24:2 that it was "on the other side of the flood"—i. e., east of the Euphrates. But in opposition to this identification it is urged, among other things, that Chaldæa did not extend into Upper Mesopotamia, that the history points to a longer migration between Ur and Haran than the 20 miles between *Orfah* and Haran. Uz is also connected with *Orfah* by tradition. See Uz.

2. *Warka*, in south-eastern Mesopotamia, 120 miles south-east of Babylon, 4 miles east of the Euphrates. The tract of land is slightly raised above the ordinary water-level. Upon a sandy platform are situated the remains of numerous ancient buildings. A rampart of earth, nearly 6 miles in circumference and 40 feet high, surrounds the area. This is now commonly supposed to represent the city of Erech of Scripture and the Orchoë of the Greeks. A tradition of the Talmud and in early Arabic works makes this Ur. *Warka* is a city of tombs, and is now utterly desolate.

3. *Mugheir*, "mother of bitumen," a ruined site about 6 miles west of the confluence of the Euphrates and Tigris, and about 125 miles north-west of the Persian Gulf. The ruins now cover an oval space 1000 yards long and 800 broad. The Koran and the Talmud contain legendary accounts of the escape of Abraham from the fire into which idolaters threw him at Ur. The most remarkable ruin at *Mugheir* is a

temple built of bricks laid in bitumen, and many of them inscribed with the name of *Uruk*, a Chaldæan monarch whose date is supposed to have been B. C. 2230. This is perhaps the most ancient Chaldæan site discovered. Rawlinson, Porter, Eadie, and others accept this as the most probable site of Ur of the Chaldees.

**UR'BANE** (from the Latin *urbanus*, "refined," "polite"), one of the Christians in Rome to whom St. Paul sent a salutation. Rom. 16:9.

**URI** (*fiery*). 1. Of the tribe of Judah, the father of Bezaleel, one of the architects of the tabernacle. Ex. 31:2; 35:30; 38:22; 1 Chr. 2:20; 2 Chr. 1:5.

2. The father of Geber, the commissariat-officer of Solomon in Gilead. 1 Kgs. 4:19.

3. A gatekeeper of the temple who in the time of Ezra had married a foreign wife. Ezr. 10:24.

**URIAH**, 2 Sam. 11:3, or **URIAS**, Matt. 1:6, a Hittite by descent, but probably converted to Judaism, commander of one of the bands of David's army, and the husband of Bathsheba. His death was purposely brought about by an understanding between Joab and David, in order that David's guilt in the case of Bathsheba might be concealed, and that he might obtain her for his wife.

**URIEL** (*fire of God*). 1. A Levite of the family of Kohath. 1 Chr. 6:24.

2. The chief of the Kohathites in the time of David. 1 Chr. 15:5, 11.

3. The father of Maachah or Michai-ah, Rehoboam's wife and mother of Abijah. 2 Chr. 13:2. In 2 Chr. 11:20 Maachah is called "the daughter of Absalom," which may be explained by her mother, Tamar, being a daughter of Absalom.

**URIAH** (*flame of Jehovah*). 1. High priest in the reign of Ahaz, 2 Kgs. 16:10-16; called Uriah in Isa. 8:2; complied subserviently with the demand of the king to make an altar after the idolatrous pattern of that of Damascus, and to offer sacrifices on it.

2. The son of Shemaiah of Kirjath-jearim; prophesied in the days of Jehoiakim, and fled from the king's wrath to Egypt, but was seized there, brought back, and slain. Jer. 26:20-23.



3. A priest of the family of Koz, the ancestor of Meremoth, Neh. 3:4, 21; perhaps the same as mentioned in Neh. 8:4.

**URIM AND THUMMIM** (*light and perfection*) denote some part of the high priest's apparel. In Ex. 28:15-30 it is prescribed that the Urim and Thummim shall be placed beneath the breastplate, in order to be on the high priest's heart when he goes in before the Lord; and when Aaron was arrayed, Moses himself put the Urim and Thummim into the breastplate. Lev. 8:8. In the blessings of Moses he speaks of the Urim and Thummim as the crowning glory of the Levite tribe; and when Joshua is solemnly appointed to succeed him, Num. 27:21, the high priest, Eleazar, is said to ask counsel for him after the judgment of Urim. But nowhere in Scripture are the Urim and Thummim described, and, as Jewish tradition can give no information, we do not know what they really were.

**USURY**, by modern usage, means exorbitant or unlawful interest, but in the Scriptures it means simply interest. The Law of Moses prohibited the Jews from taking any interest of each other for the loan of money or of anything else, though they were allowed to take it of foreigners. The exchangers of money were in the habit of receiving it at low interest and loaning it at high interest, taking the difference for their gain. Eze. 22:12. The practice of usury is severely denounced in the Scriptures. Neh. 5:7, 10; Ps. 15:5; Prov. 28:8. It has sometimes been asked why the Jews were permitted to take usury of strangers, while they were forbidden to take it of each other. It is quite clear that the civil economy of the Jewish state excluded the general use of usury as a means of gain in a medium of exchange. They had no commerce with foreign nations, as we have in modern times, or as the Gentile nations had in that age. They had their inheritance apportioned to them in the division of the land, and were rather branches of the same family settled together than independent communities, and their united business transactions were to be of the most friendly nature. In dealing with foreigners whose object was gain, they were allow-

ed to avail themselves of the ordinary principles of trade.

**U'THAI** (*Jehovah succors*). 1. A descendant of Judah, 1 Chr. 9:4; called Athaiah in Neh. 11:4; was one of those dwelling in Jerusalem after the Captivity.

2. A son of Bigvai; returned home in the second caravan with Ezra, Ezr. 8:14; called Uthi in 1 Esd. 8:40.

**UZ** (*fruitful in trees*). 1. A son of Aram, and grandson of Shem. Gen. 10:23; 1 Chr. 1:17.

2. A son of Dishan, and grandson of Seir. Gen. 36:28.

**UZ, THE LAND OF** (*fertile land*). Uz, or, more correctly, "Huz," was the country of Job. Job 1:1. It is mentioned in the ethnographical tables, Gen. 10:23, and it was settled by a son of Aram. Comp. 1 Chr. 1:17. Job was "the greatest of all the men of the East"—in Hebrew, *Bene-Kedem*, the people who dwelt in Arabia. Job 1:3, 15-17. Uz is grouped with Egypt, Philistia, and Moab, Jer. 25:20, and with Edom. Lam. 4:21.

*Situation*.—The position of the land of Uz has been a subject of much dispute. According to Josephus, Uz was the father of the inhabitants of Damascus and Trachonitis. Many traditions put it at *Orfah*, on the Euphrates. See Ur. Near the Haran-gate in that city is "Job's well," which is a sacred shrine to the people because the patriarch drank of its waters. Porter found many traditions of Job in the Hauran, and numerous places named after the patriarch. The land of Uz seems most likely to have been in general that portion of Arabia Deserta east of Edom and south of Trachonitis, extending indefinitely toward the Euphrates.

**UZAI** (*strong*), the father of Palal, who assisted Nehemiah in repairing the walls of Jerusalem. Neh. 3:25.

**UZAL**, the sixth son of Joktan. Gen. 10:27; 1 Chr. 1:21. His descendants settled in Yemen and built the city of Uzal, which from the earliest times was one of the principal towns of the country. Its name was afterward changed to "Sana," and it is now the capital of Yemen. Niebuhr describes it as a beautiful town, situated on a plateau, and resembling Damascus on account of its rippling waters and fine trees.

**UZ'ZA** (*strength*). 1. An inhabitant of Jerusalem in whose garden Manasseh, king of Judah, and his son Amon were buried. 2 Kgs. 21 : 18, 26. The location of the garden is not known.

2. A Benjamite descending from Ehud, 1 Chr. 8 : 7, and, according to the Targum on Esther, the ancestor of Mordecai.

3. The ancestor of the family of Nethinim which returned from Babylon with Zerubbabel. Ezr. 2 : 49; Neh. 7 : 51.

4. A Levite of the family of Merari. 1 Chr. 6 : 29.

**UZ'ZA, GARDEN OF.** 2 Kgs. 21 : 26. See UZZA, 1.

**UZ'ZAH** (*strength*), a son of Abinadab, in whose house at Kirjath-jearim the ark had rested, was instantly killed by the immediate action of God for laying his hands upon the ark, while guiding the carriage on which it was brought to Jerusalem, in violation of the express provisions of the divine law. Num. 4 : 15; 2 Sam. 6 : 3-8. In 1 Chr. 13 : 7-11 he is called Uzza.

**UZ'ZEN-SHE'RAH** (*ear of Sherah*), a city of Sherah, the daughter or descendant of Ephraim. 1 Chr. 7 : 24. Probably it was near Beth-horon, and its site may be marked by *Beit Sira*, 3 miles south-west of the lower Beth-horon.

**UZ'ZI** (*might of Jehovah*). 1. A son of Bukki, and the father of Zerariah, in the line of the high priests, 1 Chr. 6 : 5, 6, 51; Ezr. 7 : 4, but not a high priest himself.

2. The grandson of Issachar. 1 Chr. 7 : 2, 3.

3. A Benjamite, son of Bela. 1 Chr. 7 : 7.

4. Another Benjamite, ancestor of several families settled in Jerusalem after the Captivity. 1 Chr. 9 : 8.

5. A son of Bani, a Levite, and overseer of the Levites in Jerusalem in the time of Nehemiah. Neh. 11 : 22.

6. A priest in the time of Jozakim, the high priest. Neh. 12 : 19.

7. A priest assisting Ezra in dedicating the walls of Jerusalem; perhaps the same as the preceding. Neh. 12 : 42.

**UZZIA** (*strength of Jehovah*), one

of David's guard; surnamed the "Ashterabite." 1 Chr. 11 : 44.

**UZZIAH** (*might of Jehovah*). 1. The son and successor of Amaziah, king of Judah; called Azariah in 2 Kgs. 14 : 21 and elsewhere; began to reign at sixteen, and reigned fifty-two years, B. C. 808-756. His career was most prosperous. He walked in the ways of his father David, and as a consequence was blessed with victory over his enemies and great fame and love. But he was puffed up by success so long continued, and presumed to burn incense on the altar like the priests. Azariah, the high priest, and eighty others opposed him; but God most effectually checked him by making him a leper, dwelling in a separate house until death. 2 Kgs. 15 : 1-7; 2 Chr. 26. A great earthquake occurred in his reign. Am. 1 : 1; Zech. 14 : 5.

2. A Levite. 1 Chr. 6 : 24.

3. The father of one of David's officers. 1 Chr. 27 : 25.

4. A priest. Ezr. 10 : 21.

5. A Judite. Neh. 11 : 4.

**UZZI'EL** (*might of Jehovah*). 1. The fourth son of Kohath, Ex. 6 : 18, 22; Lev. 10 : 4; the ancestor of the Uzzielites, and, through Elizaphan, also of the Kohathites, Num. 3 : 19, 27, 30, his house numbering one hundred and twelve adults in the time of David. 1 Chr. 15 : 10.

2. A Simeonite captain who in the time of Hezekiah destroyed the remnants of the Amalekites in the valley of Gedor. 1 Chr. 4 : 42.

3. A son of Bela the Benjamite. 1 Chr. 7 : 7.

4. A Levite musician in the time of David, the son of Heman, 1 Chr. 25 : 4; called Azareel in 1 Chr. 25 : 18.

5. A Levite of the family of Jeduthun who was very active in cleansing and sanctifying the temple after the pollutions of Ahaz. 2 Chr. 29 : 14-19.

6. The son of Harhaiah, active in repairing the walls of Jerusalem in the days of Nehemiah. Neh. 3 : 8.

**UZZI'ELITES**, descendants of Uzziel, 1. Num. 3 : 27; 1 Chr. 26 : 23.

## V.

**VAG'ABOND** (from the Latin *vagabundus*) means a fugitive, a wanderer, and is so used in the A. V., but not opprobriously, as we now use the word. Gen. 4:12; Ps. 109:10; Acts 9:9.

**VAJEZ'ATHA** (Persian, *strong as the wind*), one of the ten sons of Haman slain by the Jews in Shushan. Esth. 9:9.

**VALE, VAL'LEY.** Five Hebrew words are translated "vale" or "valley."

1. *Emek*, signifying a "deep" valley, and implying a long, broad sweep between parallel ranges of hills, as the valley of Achor, Aijalon, Elah, Jezreel, Succoth, etc.

2. *Gai* or *ge*, signifying a "bursting" or a "flowing together," and used to designate narrow ravines or glens, as of Hinnom or Salt. This name is given to the secluded spot where Moses was buried. Deut. 34:6.

3. *Nachal*, meaning a "wady-bed," filled with water in winter, but dry in summer; and hence it is sometimes rendered "brook," "stream," "river," etc. Such beds or valleys were Chereth, Eshcol, Sorek, Zered, etc.

4. *Bik'ah*, properly a "cleft," but applied to a broader space than a cleft or valley, and meaning sometimes a "plain," as that between Lebanon and Anti-Lebanon and Megiddo. Josh. 11:17; 13:17; Zech. 12:11.

5. *Ha-shephelah*, wrongly rendered "valley," meant a broad tract of low hills between the mountains of Judah and the coast-plain. Deut. 1:7; Josh. 10:40.

**VAL'LEY-GATE.** 2 Chr. 26:9. See JERUSALEM.

**VAL'LEY OF BACA.** See BACA.  
**VAL'LEY OF DECIS'ION.** Joel 3:14. See JEHOSEPHAT.

**VAL'LEY OF SALT.** See SALT.  
**VAL'LEY OF SO'REK.** Jud. 16:4. See SOREK, VALLEY OF.

**VANI'AH** (*weak*), a son of Bani; had married a foreign wife, but sent her away on the command of Ezra. Ezr. 10:36.

**VASH'NI** occurs in 1 Chr. 6:28 as the name of the first-born of Samuel, while in 1 Sam. 8:2 the name is Joel. As Vashni, with a very slight modification, would mean "and the second," it is probable that in 1 Chr. 6:28 the name of Joel has dropped out.

**VASH'TI** (Persian, *a beautiful woman*), queen of Persia, and the repudiated wife of Ahasuerus. Esth. 1:9. See ESTHER.

**VAT.** Isa. 33:2. See WINE-FAT.

**VEIL** is, in our translation, the rendering of several Hebrew words which properly mean shawls or mantles. Gen. 24:65; 38:14; Ruth 3:15; Cant. 5:7; Isa. 3:23. These shawls or mantles may occasionally have been drawn over the face, but they were not designed for that purpose. Veils proper were used by the Hebrew women only on special occasions—as ornaments, Cant. 4:1, 3; 6:7; as a bridal-symbol, Gen. 24:65; 29:25; and for the purpose of concealment. Gen. 38:14. Generally the Hebrew women appeared in public without veils, Gen. 12:14; 24:16; 29:10; 1 Sam. 1:12, and so did the Egyptian and Assyrian women, as seen by the Egyptian and Assyrian sculptures and paintings. The custom now almost universal among Oriental women to be veiled whenever they appear in public dates from the Koran, 33:55, 59, which forbids the Mohammedan women to show themselves unveiled outside of the circle of their nearest relatives.

**VEIL OF THE TABERNACLE, OR TEMPLE.** See TABERNACLE and TEMPLE.

**VEN'GEANCE.** Rom. 12:19. This word often denotes merely punishment, without any reference to the state of mind in which it is inflicted. In the passage cited and elsewhere, Deut. 32:35, the exclusive right of God to punish wrong-doers and to vindicate the truth is plainly asserted. Hence every act of revenge is an interference with the divine prerogative. The word is applied to God in the same manner in which "anger," "hatred," etc., are applied—not as de-



noting a state or temper of mind, but as implying an act or course of proceeding such as usually indicates a particular state of mind, when done or pursued by man.

**VERMILION**, a chemical substance used for coloring red, and much valued for ornamenting dwellings, Jer. 22 : 14, and painting images. Eze. 23 : 14. The custom of painting, and sometimes gilding, the ceilings of houses is still prevalent in the East.

**VIAL**. 1 Sam. 10 : 1. See **CENSER**.

**VILLAGES**. Lev. 25 : 31. See **CITY**.

**VINE, VINEYARD**. We first read of a vineyard in the history of Noah. Gen. 9 : 20. The cultivation of the vine had attained to some perfection in very early times. In the accounts of Melchizedek, who set bread and wine before Abraham, of Lot, who was drunken, of aged Isaac, when regaled by his sons, in the prophecy of dying Jacob, and in the book of Job, we have the earliest accounts of wine as a common drink. Gen. 14 : 18; 19 : 32; 27 : 25; 49 : 12; Job 1 : 18; Prov. 23 : 30, 31; Isa. 5 : 11.

The original home of the Eastern grape-vine (*Vitis vinifera*) was Armenia and neighboring countries. But Palestine seems scarcely second to any country in the world in adaptation of soil and climate for its culture. Especially is this true of its southern districts. "Here, more than elsewhere in Palestine, are to be seen on the sides of the hills the vineyards, marked by their watch-towers and walls, seated on their ancient terraces, the earliest and latest symbol of Judah. The elevation of the hills and table-lands of Judah is the true climate of the vine. 'He bound his foal to the vine, and his ass's colt to the choice vine; he washed his garments in wine, and his clothes in the blood of grapes.' It was from the Judæan valley of Eshcol, 'the torrent of the cluster,' that the spies cut down the gigantic cluster of grapes. 'A vineyard on a hill of olives,' with the 'fence,' and 'the stones gathered out,' and 'the tower in the midst of it,' is the natural figure which, both in the prophetic and evangelical records, represents the kingdom of Judah."—*Stanley*.

Grapevines were usually propagated by layers. They were sometimes planted beside ridges of stones, upon which they

crept, and which afforded a dry and warm exposure for ripening the fruit. Miles of such stone-heaps remain in regions now utterly desert about Beer-sheba and east of the Jordan. At other times vines were annually trimmed down to a permanent stock, which was fastened to a stake, or a post was erected with a crosspiece, or upon four or more pillars a trellis or arbor was supported, upon which the boughs spread. Very often, however, the Syrian vines are trained upon a perpendicular trellis or framework in straight rows; sometimes upon trees, and particularly the fig tree, whence the proverbial expression, "To repose under one's own vine and fig tree," as an emblem of peace and security. Mic. 4 : 4; Zech. 3 : 10. Vines are found at Hebron trained in this manner, and bearing clusters of ten pounds' weight, or even more. Sometimes they were trained upon the side of the house. Ps. 128 : 3.

Vineyards were enclosed with a hedge or a wall, to defend them from the ravages of beasts, to which they were often exposed. A tower was also built as the station of a watchman. Num. 22 : 24; Ps. 80 : 8-13; Prov. 24 : 31; Cant. 2 : 15; Matt. 21 : 33. See **TOWER**.

The Hebrews devoted as much care to their vineyards as to their agriculture. When Isaiah predicts the invasion of the Assyrians, he declares that the vineyard where there were a thousand vines for a thousand pieces of silver shall be even for briars and thorns. Isa. 7 : 23. When he would represent sorrow, he says, "The new wine mourneth, the vine languisheth, and all the merry-hearted do sigh." Isa. 24 : 7. So Zechariah, 8 : 12, foretells future prosperity thus: "The seed shall be prosperous, the vine shall give her fruit." See also Hab. 3 : 17; Mal. 3 : 11.

The pruning of the vine is a familiar operation, which we all know to be necessary in order to its fruitfulness. The law which forbade the Israelites to gather the grapes of the first three years, Lev. 19 : 23, gave occasion to the more careful and unsparing use of the pruning-knife; hence the young stock came to much greater strength. A traveller mentions a custom of the vine-dressers to prune their vines thrice in the year; the first time, in

March. When clusters begin to form, they again lop off those twigs which have no fruit; the stock puts out new twigs in April, some of which form clusters, and those which have none are again cut off in May. The vine shoots a third time, and the new branches have a third set of clusters. See John 15 : 2, in which passage the word "purgeth" may be rendered "pruneth."

What remains of the culture of the vine is very simple. Once or twice in the season the plough was run through the vineyard to loosen the earth and free it from weeds; the stones were gathered out, and a proper direction was given to the growing branches. Isa. 5 : 2. The vine-dressers, or keepers of the vineyard, formed a distinct branch of laborers. 2 Kgs. 25 : 12.

The regular vintage begins in Syria about the middle of September, and lasts about two months. Lev. 26 : 5; Am. 9 : 13. Ripe clusters, however, are found in Palestine as early as June and July, although the regular vintage begins in September. This difference may arise from the threefold growth of the vine, already mentioned. The first gathered in Canaan is probably meant in Num. 13 : 20.

The vintage was celebrated by the Hebrews with still more festivity than the harvest, Isa. 16 : 9, and was sometimes a season of wicked mirth. Jud. 9 : 27. See GRAPES.

**VIN'EGAR.** The Hebrew word denotes a beverage either consisting simply of wine turned sour, and for that reason proscribed to the Nazarite, Num. 6 : 3, or produced artificially. Its excessive acidity, Prov. 10 : 26, made it an unpalatable drink, Ps. 69 : 21; but, like the Roman *posca*, it was much used for sopping bread. Ruth 2 : 14. It was this beverage which was offered to our Saviour in his dying moments. Matt. 27 : 48; Mark 15 : 36; John 19 : 29. The effervescence which it produced when poured upon nitre was well known to the Hebrews, and is used to represent in an impressive manner the incongruity of mirth and sorrow. Prov. 25 : 20.

**VINE OF SOD'OM.** There is reference to this plant only in Deut. 32 : 32. Josephus describes fruits grow-

ing near the Dead Sea, "which indeed resemble edible fruit in color, but on being plucked by the hand are dissolved into smoke and ashes." These are the apples of Sodom of which the poets sing, and which are supposed to be mentioned in the above passage.

A surprising number of plants has been proposed as the vine of Sodom, while some have supposed that there was here reference merely to a popular fiction, as perhaps in the case of the dragon, satyr, and unicorn. If we are to interpret Deuteronomy and Josephus literally, the colocynt seems best to answer the conditions, because it is the only *vine* suggested, and abounds in these regions, while its fruit, though beautiful to the eye, is exceedingly nauseous to the taste, and when ripe there is nothing within it but seeds and a dry powder. See GOURN.

**VINEYARDS, PLAIN OF THE,** Abel-ceramim. Jud. 11 : 33. Possibly marked by the ruin *Karenain*, 6 miles south-east of Amman and upon the upper Jabbok, as suggested by Dr. Merrill.

**VI'OL.** This was an instrument of music, and supposed to be the same with the psaltery. Am. 6 : 5. See MUSIC. Chanting to the sound of it was to make like sounds with the voice, so modulating the tones as to correspond with the sounds of the instrument.

**VIPER.** This word in the O. T. possibly designates some *particular* species of hissing and venomous serpent, but its exact application cannot be determined. In the N. T. the Greek word thus rendered was used for *any* poisonous snake. The viper which fastened on Paul's hand, Acts 28 : 1-6, was doubtless the snake of that name (*Vipera aspis*), still common in the Mediterranean islands. It has now disappeared from Malta with the woods to which it is partial. The viper is an emblem of whatever is deceitful and destructive. Matt. 3 : 7; 12 : 34; 23 : 33; Luke 3 : 7. See COCKATRICE and ASP.

**VIS'ION.** Num. 24 : 4. In former times God was pleased to reveal himself, and communicate his will in visions, which were caused either in the night in ordinary sleep, Dan. 7 : 1, or by day in a temporary trance. Acts 10 : 11; 26 : 13. See DREAM, TRANCE.

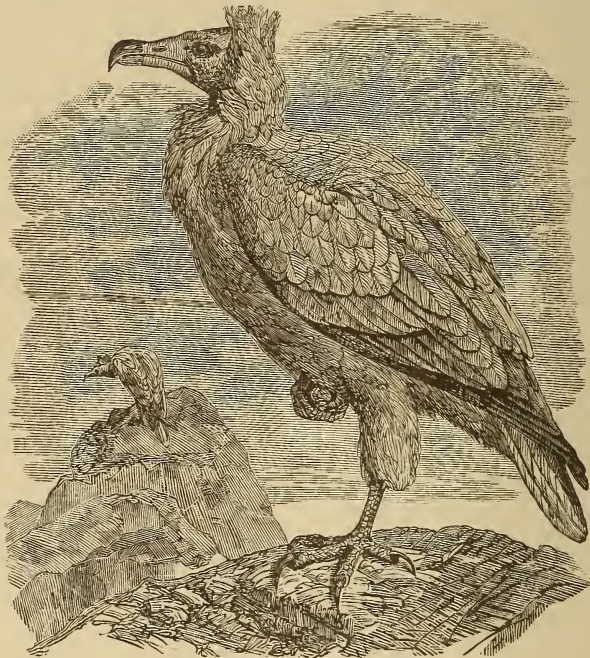
**VOPH'SI** (*my increase*), father of Nahbi, the spy selected from the tribe of Naphtali. Num. 13 : 14.

**VOW**, in the scriptural use, means a solemn religious promise or covenant by which one binds himself to do or suffer certain things, depending on God for power to accomplish them. The first instance of such a vow recorded in Scripture is that made by Jacob when on the flight to Padan-aram. Gen. 28 : 20-22; 31 : 13. As vows were voluntary engagements, not prescribed by the Mosaic Law, they were made with prayer and paid with thanksgiving. Num. 6 : 2-

21; Jud. 11 : 30, 31; Ps. 61 : 5; Acts 18 : 18. See NAZARITES.

**VUL'TURE.** In Lev. 11 : 14, Deut. 14 : 13, and Isa. 34 : 15, in place of this word, we should probably read "black kite" (*Milvus migrans*). This is a bird which, except in the winter months, collects in Palestine in great numbers and is very sociable in its habits, according to the reference in Isaiah. Another Hebrew word rendered "vulture" in Job 28 : 7 is elsewhere correctly rendered KITE, which see.

It is a striking instance of the accuracy of the Scripture writers that, while



Egyptian Vulture, or "Pharaoh's Hen."

the peculiar faculty for discovering their food which carrion-devourers possess is popularly attributed to the sense of smell, the Bible attributes it to sight. In the book of Job the characteristic of the eagle is that "her eyes behold afar off." Job 28 : 7 refers to the same peculiarity, "There is a path which the vulture's eye

hath not seen," implying that its vision is most acute and penetrating. It is well proved that birds of prey discern their booty at vast distances, that the eager flight of one is observed and followed by another, and so on, till many are gathered together wheresoever the carcass is.



## W.

**WA'FER**, a thin cake of fine flour used in various offerings anointed with oil. Ex. 16:31; 29:2, 23; Lev. 2:4; 7:12; 8:26; Num. 6:15, 19.

**WA'GES**. When wages are first mentioned in the O. T., they were paid, not in money, but in kind. Gen. 29:15, 20; 30:28; 31:7, 8, 41. But the Law was very strict in requiring daily payment of wages, Lev. 19:13; Deut. 24:14, 15, and employers who withhold the laborer's wages or refuse to give him sufficient victuals are strongly censured. Jer. 22:13; Mal. 3:5; Job 24:11. Wages paid in money are mentioned in the N. T. Matt. 20:2; Luke 3:14; 1 Cor. 9:7.

**WAG'ON**. The Egyptian wagon, which is well known to us from pictorial representations, consisted of two solid wooden discs connected with an axle, on which a body very similar to that of our wheelbarrows was placed. This primitive vehicle was drawn by oxen, and it was sometimes covered. The wagons mentioned in Num. 7:3, 8, for carrying the tabernacle, were no doubt built on this pattern.

**WAIL**, to mourn with loud and violent expressions of distress and despair. Eze. 32:18.

**WALL OF PARTI'TION**. Eph. 2:14. See TEMPLE.

**WALLS**. The walls with which, in ancient times, all cities were surrounded, in contradistinction from open or un-walled villages, were generally built of earth or clay or sun-dried brick. Hence it was necessary to build them of great thickness, in order to ensure their permanency. Houses were often erected on top of them, or they were provided with fortifications (fenced walls). When any breach took place in such a mass of earth, either by heavy rains or some defect in the foundation, the consequences were very serious. Ps. 62:3; Isa. 30:13. See CITY.

**WAN'DERING IN THE WIL-DERNESS**. See WILDERNESS, THE, OF THE WANDERING.

**WAR**. From the nature of the arms

and the customs of the ancients, their battles were truly murderous. Scarcely ever was any quarter given, except where the vanquished was retained as a slave, and consequently the number of killed was often immense. 2 Chr. 13:17. Although the military art was comparatively simple, yet ingenious stratagems of various kinds were practised. Enemies were then, as now, surprised and overcome by unexpected divisions of the forces, by ambushes, and by false retreats. Gen. 14:15; Josh. 8:12; Judg. 20:36-39; 2 Kgs. 7:12. In lack of artillery, unwieldy machines for casting heavy stones and other destructive missiles were invented. We find, however, little allusion to these in the Bible. About the end of the ninth or the beginning of the eighth century before Christ, Uzziah "made in Jerusalem engines invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal." 2 Chr. 26:15.

A siege was thus conducted: All the trees in the neighborhood were cut down and used in the construction of field-fortifications. Deut. 20:20. "Mounts" or "banks" in the direction of the city were thrown up, and gradually increased in height until they were half as high as the city's wall. 2 Sam. 20:15; 2 Kgs. 19:32. The next step was to erect towers on the top of these banks. 2 Kgs. 25:1. These steps taken, the siege was commenced in earnest. The water-supplies of the besieged were, as far as possible, cut off; intercourse with neighboring towns or villages was ended. Thus starvation must eventually set in in the doomed city. But use was made of other measures than these passive ones. The towers spoken of bristled with armed men. Archers and slingers incessantly fired at the soldiers upon the wall. BATTERING-RAMS, which see, hammered against the gates or walls; scaling-ladders were placed against the walls; the gates were even at times fired. Jud. 9:52. But the besieged had weapons also. Huge stones were hurled with

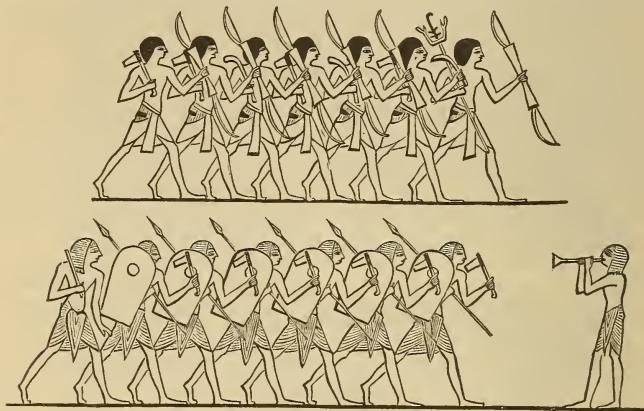
terrible effect from the walls. Boiling oil, rings heated red hot,—these were employed to cripple the foe. Sallies were made to burn the besiegers' works or to drive them away. Jud. 9 : 53; 2 Sam. 11 : 21.

But there was no part of the ancient military preparations more terrible than chariots. Ex. 14 : 7; Deut. 20 : 1; Josh. 17 : 16; Jud. 4 : 3. They were in common use wherever there was any cavalry. 2 Sam. 10 : 18; 1 Chr. 18 : 4; 2 Chr. 12 : 3; 14 : 9. See CHARIOT. Walls and towers were used in fortifications, and the latter were guarded by soldiers, and are called "garrisons." 2 Sam. 8 : 6; Eze. 26 : 11. See WARD.

As to the order of battle we have no certain knowledge. The prophet alludes to it. Jer. 12 : 5. Among all ancient nations it was customary to take previous refreshment of food, in order to give strength to the army. The soldiers, and especially the commanders, arrayed themselves in their costliest garments and fairest armor, except in cases where disguise was attempted. 1 Kgs. 22 : 30.

Various passages lead to the opinion that divisions of the army were common, as in modern times. Gen. 14 : 15; Jud. 7 : 16; 1 Sam. 11 : 11. The most frequent division of the host was into tens, hundreds, and thousands, and each of these had its commander or captain. Jud. 20 : 10; 1 Sam. 8 : 12; 2 Kgs. 11 : 4. Among the Hebrews these divisions had some reference to the several families, and were under the heads of families as their officers. 2 Chr. 25 : 5; 26 : 12. The captains of hundreds and of thousands were of high rank, or (so to speak) staff-officers, who were admitted to share in the councils of war. 1 Chr. 13 : 1. The whole army had its commander-in-chief or captain, who was over the host, and its scribe, or keeper of the muster-roll. 1 Kgs. 4 : 4; 1 Chr. 18 : 15, 16; 27 : 32-34; 2 Chr. 17 : 14; 26 : 11. In Isa. 33 : 18 the words translated "he that counted the towers" probably indicate what we should call a chief-engineer.

Under David the army of 288,000 men was divided into twelve corps, each of



Egyptian Troops in Ranks. (From Monuments at Thebes.)

which was consequently 24,000 strong and had its own general. 1 Chr. 27. Under Jehoshaphat this was altered, and there were five unequal corps, under as many commanders. 2 Chr. 17 : 14-19. The cohort had five hundred or six hundred men, and the legion embraced ten cohorts.

The light troops were provided with arms which they used at some distance from the enemy, such as bows and arrows. They are designated in 2 Chr. 14 : 8; while the heavy-armed were those who bore shield and spear. 1 Chr. 12 : 24. The light troops of the army of Asa were taken principally from the tribe of Benjamin

because of their extraordinary accuracy of aim. **Jud. 20** : 16. See **ARMOR, ARMS.**

Kings and generals had armor-bearers, selected from the bravest of their favorites, who not only carried their armor, which was in those days a necessary service, but stood by them in the hour of danger, carried their orders, and were not unlike modern adjutants. **1 Sam. 31** : 4.

The troops were excited to ardor and bravery by addresses from their priests, who were commanded to appeal to them. **Deut. 20** : 2. In later times kings themselves were accustomed to harangue their armies. **2 Chr. 13** : 4. Finally (perhaps after the sacrifices had been offered), the summons was given by the holy trumpets. **Num. 10** : 9, 10 ; **2 Chr. 13** : 12-14.

It was the practice of the Greeks, when they were within half a mile of the enemy, to sing their war-song. A similar custom probably prevailed among the Jews. **2 Chr. 20** : 21. Next followed the shout, or war-cry, which the Romans accompanied with the noise of shields and spears struck violently together. This war-cry was common in the East, as it is to this day among the Turks. It was the "alarm" or "shout" so often mentioned in Scripture. **1 Sam. 17** : 52 ; **2 Chr. 13** : 15 ; **Job 39** : 25 ; **Jer. 4** : 19.

War, like slavery and all forms of violence, is a consequence of sin ; it is organized cruelty and wholesale murder ; as **Gen. Moltke** ("the thinker of battles") says, even a victorious war is a great national calamity ; but it is overruled for good by that all-wise Providence which maketh the wrath of man to praise him. Christianity was introduced into the world by the angelic announcement of "on earth peace, good-will toward men." It has done much to prevent the passions of war, to mitigate its horrors, to counteract its evils by individual and organized care of the sick, the wounded, and the prisoners, to encourage the settlement of international disputes by peaceful arbitration (as in the Alabama difficulty, which threatened war between England and the United States, but was peacefully adjusted by the Geneva tribunal Dec., 1871), and it looks forward to the time when men "shall beat their swords into ploughshares and their spears into pruning-hooks, when nation shall not lift up sword against nation, neither

shall they learn war any more." **Isa. 2** : 4 ; **Mic. 4** : 3 ; **Joel 3** : 10 ; **Rev. 21** : 3, 4.

**WARD**, a prison, or an apartment thereof. **Gen. 40** : 3 ; **Acts 12** : 10. Also a garrison or military post, **Neh. 12** : 25, or a class or detachment of persons for any particular service. **1 Chr. 9** : 23 ; **25** : 8 ; **Neh. 13** : 30. See **PRISON.**

**WARD-ROBE**, the place where the royal robes or priests' vestments were deposited. **2 Kgs. 22** : 14.

**WARES.** See **COMMERCE.**

**WASHING OF THE HANDS AND FEET, THE**, was rendered necessary and refreshing by Oriental customs and climate. The hands should be scrupulously clean, inasmuch as all persons at table put their fingers into the same dish. The feet should be washed because the sandals afforded no protection against soil ; and besides, the feet



Washing the Hands.

would be hot. The protest of Christ against the hand-washings of the Pharisees was directed against their characteristic elevation of it into a matter of religious observance. **Mark 7** : 3. He and his disciples were exposed to unjust insinuations because they neglected the Pharisaic rules. **Matt. 15** : 2 ; **Luke 11** : 38.

The washing, by the host, of the feet of the guest was a significant attention, **1 Sam. 25** : 41 ; **Luke 7** : 38, 44 ; **John 13** : 5-14 ; but usually water was provided and the guests washed their own feet, or had them washed by servants. **Gen. 18** : 4 ; **Jud. 19** : 21.

**WATCHES OF THE NIGHT.**

The original division of the night was into three watches—"the beginning of the watches," from sunset to 10 o'clock, **Lam. 2** : 19 ; "the middle watch," from 10 to 2 o'clock, **Jud. 7** : 19 ; and "the



morning watch," from 2 o'clock to sunrise, Ex. 14 : 24; 1 Sam. 11 : 11—but after the Captivity the Jews adopted the custom of Rome and Greece, which divided the twelve hours of the night into four watches, beginning with 6 in the afternoon—"even," from 6 to 9 o'clock; "midnight," from 9 to 12; "cock-crowing," from 12 to 3; and morning, from 3 to 6; Matt. 14 : 25; Mark 13 : 35; Luke 12 : 38.

**WATCH'MAN.** Cant. 5 : 7; Isa. 21 : 11. In Persia the watchmen were required to indemnify those who were robbed in the streets, and hence they were extremely vigilant to give the alarm and protect the city and its inhabitants from violence. Eze. 33 : 2-6. The watchman was also required to call the hours of the night in a loud voice as he patrolled the streets. This is customary at the present day in some large cities. In time of danger the watchmen were posted in towers over the gates of the city. Isa. 21 : 8; 62 : 6.

**WA'TER.** The scarcity of water is one of the calamities of the Eastern world, and the distress which is often experienced by man and beast for want of it, is indescribable. Thus the gathering of water in cisterns and reservoirs and its distribution through canals, form a conspicuous feature of Eastern life.

In Prov. 21 : 1 the original term, rendered "rivers," signifies "divisions," "partitions," "sections," and refers to the ancient Oriental methods of conveying water to orchards and gardens. This was by means of canals or rivulets flowing in artificial channels, called in Hebrew "divisions"—*i. e.*, "cuts" or "trenches"—which distributed the water in every direction, to irrigate abundantly the otherwise parched and barren soil. With a similar allusion, the Psalmist (Ps. 1 : 3) says of the godly man, the lover of the divine law, that "he shall be like a tree planted by the rivers of water" (divisions or sections of water), "that bringeth forth his fruit in his season, his leaf also shall not wither." The reference is doubtless to trees nourished by artificial irrigation, and the manner of this irrigation has been elaborately described by several modern travellers. Generally, gardens contain a large quadrangular plat of ground, divided into lesser squares, with

walks between them. The walks are shaded with orange trees of a large-spreading size. Every one of these lesser squares is bordered with stone, and in the stone-work are troughs, very artificially contrived, for conveying the water all over the garden, there being little outlets cut at every tree for the stream, as it passes by, to flow out and water it. In Deut. 11 : 10 it is said of the Land of Promise, "The land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs." The phrase "watering with the foot" may refer to the construction or opening of the channels and water-courses like those above mentioned, which was accomplished by the action of the foot. So also in 2 Kgs. 19 : 24, "I have digged and drunk strange waters and with the sole of my feet have I dried up all the rivers of besieged places"—*i. e.*, "I have digged new channels by the labors of the spade, have turned the rivers out of their ancient courses"—which consequently were dried up—"and thus have made my army to drink of strange waters, flowing in channels to which they had never before been accustomed." Another, and some think much more natural, opinion is that allusion is made to the machinery for drawing up water by means of a rope or string of buckets attached to a wheel, which was turned like a modern tread-wheel. Besides its ordinary use, water was employed symbolically, as in the TABERNACLES, FEAST OF, which see, and once at least on a fast-day. 1 Sam. 7 : 6. Water indicates cleansing, and therefore is used in baptism and also of spiritual blessings. John 3 : 5; 7 : 37-39; Rev. 22 : 17.

**WA'TER OF JEAL'OUSY.** Num. 5 : 11-31. See ADULTERY.

**WA'TER OF SEPARA'TION, OR WA'TER OF UNCLEAN'NESS,** was sprinkled upon a person defiled by contact with the dead. See Num. 19.

**WA'TER-POT.** The custom of washing the feet necessitated the use of a large amount of water on festive occasions. Hence, in John 2 : 6 there is mention made of six stone water-pots which held about 25 gallons apiece.



Stone Water-jars.

The water-pot of the woman of Samaria, John 4 : 28, was much smaller.

**WAVE-OF-FERING**, a peculiar feature of the rite of peace-offering, the right shoulder of the victim, considered the choicest piece, being "heaved," and eaten only by the priests, while the breast was "waved," and eaten by the worshippers. On the second day of the Passover a sheaf of corn was waved together with an unblemished lamb of the first year. From this ceremony the days were to be counted till Pentecost, on which feast the first-fruits of the ripe corn and two lambs of the first year were waved. Ex. 29 : 24, 27; Lev. 7 : 30, 34; 8 : 27; 9 : 21; 10 : 14, 15; 23 : 10, 15, 20; Num. 6 : 20; 18 : 11, 18, 26-29.

**WAX**, a well-known substance made from the combs of bees, easily softened and dissolved by heat, is often used in Scripture as a means of illustration. Ps. 38 : 2; 97 : 5; Mic. 1 : 4.

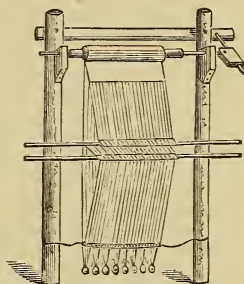
**WEAN**. As a daily portion was not allotted to Levite children until they reached the age of three years, 2 Chr. 31 : 16, it has been inferred that among the Jews children continued to suckle up to that time. The weaning was celebrated by a feast. Gen. 21 : 8.

**WEAP'ONS**. Neh. 4 : 17. See ARMS.

**WEA'SEL**, generally agreed to mean the mole. See MOLE. Lev. 11 : 29.

**WEAVE**. Various woven fabrics are spoken of as having been produced by the Israelites during their wander-

ings—such as curtains of goats' hair, Ex. 26 : 7; woollen garments, Lev. 13 : 47; twined linen, Ex. 26 : 1; and the embroidered raiment of the priests. Ex. 28 : 4, 39. Afterward the art of weaving is often mentioned, 1 Chr. 4 : 21; 2 Kgs. 23 : 7; Prov. 31 : 13, 24; also the various tools—such as the shuttle, the beam, the thrum, etc. Job



Ancient Roman Loom.

7 : 6; 1 Sam. 17 : 7; Isa. 38 : 12. The loom itself is not mentioned, however.

**WED'DING-GAR'MENT**. The wedding-garments were furnished by the host, and were required to be worn by those who were admitted as guests at marriage-suppers. Matt. 22 : 11.

**WEEK**. The division of time into portions of seven days found among many different nations which cannot have adopted it from one another—such as the Chinese, Peruvians, etc.—is by some referred back to the order of the creation, and by others to the "seven planets," the principal fact in ancient astronomy.

The Jews gave no special names to the days of the week, but simply distinguished them by their number, as the first, second, or third day. The names of the days now in use in the English language are derived from the Saxon, in which they had a mythological signification.

Besides weeks of seven days, which were rendered from one Sabbath to another, the Jews had a week of years, or seven years, and a week of seven times seven years, which brought in the fiftieth or jubilee year.

**WEEKS, FEAST OF**. See PENTECOST.

**WEIGHTS.** See MEASURES.

**WELLS** were very essential in a dry and hot country like Palestine, and were generally provided at each place of pasturage with a great outlay of labor. They were deep, John 4 : 11, and difficult both to dig and preserve, and hence were a valuable part of the husbandman's property. Num. 20 : 17-19. They were sometimes owned in common. Gen. 29 : 2, 3. To protect them from the sand and from being used by others, they were covered, usually with a stone, and surrounded with a low wall. Gen. 29 : 2, 8. To stop them up was, and still is, regarded as an act of hostility, Gen. 26 : 15, and to invade the right of property in them was often the cause of sharp contention. Gen. 21 : 25. The water was sometimes drawn by a well-sweep and bucket, sometimes by a windlass, but generally by pitchers and a rope. In a country where water was so valuable and so difficult to be procured, the well naturally became the centre of many scenes of actual life—the halting-place of the traveller, Gen. 24 : 11; the camping-place of armies, Jud. 7 : 1, etc.—and it furnished an appropriate emblem of rich blessings. Jer. 2 : 13; 17 : 13. See JACOB'S WELL and BEER-SHEBA.

**WHALE.** In the Mosaic account of the creation, when we are told that on the fifth day God created great whales, sea-monsters in general are doubtless meant. Gen. 1 : 21. The original of "whale" is often translated "dragon" or "leviathan," and, according to the derivation of the Hebrew, the word denotes a creature of great length, without being restricted to marine animals.

Neither the O. T. nor the N. T., when correctly rendered, affirms that it was a whale which swallowed Jonah, but "a great fish." Jon. 1 : 17; Matt. 12 : 40. The creature referred to is very likely to have been the white shark, which is abundantly capable of such a feat. The whale is, however, occasionally found in the Mediterranean Sea. The skeleton of one was to be seen in Beirut in 1877. See JONAH, LEVIATHAN.

**WHEAT.** In Palestine this most important of all grains was sown after barley, late in the fall. It was not only scattered broadcast and then ploughed, harrowed, or trodden in, Isa. 32 : 20, but

it seems, according to the Hebrew of Isa. 28 : 25, to have been planted in rows or drills, as it certainly often is at present in Syria. Wheat-harvest is about a month later than barley-harvest, usually in May.

Sixty, or even one hundred, grains may sometimes be counted in an ear of this cereal, according to Tristram, and, as several stalks may spring from a single seed with thorough cultivation, the increase of Matt. 13 : 8 is not at all incredible.

Wheat is still produced for export east of the Jordan, where probably Minnith, Eze. 27 : 17, was located. The whole land once produced vast quantities of this cereal, and will again when agriculture is protected and encouraged. Deut. 8 : 8. In the days of Jacob this grain was already so much cultivated in Mesopotamia that "wheat-harvest" denoted a well-known season. Gen. 30 : 14.

The many-eared variety, or mummy-wheat, still sometimes cultivated in Egypt and represented on its monuments, is referred to in Pharaoh's dream.



Egyptian Wheat.

Gen. 41 : 22. In our translation this grain is often mentioned under the general name of "corn." See CORN, THE FRESH.

**WHIT'ED SEP'ULCHRES.** Matt. 23 : 27. It was customary to



whitewash the Jewish sepulchres annually, that they might be distinctly seen and avoided, inasmuch as coming in contact with them was the occasion of ceremonial defilement. Num. 19 : 16. This practice gave them a clean and beautiful appearance, and presented a striking contrast to the dark and offensive mass of putrefaction within.

**WID'OW.** By the Jewish law, Deut. 25 : 5, if a married man died leaving no children, his brother was required to marry the widow, in order, first, that the estate might be kept in the family, and, second, that he might, in their descendants, perpetuate the name. This prescription refers only to the family and the estate, and pays no regard to the individual; but there are other prescriptions in the Mosaic Law which show great kindness and circumspection in behalf of the widowed woman. Ex. 22 : 22; Deut. 14 : 29; 16 : 11, 14; 24 : 17, 19-21; 26 : 12; 27 : 19.

**WIFE.** See MARRIAGE.

**WILD BEASTS.** See BEAST.

**WILDERNESS, EX. 14 : 3, AND DESERT.** These words do not necessarily imply a mere waste, but rather extensive tracts not under cultivation and affording rich and abundant pasturage. Josh. 15 : 61; Isa. 42 : 11. The principal tracts of this description were the wilderness of Jericho, those of Judah, En-gedi, Ziph-maon, Beer-sheba, Tekoa, Gibeon, and Bethaven. See these under their respective heads.

**WILDERNESS OF SIN.** Ex. 16 : 1. See WILDERNESS, THE, OF THE WANDERING. and ZIN, WILDERNESS OF.

**WILDERNESS, THE, OF THE WANDERING,** usually spoken of as **THE WILDERNESS,** the region in which the Israelites spent forty years, between Egypt and Canaan. It is called sometimes the "great and terrible wilderness" by way of eminence. Deut. 1 : 1; 8 : 2; Josh. 5 : 6; Neh. 9 : 19, 21; Ps. 78 : 40, 52; 107 : 4; Jer. 2 : 2. In general, it may be identified with the great peninsula of Sinai, the triangular region between the Gulf of Akabah, Seir, and Edom on the east, and the Gulf of Suez and Egypt on the west. See SINAI. In this region there are several smaller wildernesses, as ETHAM, PARAN, SHUR, ZIN, which see. What is known distinctively as the "wilderness

of the Wandering," *Badiet et-Tih*, is the great central limestone plateau between the granite region of Sinai on the south, the sandy desert on the north, and the valley of the Arabah on the east. The explorations of travellers and the British Ordnance Survey have made this region quite well known.

The route of the Israelites from Egypt to Kadesh can be traced with reasonable accuracy. Instead of entering the Promised Land immediately from Kadesh, they were driven back into the wilderness for their disobedience, and there wandered for forty years. It need not be supposed that they were continually on the move or that they were unable to find their way. They probably lived a nomad life, as do the Bedouin Arabs of the present day, moving from place to place and pitching their tents wherever they could find pasture for their flocks. Some of the stations named cannot be identified, though the line of march may be traced until they left the wilderness and advanced toward the Promised Land by Mount Seir and Edom. See Map at end of book.

It is said of those composing the British Survey: "Not a single member of the expedition returned home without feeling more firmly convinced than ever of the truth of that sacred history which he found illustrated and confirmed by the natural features of the desert. The mountains and valleys, the very rocks, barren and sun-scorched as they now are, only seem to furnish evidence which none who behold them can gainsay that this was that 'great and terrible wilderness' through which Moses, under God's direction, led his people."—*Recovery of Jerusalem*, p. 429. (See also Palmer's *Desert of the Exodus*.) See SINAI, EXODUS, JUDEA, WILDERNESS OF.

**WILL,** in the sense of a testamentary writing, does not occur in Scripture, and, with respect to landed property, such a disposition must have been very limited, on account of the right of redemption and general re-entry in the jubilee year. With respect to houses in walled towns such difficulties did not exist, and it is apparent, from 2 Sam. 17 : 23; 2 Kgs. 20 : 1; Isa. 38 : 1, that property of this kind was bequeathed by will.

**WIL'LOW,** a familiar tree, often

referred to in the Bible, which flourishes best in marshy ground and on the borders of watercourses. Several species grow in Palestine. The beautiful weeping willow is also called the Babylonian willow, in allusion to Ps. 137 : 2; and, as this tree flourishes on the banks of the Euphrates, the name is otherwise appropriate. Before the Captivity the willow was an emblem of joy, Lev. 23 : 40, but afterward, through the influence of the Psalm mentioned above, it ceased to be associated with the palm, and, like the cypress, became significant of sorrow.

The oleander of our conservatories is indigenous in the Holy Land and fringes many of its waters with living green, the lower Jordan, however, being too warm for it. Sometimes it grows to such size that travellers encamp under its shade. On the western shore of the Sea of Galilee it is especially abundant, as the poet Keble beautifully sings:

"Where Gennesaret's wave  
Delights the flowers to lave,  
That o'er her western slope breathe airs of  
balm.  
All through the summer's night  
Those blossoms, red and bright,  
Spread their soft breasts, unheeding, to the  
breeze,  
Like hermits watching still  
Around the sacred hill.  
Where erst our Saviour watch'd upon his  
knees."

As the oleander resembles the willow in leaf, general appearance, and love of water, it may be sometimes referred to under that name. Dean Stanley has suggested that it may be the tree "planted by the rivers of water," mentioned in Ps. 1 : 3. But the oleander was a wild shrub, and was not *planted*. The palm meets the conditions better.

**WIL'LOWS, BROOK OF THE**, on the southern boundary of Moab. Isa. 15 : 7. It is now the *Wády el-Aksa*.

**WIM'PLES**, supposed by some to mean a broad, full mantle or shawl, like the veil which Ruth had, Ruth 3 : 15, and by others a veil, coif, or hood. Isa. 3 : 22.

**WIND**. The east wind was, in Palestine, injurious to vegetation. Its general character may be inferred from Gen. 41 : 6; Job 1 : 19; Ps. 11 : 6; Isa. 27 : 8; Jer. 4 : 11-13; Eze. 17 : 10; 19 : 12; 27 : 26; Hos. 13 : 15. The south

wind brought heat, Luke 12 : 55, coming from Arabia; the simoom, however, did not reach Palestine. The south-west and the north gave fair weather. Job 37 : 9, 22; Prov. 25 : 23. The west wind, coming from the Mediterranean, gave rain.

**WINDOW**. In Eastern houses the windows are single apertures in the wall, opening upon the court within, not upon the street without, which gives a melancholy aspect to the streets. There is, however, sometimes a projecting balcony or porch in front of the house, carefully closed by lattice-work, and opened only at the occasion of some festival. From such a place Jezebel is supposed to have been looking out when she was seized and put to death by Jehu. 2 Kgs. 9 : 30. And this was probably called the "casement." Prov. 7 : 6; see also Cant. 2 : 9. Glazed windows were entirely unknown among the Hebrews, and are scarcely ever seen in the East at the present day. Before the Christian era, and, indeed, for several centuries after, glass was too costly to come into general use.

**WINE**. There has been some controversy as to the nature and qualities of the liquor which is called wine in our Scriptures. Various words are used in the Hebrew text, and no doubt various products are thus denoted, but the characteristic common to them all seems to be that of an intoxicating drink. Lev. 10 : 9; Num. 28 : 7; Prov. 3 : 10; Dan. 5 : 1.

Like all other countries, Canaan had wines of various strength and character. The vine grew luxuriantly in Palestine, bearing immense clusters of grapes, and various kinds of wine produced in Palestine were remarkable both for their power and their flavor, such as the wine of Lebanon and that of Helbon, near Damascus. Eze. 27 : 18; Hos. 14 : 7. Often mentioned in connection with corn and oil as one of the great gifts of Nature to man, it was kept in every household and produced on occasions of hospitality or festivals. Gen. 14 : 18; John 2 : 3. But by the Jews, as by other people, it was often misused, and its misuse is most severely condemned not only in the N. T., but also in the O. T., Prov. 20 : 1; 23 : 29-35; Isa. 5 : 22; 28 : 1-7; 56 : 12; Hos. 4 : 11, and in some cases it is expressly forbidden. Lev. 10 : 9; Num. 6 : 3. In the Mosaic ritual it

formed the usual drink-offering at the daily sacrifices, Ex. 29 : 40, at the presentation of the first-fruits, Lev. 23 : 13, and at other offerings, Num. 15 : 5, and a tithe was paid of it. Deut. 18 : 4. The Nazarite was forbidden to drink wine during the continuance of his vow, Num. 6 : 3, and the priest before performing the services of the temple. Lev. 10 : 9.

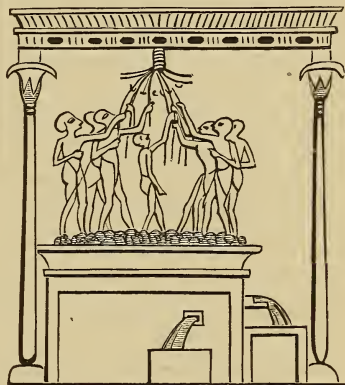
The "mixed wine" often mentioned by the sacred writers, Ps. 75 : 8 ; Prov. 23 : 30, was not diluted with water, but, on the contrary, was increased in strength or improved in flavor and color by a mixture of drugs, herbs, and spices. Cant. 8 : 2. Some suppose, however, that the phrase "mixed wine" denotes wine rendered stronger by being shaken up and mingled with the lees.

#### WINE-FAT, WINE-PRESS.

An excavation (probably rectangular) was made in the rock, or was formed in the ground and lined with mason-work, in which to crush the grapes. This was the press (Heb. *gath*), and another cavity, arranged to catch the juice, was the fat or vat. Ancient excavations of this kind remain in Palestine, and one of them is thus described by Robinson with his usual accuracy: "Advantage had been taken of a ledge of rock; on the upper side a shallow vat had been dug out, 8 feet square and 15 inches deep. Two feet lower down another smaller vat was excavated, 4 feet square by 3 feet deep. The grapes were trodden in the shallow upper vat, and the juice drawn off by a hole at the bottom (still remaining) into the lower vat." Both these vats are re-

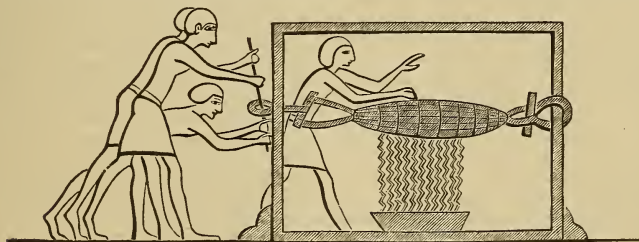
ferred to in Joel 3 : 13. By the larger or upper receptacle Gideon threshed wheat for the sake of concealment. Jud. 6 : 11. Such rock presses as these are still used in some parts of Syria.

Travellers tell us that the first vintage usually begins in the latter part of August; that they often see the black grapes spread on the ground in beds, exposed to the sun to dry for raisins, while



Treading the Wine-Press.

at a little distance one or two, and sometimes as many as five, men are seen, with feet and legs bare, treading the fruit in a kind of cistern, or vat, usually about 8 feet square and 4 feet high, with a grated aperture near the bottom, through which



Egyptians expressing the Juice of the Grape.

the expressed juice runs into a vessel beneath. Isa. 63 : 3; Hag. 2 : 16. The treaders sung and shouted, Isa. 16 : 10, while the red blood of the grapes flowed around

them and thoroughly stained their flesh and garments. Isa. 63 : 1-3; Jer. 25 : 30; 48 : 33; Lam. 1 : 15; Rev. 19 : 13-15.



The ancient Egyptian mode of expressing the juice of grapes may be learned from the preceding cut. The fruit is placed in a cloth, which is twisted and strained until the liquor is wrung out into a vessel below.

"Gath," a wine-press, is of common occurrence in the names of Hebrew localities. "Gethsemane" means "an oil-press."

**WINE-VESSELS.** The Hebrews, as well as the Greeks, preserved their wine in large earthen vessels or jars, which were buried up to their necks in the ground. These jars were quite large, containing often as much as one of our barrels. The must, or new wine, after being poured into such vessels, was stirred thrice a day for about twenty days with wooden rods. When wine was to be transported, the Persians sometimes decanted it into flasks or bottles, but skins are now in common use, as they were among the ancients. The Hebrews poured even the must, or new wine, into skins, but for this purpose they used such as were fresh and flexible, and therefore not liable to be broken by the fermentation of the liquor. *Matt. 9: 17.*

By "new wine," *Joel 1: 5*, is intended sweet wine, which was purer and stronger and more capable of preservation, and of course more inebriating. *Isa. 49: 26; Acts 2: 13.*

Drinking wine in bowls, *Am. 6: 6*, is supposed to refer to the richness and magnificence of the vessels, and not to the quantity of wine drank.

**WIN'NOW.** The process of winnowing among the Hebrews was much like that sometimes in use at the present day. The grain was taken upon a shovel and thrown up in the wind, and the lighter chaff and straw separated, sometimes by the help of a fan. *Isa. 30: 24; 41: 15, 16; Matt. 3: 12.* It was common to winnow grain at evening, when, in Palestine, the sea-breeze usually blows. *Ruth 3: 2.* See **FAN, THRESH.**

**WIN'TER** lasts, in Palestine, from the beginning of December to the beginning of February, and is characterized by severe winds, frost, and snow-falls in the mountains, and by vehement winds, rain, and hail-storms in the lowland. *Cant. 2: 11.* See **SEASONS.**

**WIS'DOM OF SOL'OMON, THE BOOK OF,** one of the most

interesting and valuable of the Old Testament Apocrypha. It gives a glowing exposition and commendation of true wisdom, similar to that in *Job 28: 12 et seq.* and *Prov. 8* and *9*, showing that only by it can a blessed immortality be obtained (*chaps. 1-5*), what are its nature and results; its value as a guide (*chaps. 6-9*), and what are its benefits as particularly illustrated in the early history of Israel (*chaps. 10-19*). Wisdom was with God when he created the world, is in his secret counsels, emanates from him, and rules the world with him (*cf. Wis. 9: 4, 9, 11*). The literary form of its exposition resembles that of the *Ecclesiasticus* and the *Proverbs*. The Solomonic authorship is assumed, *8: 10; 9: 7*, but only in the sense of personation. The author was probably a Jewish philosopher or theologian of Alexandria. He was a full believer in the O. T. revelations, but also acquainted with Hellenic culture. From his school proceeded Philo, to whom the book has sometimes been ascribed; but the author was no doubt older, and stands between Jesus, son of Sirach, and Philo, about B. C. 100. The book, which was composed in Greek and is somewhat artificial in style, is not quoted before *Irenæus*.

**WISE MEN.** *Matt. 2: 1.* See **MAGI.**  
**WIST,** identical with "knew." *Ex. 16: 15; Acts 12: 9; 23: 5.*

**WIT,** from the A. V. *witan*, to know, *Gen. 24: 21; Ex. 2: 4.* Hence "to do to wit" is "to cause you to know." *2 Cor. 8: 1.*

**WITCH'CRAFT,** *1 Sam. 15: 23,*  
**WITCH,** *Deut. 18: 10,* **WIZ'ARD.** *Lev. 20: 27.* A man who pretends to supernatural power, so that he can foretell future events, cure diseases, call up or drive away spirits, or disclose information beyond the reach of the natural powers, is called a wizard. A woman of like practices is called a witch, and the evil art itself is called witchcraft. Not only those who made such foolish and wicked pretensions, but also those who suffered themselves to be duped thereby, are most severely denounced both in the O. T. and in the N. T. *Ex. 22: 18; Deut. 18: 11, 12; Lev. 20: 6; Nah. 3: 4; Gal. 5: 20.*

**WITH'ERED HAND.** *Matt. 12: 10; Mark 3: 1, 3; Luke 6: 6, 8.* The

man's hand was not only paralyzed, but dried up.

**WITHS**, a band of pliable twigs (as of the willow or osier kind), twisted closely together while green, and used instead of ropes. The marginal reading of Jud. 16 : 7 is "small cords."

**WITNESS**, one who gives testimony. Two or more witnesses were required by the Mosaic Law in judicial investigations, Deut. 17 : 6, 7; and when the sentence of stoning was pronounced, they were required to commence the process of execution. Acts 7 : 58. A false witness was to suffer that penalty which his testimony might have brought over the accused.

The witness of the Spirit with our spirit, Rom. 8 : 16, denotes the consciousness, more or less distinct, of the operations of the Spirit upon the mind, enlightening the understanding and inclining the subject of them to do the will of God.

John often exhibits the gospel in the light of a testimony, 1 John 5 : 9, and Christ himself is called "the faithful and true Witness," Rev. 1 : 5; 3 : 14, not only to the glory and perfection of the Father, but also to his own divine mission and to the universality and perpetuity of his kingdom.

**WIZ'ARD**. See WITCHCRAFT.

**WOE**. Num. 21 : 29. This term often denotes a feeling of compassion or sympathy, Matt. 24 : 19, or a simple lamentation as, "Alas for me!" Ps. 120 : 5. In other connections it is equivalent to the threatening of punishment. Hab. 2 : 6, 9, 15, 19; Zech. 11 : 17.

**WOLF**, a fierce, cruel, ravenous animal, in size and general appearance resembling a dog, and a most terrible enemy to sheep. Isa. 65 : 25; Matt. 7 : 15 : 10 : 16; John 10 : 12; Acts 20 : 29. The rapaciousness of the tribe of Benjamin was foretold by Jacob by a comparison with the wolf. Gen. 49 : 27. See Jud. 20 and 21 and comp. 1 Sam. 9 : 1 and 20 : 31 and Acts 9 : 1; Rom. 11 : 1; Phil. 3 : 5. The Bible-writers also illustrate the cruelty of Israel's oppressors by an allusion to the wolf, Eze. 22 : 27, and the sallying forth of the evening wolf in search of prey, Hab. 1 : 8, is emblematical of the destruction which awaits wicked men. Jer. 5 : 5, 6. The allusion Zeph. 3 : 3 is to the circum-

stance that the wolf in its greediness often seizes on more than it can consume. The wolf still lurks in Palestine, the dread of shepherds. As there found, it is of a pale fawn-color, but, although thus lighter than the common European species (*Canis lupus*), seems to be only a variety of it.

**WO'MAN**, the companion and helper of man, and by express command made subject to him. Gen. 3 : 16. The social position, however, of the Hebrew women contrasted very favorably with that now occupied by Oriental women, especially among Muslims. They managed the affairs of the household, bringing the water from the well, Gen. 24 : 15; 1 Sam. 9 : 11, attending to the flocks, Gen. 29 : 6; Ex. 2 : 16, preparing the meals, Gen. 18 : 6; 2 Sam. 13 : 8, spinning, Ex. 35 : 26; Prov. 31 : 19, and making clothes, 1 Sam. 2 : 19; Prov. 31 : 21. Women mixed very freely in social life, partaking in festivals both as hostess and guest. Job 1 : 4; John 2 : 3; 12 : 2. See also Miriam, Ex. 15 : 20, 21; Jephthah's daughter, Jud. 11 : 34; the maidens of Shiloh dancing in the vineyards, Jud. 21 : 21; the woman fêting Saul and David. 1 Sam. 18 : 6, 7, etc. They even held positions in public life. See Miriam, Ex. 15 : 20; Huldah, 2 Kgs. 22 : 14; Noadiah, Neh. 6 : 14; Anna, Luke 2 : 36; and Deborah.

The word "woman," when used as a term of salutation, as in Matt. 15 : 28; John 2 : 4, implies no disrespect, but great tenderness and courtesy. It was thus that our Saviour addressed Mary under the most touching circumstances. John 20 : 15.

**WOOL**, as the principal material for the manufacture of clothing, was highly valued by the Jews, Lev. 13 : 47; Deut. 22 : 11; Job 31 : 20; Prov. 31 : 13; Eze. 34 : 3; Hos. 2 : 5, and the wool of Damascus enjoyed a great reputation in the market of Tyre. Eze. 27 : 18.

**WORD** (*Logos*), **THE**, is one of the titles of Jesus Christ. Just as we express ourselves by words, so God expresses his mind to the world, his boundless love, his inflexible justice, through Christ, his Word. The term occurs only in the writings of John. John 1 : 1-14; 1 John 1 : 1; Rev. 19 : 13. It has been made a question whether John borrowed the term from Philo, who also uses

it, or whether he used it independently. But they do not mean the same thing. The "Word" of Philo was an abstraction; the "Word" of John was the Son of God.

**WORD OF GOD.** See BIBLE.

**WORKS.** Good works, Eph. 2:10, are such as proceed from love to God and are done in obedience to his law and from a regard to his glory. We are saved by faith, "but faith without works is dead" — *i. e.*, it is without any evidence of life. Works constitute the evidence and determine the strength and character of faith. Jas. 2:17, 18, 26. In some places the word is used in our translation to denote miracles. Num. 16:28; John 5:20; 10:25.

**WORLD.** This word in the A. V. is the translation of five Hebrew and four Greek words. It is therefore not always plain in what sense it is used. The Hebrew terms have these literal meanings: "The earth," "rest," "the grave," Isa. 38:11; "the world," corresponding to *aion* in the N. T., or that which is finite, temporary, Job 11:17; "the veiled," unlimited time, whether past or future; used very frequently, and generally translated "for ever;" and finally, the poetical term for "world," which occurs some thirty-seven times, but in various meanings which are easily understood. When the Hebrews desired to express the universe, they employed a phrase like "heaven and earth and the sea, and all that in them is." Ex. 20:11.

In the N. T. the Greek words are equally diverse:

1. *Aion*, "duration," thus used of time past, Luke 1:70, of time present, with the idea of evil, both moral and physical. Mark 4:19. Hence "children of this world," or worldly men, Luke 16:8; and so Satan is called "the god of this world." 2 Cor. 4:4. *Aion* is also put for endless duration, eternity, 1 Tim. 6:16, to signify the material world as created by the Deity, Heb. 11:3; also the world to come, the kingdom of the Messiah.

2. *Ge*, the earth, in contrast to the heavens. Rev. 13:3.

3. *Kosmos*, used in several senses: (a) the universe, the heavens, and the earth, Matt. 13:35, and thence for the inhabitants of the universe, 1 Cor. 4:9, and an aggregate. Jas. 3:6. (b) This lower world as the abode of man, John 16:18;

the inhabitants of the earth or mankind. Matt. 5:14. (c) The present world, as opposed to the kingdom of Christ. John 12:25; specifically, the wealth and enjoyments and cares of this world, Matt. 16:26, and so for those who seek the opposite things to the kingdom of God, the worldlings. John 15:19.

4. *Oikoumene*, the inhabited earth, Matt. 24:14, the people of it. Acts 17:31, sometimes the Roman empire (the then civilized world), Acts 17:6, including Palestine and adjacent parts. Luke 2:1; Acts 11:28.

The Jews distinguished two worlds, or æons, the present æon to the appearance of the Messiah, and the future æon, or the Messianic era, which is to last for ever. The closing days of the present order of things were called "the last days." Isa. 2:2; Mic. 4:1; Acts 2:17. The same phraseology is found in the N. T., but the dividing-line is marked by the second instead of the first advent of the Messiah. Matt. 12:32; 1 Cor. 10:11; Gal. 4:3; Heb. 1:2; 6:5; 9:26.

**WORM.** Several Hebrew words are thus translated which seem to designate indefinitely caterpillars or maggots, either as destructive, as loathsome, or as helpless and insignificant. For the larva of the clothes-moth, evidently mentioned in Isa. 51:8, see *МОРЯ*. In Mic. 7:17, "worm" should be "serpent" or "reptile." From the circumstance that maggots are found in putrefying flesh, we have the figurative expressions in Job 19:26; 21:26; 24:20; Isa. 14:11. Owing to the constant accumulation of filth and putrefaction in a valley near Jerusalem it was always alive with worms, and fires were maintained day and night to consume the sources of pestilence. Hence the allusion Isa. 66:24; Mark 9:44, 46, 48. At an advanced stage of some diseases worms are bred in the flesh from the eggs of the insect. Job 7:5; 17:14; Acts 12:23. The meanness of these creatures, and their liability to be trodden under foot, afford the illustrations in Job 25:6; Ps. 22:6; Isa. 41:14.

**WORMWOOD.** At least five species of this plant (*Artemisia*) are found in the Holy Land, and are distinguished for intense bitterness. Hence this word is often joined with or used in



the same sense as "gall" and "hemlock" to denote what is offensive and nauseous. Deut. 29 : 18; Prov. 5 : 4; Am. 5 : 7; 6 : 12. To be obliged to use it as food expresses the extreme of suffering. Jer. 9 : 15; 23 : 15; Lam. 3 : 15, 19.

**WORSHIP.** This word, as used in our Bible, has various significations. In most instances it means simply an act of respect, Matt. 9 : 18; Acts 10 : 25, and does not imply any religious emotion. Where the act respects the divine Being, the only proper object of religious worship, the connection shows it. John 4 : 24; Heb. 1 : 6; Rev. 22 : 9. It becomes idolatry when tendered to any other person or thing. Dan. 3 : 5, 12, 14; Acts 19 : 27.

**WORSHIPPER,** in Acts 19 : 35, should be "temple-keeper," a term applied to cities devoted to the worship of some special idol, as Ephesus was to that of Diana.

**WOT, WOT'TETH,** indicative present of the old verb "to wit"—*i. e.*, "to know." Gen. 39 : 8.

**WRESTLING.** See GAMES.

**WRIT'ING** is either ideographic or phonetic. In ideographic writing the signs used represent the ideas themselves, either pictorially by direct imitation of the object, or symbolically, as when the picture of an eye is used to convey the idea of sight or knowledge, and the picture of a lion the idea of courage. In phonetic writing the signs simply represent the sounds of which a word is composed, sometimes encompassing them in whole syllables, sometimes dissolving them in single letters. Ideographic writing—that is, writing by pictures or in hieroglyphics—is an art of very ancient date, and is even now common in many savage nations. In its most unimproved form it is found among our American aborigines, and was the common method used by the Mexicans, some of whose ancient pictures of this kind are preserved.

The most numerous and remarkable specimens of hieroglyphic writing exist in Egypt; they have been sought out by travellers and copied in drawings and copperplates, but have baffled the ingenuity and labor of many ages. A distinguished French antiquary, Champollion, was the first who succeeded in deciphering a great number of them,

and his labors have thrown great light upon the Scriptures and vindicated the Mosaic history from a multitude of objections. Now a hieroglyphic inscription can be read as accurately as a classical one.

As an example of an old method of phonetic writing may be mentioned the cuneiform inscriptions found on old Assyrian, Babylonian, and Persian monuments. The characters very much resemble arrow-heads, and the key to decipher them was not found until between 1800 and 1815, by Grotefend. It is evident also that the Jews were very early in possession of phonetic writing.

Through all the Mosaic history books and writing are mentioned as in familiar use. Ex. 17 : 14; 2 Sam. 11 : 14; 1 Kgs. 21 : 8, 9, 11; 2 Kgs. 10 : 1, 2, 6, 7. The alphabet which the Jews used was a development of the Phœnician alphabet, and underwent various changes in course of time. The materials used in writing were tablets of stone, Ex. 31 : 18; 32 : 15, 16, 19; 34 : 1, 4, 28, 29, or box-wood and brass, or plaster, Deut. 27 : 2; Josh. 8 : 32, or skin, which was made into the finest parchment or vellum. For hard materials an iron stylus or engraver's tool was used, Job 19 : 24; Ps. 45 : 1; Isa. 8 : 1; Jer. 8 : 8; 17 : 1, but for parchment a reed pen and ink. 2 Cor. 3 : 3; 2 John 12; 3 John 13. The parchment was not cut in leaves, forming a book, but put together in long rolls. See PEN.

The practice of employing an amanuensis was much more common in ancient days than now. Hence, Paul gives as an authentication of his letters a few words written with his own hand. 1 Cor. 16 : 21; Col. 4 : 18; 2 Thess. 3 : 17. This fact also explains Rom. 16 : 22. The size of the apostle's writing is indicated. Gal. 6 : 11.

The *ink* of the ancients was made of pulverized charcoal or the black of burnt ivory and water, with the addition of some kind of gum. The ink of the East at the present day is a much thicker substance than ours, but is not permanent; a wet sponge will obliterate the finest of their writing. The *inkhorn* was, and is, a long tube containing the reed pens, with a little case fastened at the side to hold the ink. The whole is thrust into the girdle. See BOOK.

## Y.

**YARN, LINEN.** 1 Kgs. 10 : 28. There is a diversity of opinion as to the meaning of this term. There is very strong reason to doubt the correctness of the rendering in our translation, and to substitute for it "the drove"—*i. e.*, of horses. See Eze. 27 : 7.

**YEAR.** The Jewish year had two commencements. The religious year began with the month Abib (April), the civil with Tisri (October). The year was solar. There were two seasons, summer and winter. Ps. 74 : 17; Zech. 14 : 8; Jer. 36 : 22; Am. 3 : 15. The months were lunar, of thirty days each, and twelve in number, although a thirteenth was sometimes necessarily intercalated. It was called *Ve-adar*. The festivals, holy days, and fasts of the year were as follows:

1. The feast of the Passover, the 14th day of the first month.

2. The feast of unleavened bread, in the same month, from the 15th to 21st, inclusive.

3. The feast of Pentecost, called also feast of harvest and "day of first fruits," on the day which ended seven weeks, counted from the 16th of the first month, that day being excluded.

4. The feast of trumpets, on the first day of the seventh month.

5. The day of atonement, a fast, on the 10th day of the seventh month.

6. The feast of tabernacles, or of gathering, from the 15th to the 22d day, inclusive, of the seventh month.

The post-Mosaic festivals are Purim, in the twelfth month of Adar, 13th to 15th day, and dedication, on the 25th day of the ninth month.

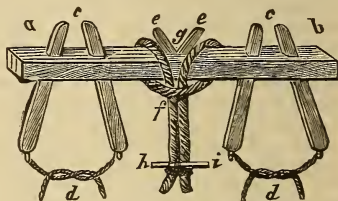
**YEAR OF JUBILEE.** Lev. 25 : 8-10. See JUBILEE, YEAR OF.

**YEAR, SABBATICAL.** In the seventh year all agricultural labor was suspended, and spontaneous productions were left to the poor, the traveller, and the wild beasts. Lev. 25 : 1-7. This was (1) For the sake of the ground; (2) For the preservation of wild beasts; and (3) To make the people provident and sensible of dependence. The people could

fish, hunt, take care of bees and flocks, repair buildings, manufacture clothes, and carry on commerce. This year was religiously observed. Deut. 31 : 10-13. There was, moreover, a general release; no debt to a Jew was allowed to stand, but must be forgiven. Deut. 15 : 1-11.

It has been inferred from 2 Chr. 36 : 21 that this sabbatical year was neglected during seventy Sabbatical cycles—*i. e.*, four hundred and ninety years. Whether it was ever observed is not a matter of certain record, but there is an allusion to it in 1 Macc. 6 : 49, and Luke 6 : 1 has been interpreted to refer to the "first Sabbath of the second year in the cycle."

**YOKE.** This was much lighter than ours, and probably much larger, so that the cattle stood farther apart and the plough could more easily be made to avoid obstructions. It was simply a stick



Yoke in Use in Palestine.

*a, b*, timber of the yoke; *c, d*, the bows; *e, e*, pegs between which, at *g*, the end of the shaft comes, the shaft itself having been run through the rope between *f* and the cross-piece of wood *h, i*.

laid upon the necks of the cattle, to which it was held by thongs instead of wooden bows, and in a similar manner it was attached to the plough-beam. In modern Syria wooden pins are sometimes used instead of thongs, the lower ends of which are held by a parallel stick under the necks of the oxen.

The yoke was an appropriate emblem of subjection and of slavery, imprisonment, and severe rule, while the removal of it indicated the corresponding deliverance. Gen. 27 : 40; Jer. 2 : 20; Matt. 11 : 29, 30. Breaking the yoke also represents the rejection of authority. Nah. 1 : 13,

## Z.

**ZAAANA'IM** (*removals*), **THE PLAIN OF**, more accurately "the oak of," where Heber the Kenite pitched his tent. Jud. 4:11. This has been identified with a plain some 2 or 3 miles north-west of the Waters of Merom (*Lake Huleh*), in the line of the hills which form the western boundary of the Jordan valley. The plain is about 2 miles long and 1 mile wide, and completely surrounded by hills. The hills are well wooded and have many "oaks." In the middle of the western side of this plain is the site of Kedesh-naphtali, or Kedesh. Conder says that Kedesh-naphtali is 30 miles from Tabor, over a difficult country. He suggests another Kedesh, and the identification of Zaanaim with *Bessûm*, east of Tabor. See **ZAAANANNIM**.

**ZA'ANAN** (*place of flocks*). Mic. 1:11. Conder suggests for it *Khurbet Sâmeh*. See **ZENAN**.

**ZAAANAN'NIM** (*removals*), a place on the border of Naphtali, not far from Kedesh. Josh. 19:33. Identical with **ZAAANAIM**, which see.

**ZA'AVAN** (*disquieted*), a Horite chief. Gen. 36:27; 1 Chr. 1:42.

**ZAB'AD** (*gift*). 1. One of David's mighty men. 1 Chr. 2:36, 37; 11:41.

2. An Ephraimite slain by the Gathites. 1 Chr. 7:21.

3. One of the murderers of King Joash, 2 Chr. 24:26: called Jozachar in 2 Kgs. 11:21, probably the more correct form.

4, 5, 6. Three who had foreign wives. Ezr. 10:27, 33, 43.

**ZAB'BAI** (*pure*). 1. One who had a foreign wife. Ezr. 10:28.

2. The father of a repairer of the wall. Neh. 3:20.

**ZAB'BUD** (*given*), one who returned with Ezra. Ezr. 8:14.

**ZAB'DI** (*gift of Jehovah*). 1. A Judite. Josh. 7:1, 17, 18.

2. A Benjamite. 1 Chr. 8:19.

3. The superintendent of David's vintage. 1 Chr. 27:27.

4. A musical Levite. Neh. 11:17.

**ZAB'DIEL** (*gift of God*). 1. The father of the chief of David's guard. 1 Chr. 27:2.

2. A prominent priest who returned. Neh. 11:14.

**ZA'BUD** (*given*), "the friend" of Solomon. 1 Kgs. 4:5.

**ZAB'ULON**, the Greek form of **ZEBULUN**, which see. Matt. 4:13, 15; Rev. 7:8.

**ZAC'CAI** (*pure*), the ancestor of seven hundred and sixty persons who returned with Zerubbabel. Ezr. 2:9; Neh. 7:14.

**ZACCHÆ'US** (*pure*). The story of his conversion is related only by Luke. 19:2-10. He was a rich Jew, resident in Jericho, and chief officer of the tax- or tribute-collectors in that place, and hence "a sinner," for the Jews regarded all publicans or tax-gatherers in this light. The revenue in Jericho was doubtless considerable, and mainly derived from taxes on the balsam so abundantly produced in the neighborhood, all along the banks of the Jordan. His desire to see Christ was so much excited that he took pains to climb into a tree by the roadside that he might have a fair view of him as the crowd passed. Jesus, knowing his character and motives, proposed to spend the day with him, to which Zacchæus gladly assented. His mind was probably brought at once under the influence of the Spirit of God, and on that very day he and his family became interested in the salvation of the gospel. He gave the best evidence of the sincerity of his conversion by declaring his intention to give half his goods to the poor and to restore fourfold for every illegal exaction he had made. Our Lord probably passed the night in his house, and on the next morning passed on with the Passover pilgrims to Jerusalem. The name Zacchæus appears in the O. T. in the form "Zaccai."

**ZACCHE'US**. See **ZACCHÆUS**.

**ZAC'CHUR** (*mindful*), a Simeonite. 1 Chr. 4:26.

**ZAC'CUR** (*mindful*). 1. A Reubenite, the father of the spy from that tribe. Num. 13:4.

2. A Merarite Levite. 1 Chr. 24:27.

3. A son of Asaph, and head of a



course of singers. 1 Chr. 25 : 2, 10; Neh. 12 : 35.

4. One who helped to build the wall. Neh. 3 : 2.

5. A Levite who sealed the covenant. Neh. 10 : 12.

6. A Levite, father of a treasurer under Nehemiah. Neh. 13 : 13.

**ZACHARI'AH** (*remembered by Jehovah*). The name is the same in Hebrew as ZECHARIAH, which also see. 1. Son and successor of Jeroboam II., king of Israel, and the last of the house of Jehu. 2 Kgs. 14 : 29. He reigned only six months, and then fell by the hand of Shallum, who took the throne. 2 Kgs. 15 : 8-11; comp. Am. 7 : 9.

2. The father of Abi or Abijah, King Hezekiah's mother, 2 Kgs. 18 : 2; called Zechariah in 2 Chr. 29 : 1.

**ZACHARI'AS**, properly **ZACHARI'AH** (*remembered by Jehovah*). 1. Our Lord mentions a Zacharias, son of Barachias, as having been slain between the "sanctuary" (not "temple," but the inner shrine) and the altar, Matt. 23 : 35; Luke 11 : 51; probably the person of that name whose death under such circumstances is mentioned in 2 Chr. 24 : 20-22. It is true that not this Zachariah, but Urijah, was the last O. T. martyr, Jer. 26 : 23; but inasmuch as Second Chronicles was the last book of the canon according to the Jewish arrangement, our Lord took an instance from it, as he took Abel from Genesis, the first. The principal objection to this identification is that this Zacharias is stated to have been the son of Jehoiada, and not of Barachiah; but the word "son" may be used in its usual lax sense, and Barachiah may have been his grandfather.

2. The father of John the Baptist, and husband of Elisabeth, which it is interesting to remark is the same name as "Elisheba," the name of the wife of Aaron. Ex. 6 : 23. He was a priest of the course of Abia, which was the eighth of the twenty-four classes into which the descendants of Eleazar and Ithamar, the sons of Aaron, were divided. 1 Chr. 24. Each of these ministered in the temple one week. But this fact does not enable us in any wise to determine the date of the occurrence mentioned in Luke 1. Of Zacharias and Elisabeth we read: "They were both righteous before God, walking in all the commandments and

ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they were both now well stricken in years." It was while Zacharias served one day in the temple that an angel appeared to him and prophesied the birth of a son. But, although for this he had long been praying, he did not believe that God would thus signally answer his prayer. He required a sign, and he received one—dumbness up to the time of the circumcision of the child. To the wonder of the attendant people he silently dismissed, but conveyed by action enough to let them know he had seen a vision, he was a deaf-mute until, in obedience to the angelic direction, he had named the infant born to him John. Then he not only spoke, but was filled with the Holy Ghost, and in a strain of the most devout gratitude and praise he poured out his soul. And, thus singing, he passes out of history.

**ZACH'ER** (*memorial*), a Benjamite, 1 Chr. 8 : 31; called Zechariah in 1 Chr. 9 : 37.

**ZADOK** (*just*). 1. Son of Ahitub, of the family of Eleazar, and one of the two high priests in the time of David, Abiathar being the other. 2 Sam. 8 : 17. He joined David at Hebron, 1 Chr. 12 : 28, and was always faithful to him, staying behind in Jerusalem at his request during Absalom's rebellion, and subsequently anointed Solomon king, 1 Kgs. 1 : 39, and was rewarded by Solomon for his faithful service by being made sole high priest. See ABIATHAR.

2. A priest in the time of King Ahaziah. 1 Chr. 6 : 12.

3. The father of King Uzziah's wife. 2 Kgs. 15 : 33; 2 Chr. 27 : 1.

4. One who repaired a part of the wall. Neh. 3 : 4.

5, 6, 7. Three other persons. Neh. 3 : 29; 10 : 21; 13 : 13.

**ZAHAM** (*loathing*), son of Rehoboam. 2 Chr. 11 : 19.

**ZAIR** (*small*), a place in Idumæa where Joram overcame the Edomites. 2 Kgs. 8 : 21. The name does not occur elsewhere. It has been regarded as equivalent to Zoar, and again to Seir, but more probably is identical with *Zueirah*, on the south-western side of the Dead Sea.

**ZALAPH** (*bruise*), the father of

one who helped to build the wall. Neh. 3:30.

**ZAL'MON** (*shady*), one of David's guard, 2 Sam. 23:28; called Ilai in 1 Chr. 11:29.

**ZAL'MON** (*shady*), **MOUNT**, a hill near Shechem from which Abimelech cut boughs to burn the citadel. Jud. 9:48. Possibly the same as Salmon. Ps. 68:14. Mount Ebal is now called *Jebel Salamûyeh*, in which some trace a resemblance to "Zalmon."

**ZALMO'NAH** (*shady*), a station of the Israelites in the wilderness. Num. 33:41, 42. It lay to the east of Edom. Palmer and Raumer suggest its identity with *Ma'an*, a short distance east of Petra. Another suggested site is in *Wady el-Ithm*.

**ZALMUN'NA** (*shelter denied to one?*), one of the two kings of Midian slain by Gideon. Jud. 8:5-21; Ps. 83:11.

**ZAMZUM'MIMS**. Deut. 2:20. See **ZUZIMS**.

**ZANO'AH**. Jekuthiel is called, in the A. V. of 1 Chr. 4:18, the father of Zanoah, but this means he was the founder of the village of that name. See **ZANOAH**, 2.

**ZANO'AH** (*marsh, bog*), a name for two towns,

1. A town in Judah, in the lowlands or "valley." Josh. 15:34; Neh. 3:13; 11:30. Robinson fixed its site up the valley of Sorek, east of Beth-shemesh, at *Zânûâ*, on the slope of a hill, 14 miles west-south-west of Jerusalem. The Pal. Memoirs also accept this large ruin as the site of Zanoah.

2. A town in the highlands of Judah. Josh. 15:56. Robinson proposed *Za'nun-tah*, 10 miles south-south-west of Hebron, and Conder, after proposing and abandoning another site, appears to accept Robinson's identification.

**ZAPH'NATH-PAANE'AH**, the name or title given by Pharaoh to Joseph immediately after his elevation. Gen. 41:45. The etymology of the word is uncertain, some deriving it from a Hebrew root, "the revealer of mysteries," others from an Egyptian root, "the preserver of the age."

**ZAP'HON** (*the north*), a city of Gad, east of the Jordan, "in the valley." Josh. 13:27. The word translated "northward" in Jud. 12:1 is rendered in the

Septuagint "to Zaphon." The Talmud identifies it as Amathus, and it is now represented by the ruined site *Amateh*, south-east of the Sea of Galilee.

**ZARA** (*rising of light*), the son of Judah. Matt. 1:3. See below.

**ZAR'AH** (*rising of light*), a son of Judah by Tamar, Gen. 38:30; 46:12; called Zerach in Num. 26:20; Josh. 7:1, 18; 22:20; 1 Chr. 2:4, 6; 9:6; Neh. 11:24, and Zara. Matt. 1:3. The name is properly Zerach.

**ZAR'E'AH** (*hornets' town*). Neh. 11:29. See **ZORAH**.

**ZAR'EATHITES**, the inhabitants of Zareah or Zorah. 1 Chr. 2:53.

**ZAR'RED** (*exuberant growth*). Num. 21:12. See **ZERED**, **VALLEY OR BROOK OF**.

**ZAR'EPHATH** (*smelting-house*), AND **SAREP'TA**. Luke 4:26. Zarephath was a town of Phœnicia, on the shore of the Mediterranean, between Tyre, which is 14 miles southward, and Sidon, which is 7 miles north.

*Scripture History*.—At Zarephath, Elijah found shelter with a widow-woman during the great famine in Israel. 1 Kgs. 17:8-24. The prophet Obadiah mentions it as marking the limits of Israel's victory. Ob. 20. Jesus made reference to this incident in Elijah's life. Luke 4:26.

*Present Appearance*.—Not a house now remains; only ruins mark the site. They extend for a mile along the seashore, and contain many fragments of columns. A little chapel, or *wely*, bears the name of *El-Khuds*, the Mohammedan title of Elijah, and possibly marks the site of the chapel erected by the Crusaders over the spot where the widow's house is supposed to have stood. There is no tomb within, because, as the Mussulmans say, Elijah is not yet dead: he "flies round and round the world." Tradition also claims this as the spot where our Lord rested when he visited these coasts.

On the slope of a hill more than a mile back from the coast is the modern village of *Sârafend*, which represents the ancient Zarephath.

**ZAR'ETAN** (*cooling?*). Josh. 3:16. See **ZERERATH** or **ZEREDA**.

**ZAR'RETH-SHA'HAR** (*splendor of the dawn*), a city in Reuben, on a hill in a valley. Josh. 13:19. About a mile and a half east of the Dead Sea, near

the mouth of the *Wady Zerka Main*, is a place called *Zara*, or *Sara*, a heap of stones in a little green plain, which may mark the site.

**ZAR'HITES, THE**, the descendants of Zaruh, the son of Judah. Num. 26: 13, 20; Josh. 7: 17; 1 Chr. 27: 11, 13.

**ZAR'TANAH** (*cooling*), probably the present ruin *Sarem*, near Bethshean; but Drake would identify *Sarem* with Zarthan. 1 Kgs. 4: 12.

**ZAR'THAN** (*cooling*), a town in the Jordan valley. 1 Kgs. 7: 46. Between it and Succoth were the clay-grounds in which Solomon cast the brass utensils for the temple-services. Drake mentions a very conspicuous mound, 3 miles south of Bethshean, called *Tell Sarem*—a name identical with *Σαράμη*, which the Alexandrine Codex has for Zarthan. This may be the same as ZEREDA, which see.

**ZAT'THU, OR ZAT'TU** (*a sprout*), one whose descendants returned with Zerubbabel, Ezr. 2: 8; Neh. 7: 13, and married foreign wives. Ezr. 10: 27.

**ZAVAN** (*disquieted*). See ZAAVAN.

**ZAZA** (*plenty*), a son of Jonathan, and a descendant of Judah. 1 Chr. 2: 33.

**ZEAL'OTS**, the name of a party among the Jews, half religious and half political, founded by Judas the Galilean or the Gaulanite, Acts 5: 37, and, after the death of him and his sons, led by Eleazar, one of his descendants. Contending that God was the only king of Israel and refusing to pay the tribute to the Romans, they broke out into open rebellion under the lead of Judas, but were soon dispersed, and, while afterward attempting to maintain themselves by a kind of guerilla-warfare, they gradually sunk into mere bands of robbers and brigands, and were called *Sicarii*, from the Latin *sica*, "a dagger."

**ZEBADI'AH** (*gift of Jehovah*). 1, 2, 3. Three Benjamites, sons of Beriah, 1 Chr. 8: 15, Elpaal, 1 Chr. 8: 17, and Jeroham of Gedor. 1 Chr. 12: 7.

4. A Korhite Levite. 1 Chr. 26: 2.

5. A Levite teaching the Law in the cities of Judah during the reign of Jehoshaphat. 2 Chr. 17: 8.

6. A son of Asahel, the brother of Joab. 1 Chr. 27: 7.

7. A son of Ishmael, of the house of Judah. 2 Chr. 19: 11.

8. One who returned with Ezra. Ezr. 8: 8.

9. A priest who had married a foreign wife after the return from Babylon. Ezr. 10: 20.

**ZE'BAH** (*sacrifice*), a Midianite king captured and killed by Gideon. Jud. 8: 5-21; Ps. 83: 11.

**ZEB'A'IM** (*the gazelles*). In Ezr. 2: 57; Neh. 7: 59 we read of a person named "Pochereth of Zebaim." Some, and Grove among them, suppose this name to be identical with "Zeboim." Others translate "Zebaim" as the plural of the Hebrew word signifying "antelope" or "gazelle," and render it "Pochereth-zebaim," "snaring the antelopes," as the name of some mighty hunter.

**ZEB'EDEE** (*Jehovah's gift*), the husband of Salome, Matt. 27: 56; Mark 15: 40, and father of the apostles James the Great and John, Matt. 4: 21; lived as a fisherman in or near Bethsaida. When his two sons left him to follow Jesus, he made no objections, Matt. 4: 21, 22; Mark 1: 19, 20, and his wife was one of the women who were in constant attendance on our Saviour, but he himself is not mentioned as being among the disciples, although doubtless friendly to Christ.

**ZEBI'NA** (*bought*), one who had taken a foreign wife after the return from Babylon. Ezr. 10: 43.

**ZEBO'IM, AND ZEBO'IM** (*roes*).

1. One of the "five cities of the plain;" grouped with Sodom and Gomorrah. Gen. 10: 19; 14: 2, 8; Deut. 29: 23; Hos. 11: 8. The question of the site of these cities is more fully discussed under SIDDIM, SODOM, and ZOAR, which see.

2. A place inhabited by the Benjamites after the Captivity. Neh. 11: 34. Its site is unknown.

**ZEBO'IM** (*valley of hyænas*), **THE VALLEY OF**. It was a gorge or ravine apparently east of Michmah, and mentioned only in 1 Sam. 13: 18. The "wilderness" is the wild tract between the central hills and the valley of the Jordan. There are two ravines, 4 miles apart, near Jericho, called *Shukh ed Dubâ*, "ravine of the hyæna," which is the equivalent of the Hebrew.

**ZEBU'DAH** (*given, bestowed*), wife of Josiah and mother of Jehoiachim. 2 Kgs. 23: 36.



**ZE'BUL** (*habitation*), Abimelech's officer in the city of Shechem during his contest with the Canaanites. Jud. 9 : 28-41.

**ZEB'ULONITE**, Jud. 12 : 11, OR **ZEB'ULUNITES**, Num. 26 : 27, the descendants of Zebulun.

**ZEB'ULUN** (*habitation*). Gen. 30 : 20; Rev. 7 : 8, the sixth son of Jacob and Leah, Gen. 49 : 13, and the father of three sons who became the heads of large families.

**ZEB'ULUN** (*a habitation*), the territory possessed by the tribe of Israel descended from the sixth and last son of Leah and the tenth-born of Jacob, Gen. 30 : 20; 35 : 23, lay in the North of Canaan and between those of Issachar, Asher, and Naphtali. At the census of the wilderness Zebulun numbered 57,400. Num. 1 : 30, 31. In the encampment their position was to the east of the tabernacle, Num. 2 : 7, 8, and on the march they followed third under the standard of Judah. Num. 10 : 14-16. At the second census their number was 60,500. Num. 26 : 26. Zebulun was one of the six tribes stationed on Ebal to pronounce the curses. Deut. 27 : 13. They joined Barak and Deborah against the army of Jabin. Jud. 5 : 18.

*Situation and Extent.*—In the prophetic blessing upon Zebulun, Jacob declared that "his border should be unto Zidon." Gen. 49 : 3. The boundaries of the tribe are given in Josh. 19 : 10-16, but many of those landmarks cannot be traced, and hence the exact limits of Zebulun are hard to determine. Asher lay to the west and north-west, Naphtali to the north-east, the Sea of Galilee and the Jordan on the east, and Issachar on the south. Some writers suppose that Zebulun did not touch the Sea of Galilee at any point, but others are of the opposite opinion, and suppose the borders of Zebulun and Naphtali to have met on the Sea of Galilee, not far from Capernaum. Matt. 4 : 13, 16. The territory included the great plain of Esdraelon and Mount Carmel and the plain of Acre, thus bringing it into immediate connection with the trade of Phœnicia and fulfilling the prophecy of Jacob, Gen. 49 : 13. The territory was rich and fertile. It belonged to the hill-country, but the hills are lower and the strips of plain more productive than in the district of

Naphtali, to the north. The plains and ridges toward the north melt away into the great plain.

*History.*—Zebulun was one of the four northern tribes which bore little part in the great events of Jewish history, being comparatively isolated from Israel, and at the same time thrown into more intimate association with the adjoining heathen nations, especially with the Phœnicians. They did not drive out the natives. Jud. 1 : 30. However, Zebulun bore a prominent part in the great victory celebrated by Deborah and Barak. Jud. 5 : 14, 18; assisted Gideon, Jud. 6 : 35, and David. 1 Chr. 12 : 33, 40. This tribe became involved in gross idolatry, and some mocked the messengers of Hezekiah, although others united in the penitential services. 2 Chr. 30 : 10-18. The territory of this tribe was depopulated in the captivity of Israel under Tiglath-pileser, 2 Kgs. 15 : 29, and after that had no distinct tribal history. The tribe produced Elon, one of the judges, Jud. 12 : 12, and also Jonah. 2 Kgs. 14 : 25.

In N. T. times the territory once occupied by Zebulun was a part of Galilee and honored by the presence and works of Jesus. Within its limits were Nazareth, Capernaum, Cana, and Tiberias. The great prophecy of Isaiah, 9 : 1, 2, was fulfilled by Jesus. Matt. 4 : 13-16. The tribe is mentioned in Rev. 7 : 8.

**ZEB'ULUN** (*habitation*), a place named in tracing the southern boundary of Asher, Josh. 19 : 27; according to Josephus, "city of men." Perhaps the modern *Sha'ab*.

**ZECHARI'AH** (*Jehovah remembers*). 1. The eleventh of the twelve minor prophets, of priestly descent, and a contemporary of Haggai, returning from exile with Zerubbabel and the high priest Joshua. Ezr. 5 : 1. He was the son of Berechiah, was born in Babylon, and was both a priest and a prophet. Scarcely anything is known of his life. His prophecies may be set down between B. C. 520 and 518.

THE BOOK OF ZECHARIAH consists of two divisions: I. Chs. 1-8; II. Chs. 9-14. The first division contains visions and prophecies from the second year of the reign of Darius Hystaspes, while the temple was rebuilding, exhortations to turn to Jehovah, and warnings against

the enemies of the people of God. About the authorship of this part of the book there is no doubt. The second division gives a prophetic description of the future fortunes of the theocracy in conflict with the secular powers, the sufferings and death of the Messiah under the figure of the shepherd, the conversion of Israel to him, and the final glorification of the kingdom of God. About the authorship of this part of the book doubts have been raised, some ascribing it to Jeremiah because in Matt. 27:9, 10 a passage is quoted under the name of Jeremiah, while others have put it at a much earlier or much later period on account of the peculiarities of the style.

Of all the prophets, Zechariah is the most obscure, owing to the brevity and conciseness of the diction, the predominance of symbolical and figurative language, and the peculiar character of the subject—the suffering Messiah. But he has a profound insight both into the spiritual meaning and object of the Mosaic dispensation as a schoolmaster leading to Christ, and into the character of the Messiah and the universality of his kingdom. The book contains six specific references to Christ: 3:8; 6:12; 9:9; 11:12; 12:10; 13:7, representing him as a lowly servant, a priest and king building Jehovah's temple, the meek and peaceful but universal monarch, the shepherd betrayed for the price of a slave (thirty pieces of silver), the leader to repentance, and the Fellow of Jehovah smitten by Jehovah himself, at once the Redeemer and the Pattern of his flock.

Besides the prophet, twenty-seven other persons of the name Zechariah are mentioned in Scripture, among whom are—

2. Seven Levites. 1 Chr. 9:21; 15:18; 24:25; 26:11; 2 Chr. 20:14; 29:13; 34:12.

3. Four priests. 2 Chr. 35:8; Neh. 11:12; 12:16, 35, 41.

4. The son of the high priest Jehoiada, stoned in the court of the house of the Lord on the command of Joash, king of Judah. 2 Chr. 24:20.

5. Two chiefs who returned with Ezra from Babylon. Ezr. 8:3, 11.

6. The father of Iddo, ruler of Manasseh in Gilead. 1 Chr. 27:12.

7. The son of Jeberechiah, whom the prophet Isaiah took as one of the faith-

ful witnesses when he wrote about Maher-shal-hash-baz. Isa. 8:2.

**ZE'DAD** (*mountain-side*), a city on the northern boundary of the Israelites, as described by Moses and Ezekiel. Num. 34:8; Eze. 47:15. It has been identified with the modern *Sudud*, some 70 miles north-east of Damascus, and 35 miles south-south-east of *Hums*, the ancient Emesa. *Sudud* is still a large village, though it does not contain any relics of antiquity except a few fragments of columns built into the mud walls of the modern houses. It is surrounded by gardens and cultivated fields. The inhabitants are all members of the Jacobite Church, and constitute the only remnant of that ancient sect in Syria.

**ZEDEKI'AH** (*justice of Jehovah*).

1. The last king of Judah, the son of Josiah, and the uncle of Jehoiachin. His proper name was "Mattaniah," but Nebuchadnezzar changed it to "Zedekiah" when raising him to the throne. He commenced his reign at twenty-one, and reigned eleven years, 598-588 B. C. 2 Chr. 36:11. He was a weak man, and the people were completely demoralized. He had not courage to vindicate Jeremiah, but allowed the people to be led astray by false prophets; and the consequence was disastrous. In the ninth year of his reign he revolted against Nebuchadnezzar, in consequence of which the Assyrian monarch marched his army into Judæa and took all the fortified places. In the eleventh year of his reign, on the ninth day of the fourth month (July), Jerusalem was taken. The king and his people endeavored to escape by night, but the Chaldean troops pursuing them, they were overtaken in the plain of Jericho. Zedekiah was seized and carried to Nebuchadnezzar, then at Riblah, in Syria, who reproached him with his perfidy, caused all his children to be slain before his face and his own eyes to be put out, and then, loading him with chains of brass, ordered him to be sent to Babylon. 2 Kgs. 25:1-11; 2 Chr. 36:12, 20. Thus the double prophecy concerning him—that he should be carried to Babylon, but never see it—was literally fulfilled. Jer. 32:4, 5; 34:3; comp. Eze. 12:13.

2. A false prophet in the reign of Ahab. 1 Kgs. 22:11, 24, 25; 2 Chr. 18:10, 23, 24.

3. A false prophet who was put to death by Nebuchadnezzar. Jer. 29 : 21, 22.

4. One of the princes at the court of Jehoiakim. Jer. 36 : 12.

**ZEEB** (*wolf*), a Midianite prince who was slain by the Ephraimites after the great victory of Gideon. Jud. 7 : 25 ; Ps. 83 : 11.

**ZEEB, THE WINE-PRESS OF**, where Zeeb was slain. Jud. 7 : 25. It was near a ford of the Jordan as one comes down from the mountains of Ephraim.

**ZEL'AH** (*a rib*), a city of Benjamin, Josh. 18 : 28, the site of the family tomb of Kish, the father of Saul, 2 Sam. 21 : 14, and probably Saul's birthplace. Conder suggests *Rummón* as its site. See also ZELZAH.

**ZEL'LEK** (*fissure*), one of David's warriors. 2 Sam. 23 : 37 ; 1 Chr. 11 : 39.

**ZELO'PHEHAD** (*first-born*), a descendant of Manasseh who died in the wilderness and left only daughters. It was then ordained that, in want of male heirs, females should succeed to the inheritance, but not be allowed to marry out of the tribe. Num. 26 : 33 ; 27 : 1, 7 ; 36 : 2, 6, 10, 11 ; Josh. 17 : 3 ; 1 Chr. 7 : 15.

**ZELO'TES**. See SIMON, ZEALOTS.

**ZEL'ZAH** (*shade from the sun*), a place in Benjamin not far from Rachel's tomb, 1 Sam. 10 : 2 ; identified by several writers (although Grove disputes the identification) with the little village of *Beit Jala*, about a mile west of Rachel's tomb and 3 miles south-west of Jerusalem. Perhaps Zelah was the same place.

**ZEMARA'IM** (*double mount* ?), a name of two places.

1. A town in Benjamin. Josh. 18 : 22. It has long been identified with *es Sumrâh*, in the Jordan valley, 4 miles north of Jericho. The name is in the plural, and two ruins bearing the name *es Sumrâh* have been found close together.

2. Mount Zemaraim, in the highlands of Ephraim, 2 Chr. 13 : 4 ; possibly the name survives in the modern *Tal'at es-Sumra*.

**ZEM'ARITES, THE**, descendant of Canaan. Gen. 10 : 18 ; 1 Chr. 1 : 16.

**ZEM'RA** (*a song*), a descendant of Benjamin. 1 Chr. 7 : 8.

**ZE'NAN** (*place of flocks*), a place in the plain of Judah, apparently near the western coast, Josh. 15 : 37 ; perhaps the same as the "Zaanán" of Micah. 1 : 11. Among the suggested sites are *Jem'u*, a little village south-east of Ascalon ; *Zanabra*, 2½ miles south-east of Mareshah (Schwartz) ; and *Kirbetes Senat*, a little north of *Beit Jibrin* (Knöbel).

**ZE'NAS**, a Christian whom Paul wished Titus to bring along with him. Tit. 3 : 13.

**ZEPHANI'AH** (*Jehovah hides*). 1. The ninth of the minor prophets, was the son of Cushi, and lived in the days of Josiah. His prophecy was uttered in the early part of the ministry of Jeremiah, between B. C. 620 and 609. It is mainly designed to excite the Jewish nation to repentance, in view of threatened judgments, and to comfort the people of God with promises of the final triumph of righteousness. The description of the judgment in ch. 1 : 14, 15, "The great day of Jehovah is near" (in the Latin version *Dies iræ, dies illa*), has furnished the keynote to the sublimest hymn of the Middle Ages, the *Dies Iræ* of Thomas a Celano (1250)—so often translated, but never equalled—which brings before us, with most thrilling effect, the final judgment as an awful impending reality.

2. A priest in the reign of Zedekiah. 2 Kgs. 25 : 18-21 ; Jer. 21 : 1 ; 29 : 25-29 ; 37 : 3 ; 52 : 24-27.

3. A Kohathite Levite. 1 Chr. 6 : 36.

4. The father of Josiah. Zech. 6 : 10.

**ZE'PHATH** (*watch-tower*), a city and tower in the mountains of the Amorites, near Kadesh, Jud. 1 : 17 ; identified by Palmer and Drake with the ruins of a city called *Sehâta*, in the midst of a fertile plain. It was the same as HORMAH, which see.

**ZEPH'ATHAH** (*watch-tower*), **VALLEY OF**, near Mareshah. 2 Chr. 14 : 10. A deep valley is found near the site of Mareshah, running down to *Beit Jibrin* (Eleutheropolis), and thence into the plain of Philistia, which Porter identified with Zephathah. See MARESHAH.

**ZE'PHI**. 1 Chr. 1 : 36. See ZEPHO.

**ZE'PHO** (*watch-tower*), Gen. 36 : 11, 15, or **ZE'PHI**, 1 Chr. 1 : 36, a son of Eliphaz, the son of Esau.

**ZE'PHON** (*a looking-out*), a son of



Gad, Num. 26 : 15; called Ziphion in Gen. 46 : 16.

**ZEPH'ONITES**, the descendants of Zephon. Num. 26 : 15.

**ZER** (*flint*), a place in Naphtali; probably near the Lake of Gennesaret. Josh. 19 : 35.

**ZE'RAH** (*a rising of light*). 1. An Ethiopian or Cushite king who with an immense army invaded the kingdom of Judah in the reign of Asa, but was completely routed at Mareshah, in the valley of Zephathah, 2 Chr. 14 : 9; has by some been identified with Uraken I. or II. of the twenty-second dynasty of Egypt.

2. A son of Reuel, and grandson of Esau. Gen. 36 : 13, 17, 33; 1 Chr. 1 : 37, 44.

3. A son of Simeon, Num. 26 : 13; 1 Chr. 4 : 24; called Zohar in Gen. 46 : 10.

4. A Gershonite Levite. 1 Chr. 6 : 21, 41.

**ZERAHI'AH** (*whom Jehovah caused to be born*). 1. A priest of the line of Eleazar. 1 Chr. 6 : 6, 51; Ezr. 7 : 4.

2. One whose descendants returned from Babylon with Ezra. Ezr. 8 : 4.

**ZE'RÉD** (*exuberant growth—i. e., of trees*), **VALLEY** or **BROOK OF**, a valley separating Moab from Edom. Deut. 2 : 13, 14; called "Zared" in Num. 21 : 12. Robinson identified it with *Wâly el-Aksi*; others, including Tristram, propose *Wâdy Sidiyeh* or the *Seil Gharabi*, a branch of the Sediye, down which runs a fine stream that empties into the south-eastern corner of the Dead Sea. This *wâdy* most likely constituted the boundary between Moab and Edom, as it is now the recognized boundary between Kerak and Petra.

**ZER'EDA** (*cooling?*), a place in Ephraim, in the plain of Jordan. 1 Kgs. 11 : 26. Possibly it is the same as Zaretan, Josh. 3 : 16; Zererath, Jud. 7 : 22; Zartanah, 1 Kgs. 4 : 12; Zeredathah, 2 Chr. 4 : 17; and Zarthan, 1 Kgs. 7 : 46. There seems to be much confusion about these names, but the Pal. Memoirs suggest as the site of Zereda, *Surdah*, 2½ miles north-west of *Beitin* (Bethel).

**ZERED'ATHAH**. 2 Chr. 4 : 17. Conder identifies it with Zartanah and the modern *Tell es Sârem*, 3 miles south of Beisan.

**ZER'ERATH**. Jud. 7 : 22. This

would appear to be the name of a district, and is generally connected with the Zarthan and Zaretan of other passages of the O. T. Conder formerly placed it below Jezreel and near Beisan, but later investigations have afforded little confirmation of this identification of Zererath. See ZEREDA.

**ZE'RESH**, the wife of Haman, and his counsellor and instigator in iniquity. Esth. 5 : 10.

**ZE'RETH** (*splendor*), a descendant of Judah. 1 Chr. 4 : 7.

**ZE'RI** (*built*), a son of Jeduthun. 1 Chr. 25 : 3.

**ZE'ROR** (*a bundle*), one of Saul's ancestors. 1 Sam. 9 : 1.

**ZERU'AH** (*leprous*), the mother of Jeroboam I. 1 Kgs. 11 : 26.

**ZERUB'ABEL** (*begotten in Babylon*), 1 Chr. 3 : 19, or **ZOROB'ABEL**, Matt. 1 : 12, was the leader of the first colony of Jews that returned from the captivity in Babylon, Ezr. 2 : 2, and was of the family of David, a son of Salathiel or Shealtiel, Hag. 1 : 1; Matt. 1 : 12, but called a son of Pedaiah, the brother or son of Salathiel, in 1 Chr. 3 : 17-19. To him Cyrus committed the sacred vessels that were returned to Jerusalem. He laid the foundations of the temple, Zech. 4 : 6-10, and was chiefly instrumental in restoring the religious rites of the nation. The advances of the mixed population of Samaria, who wished to participate in the building of the temple, he refused, and their intrigues at the Persian court caused the work to be stopped, but only for a short time; finally, he succeeded in completing the building. Ezr. 5 : 2; Hag. 1 : 12, 14; 2 : 2, 4; Zech. 4 : 6, 10. He was the governor of Judæa. Neh. 12 : 47.

**ZERU'AH** (*cleft, wounded*), a sister of David, and the mother of Joab. 1 Sam. 26 : 6; 1 Chr. 2 : 16.

**ZE'THAM** (*olive tree*), a Levite. 1 Chr. 23 : 8; 26 : 22.

**ZE'THAN**, a Benjamite chief. 1 Chr. 7 : 10.

**ZE'THAR** (*star?*), a eunuch of Ahasuerus. Esth. 1 : 10.

**ZI'A** (*motion*), a Gadite. 1 Chr. 5 : 13.

**ZI'BA** (*statue*), a servant of Saul, 2 Sam. 19 : 17, whom David appointed a sort of steward to Mephibosheth. 2 Sam. 9 : 2-12.

**ZIB'EON** (*dyed*), a son of Seir the

Horite, but called a Hivite himself. Gen. 36: 2, 14, 20, 24, 29; 1 Chr. 1: 38.

**ZIB'IA** (*a roe*), a Benjamite. 1 Chr. 8: 9.

**ZIB'IAH**, the mother of Joash. 2 Kgs. 12: 1; 2 Chr. 24: 1.

**ZICH'RI** (*remembered, renowned*).

1. A Levite. Ex. 6: 21.

2, 3, 4. Three Benjamite chiefs. 1 Chr. 8: 19, 23, 27.

5. A Levite, 1 Chr. 9: 15; called Zabdi in Neh. 11: 17.

6. A Levite who descended from Moses. 1 Chr. 26: 25.

7. A Reubenite. 1 Chr. 27: 16.

8. The father of one of Jehoshaphat's captains. 2 Chr. 17: 16.

9. One instrumental in making Joash king. 2 Chr. 23: 1.

10. An Ephraimite who distinguished himself in the war between Pekah and Ahaz. 2 Chr. 28: 7.

11. A Benjamite. Neh. 11: 9.

12. A priest during the reign of Joiakim. Neh. 12: 17.

**ZID'DIM** (*the sides*), a place in Naphtali, Josh. 19: 35; perhaps the village of *Kefr-Hattin*, 5 miles west of Tiberias.

**ZIDKI'JAH** (*justice of Jehovah*), one who sealed the covenant with Nehemiah. Neh. 10: 1.

**Z'IDON** (*hunting*; Heb. *Tsidon*). "Sidon," the Greek form, is found in Gen. 10: 15, 19, in the Apocrypha generally, and in the N. T. Zidon was a rich and ancient Phœnician city.

*Situation*.—It was situated on the Mediterranean coast, on the northern slope of a small promontory which juts out from a low plain, less than 2 miles broad, between the Lebanon and the sea. The city was 25 miles south of the modern *Beirut*, 25 miles north of Tyre, and 123 miles in a direct line northward of Jerusalem. Its latitude is 33° 34' north.

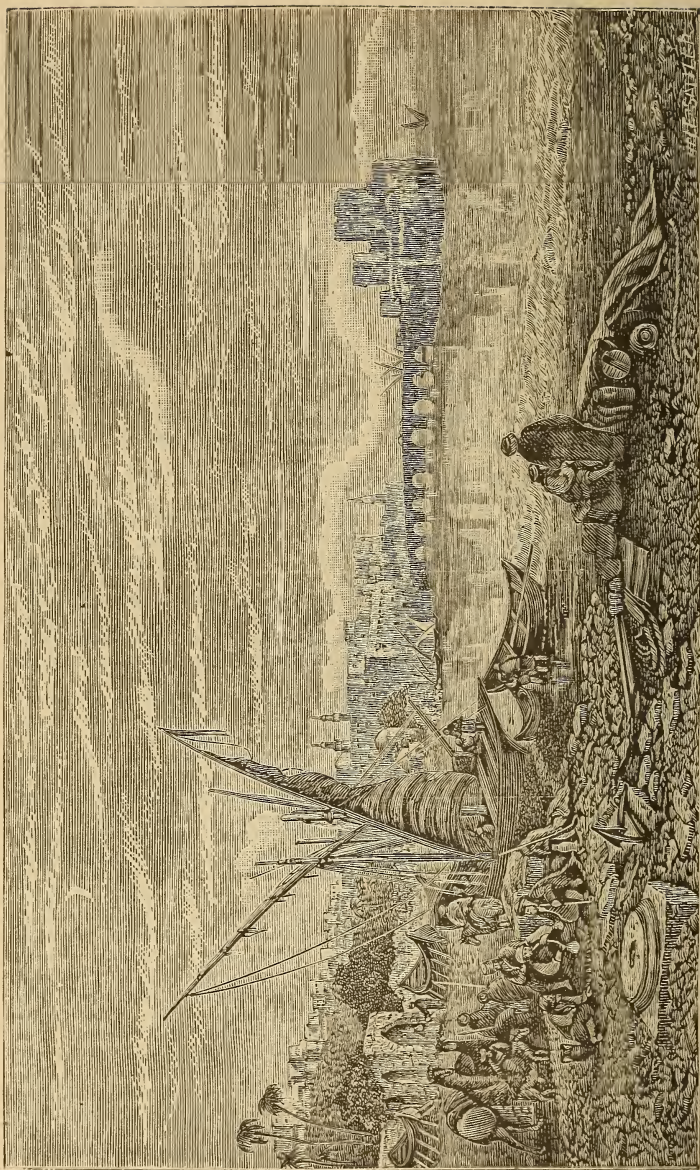
*Scripture References*.—Zidon is one of the most ancient cities of the world. The person after whom it is named was the "first-born" of Canaan, the grandson of Noah. Gen. 10: 15; 1 Chr. 1: 13. This was B. C. 2218. In Joshua's time it was "great Zidon," Josh. 11: 8; 19: 28, and seems to have been the metropolis of Phœnicia. Zidon was one of the limits of the tribe of Asher, Josh. 19: 28, but was never possessed by the

Israelites. Jud. 1: 31; 3: 3. In fact, the Zidonians oppressed Israel, Jud. 10: 12, seeming themselves to be secure from all attacks and living "careless." Jud. 18: 7, 28.

Tyre was one of the colonies—a "virgin daughter," Isa. 23: 12—of Zidon, but subsequently became the more important town. The two names frequently recur together as denoting not only the cities, but the adjacent country; but the name of Zidon alone was sometimes used to denote the Phœnicians in general. Jud. 3: 3. The Zidonians were famous for commerce, manufactures, and arts. Their sailors and workmen were noted. Zidonians assisted in the work of building the temple. 1 Chr. 22: 4; 1 Kgs. 5: 6; Eze. 27: 8. From Zidon also came idolatrous abominations to corrupt Israel. 1 Kgs. 11: 5, 33; 2 Kgs. 23: 13. The city was mentioned frequently in prophetic threatenings, but with much less severity than Tyre. Isa. 23: 2, 4, 12; Jer. 25: 22; 27: 3; 47: 4; Eze. 27: 8; 28: 21, 22; 32: 30; Joel 3: 4; Zech. 9: 2.

In N. T. times Zidon (called "Sidon") was visited by Jesus, Matt. 15: 21; Mark 7: 24; Luke 4: 26, although the "coasts" of Tyre and Sidon denoted the adjacent region as well as the cities themselves, and some think that the Saviour did not enter the cities. Hearers from among those people were drawn to his preaching. Mark 3: 8; Luke 6: 17; comp. Matt. 11: 22; Luke 10: 14. Herod's displeasure with this region is noted. Acts 12: 20. The apostle Paul touched at Zidon on his way to Rome, and visited the Christians there. Acts 27: 3.

*Secular History*.—Homer makes special mention of the skill of the Zidonian workmen. The embroidered robes of Andromache, the silver bowl given as a prize by Achilles at the games in honor of Patroclus, the bowl which Menelaus gave Telemachus, the purple of fierce Achilles, were specimens of Zidonian handicraft. Zidonian ships were present at the siege of Troy, and Herodotus declares that the Zidonian ships in the fleet of Xerxes were the best and the most renowned of the famous armada. Xerxes sat in a Zidonian ship, and the king of Zidon sat near to him in council. Zidon flourished under the Chaldæan and Persian dominion. It revolted against the Persians in the time



Zidon. (After Cassas.)



of Artaxerxes III. Ochus, but was subdued, and 40,000 of its citizens perished in the conflagration of the city, the fire being kindled by the people themselves. The gates of the city were willingly opened to Alexander the Great after the battle of Issus, B. C. 333. During the Roman period it had its own archons, senate, and national council. A bishop of Zidon attended the council of Nicæa, A. D. 325. After the conquest of Syria by the Muslims, A. D. 636, Zidon surrendered to these new masters. During the crusades it experienced terrible vicissitudes. Baldwin I. took it, after a six weeks' siege, in A. D. 1111; Saladin razed the town and its fortifications in 1187; the Crusaders again gained possession of it in 1197, but could not retain the town, which was once more destroyed. It was rebuilt and razed, refortified and again devastated. In 1291 it became the permanent possession of the Muslims, and was destroyed. For several centuries it was neglected, but gradually revived in the seventeenth century, and still continues to exist.

*Present Condition.*—The site of ancient Zidon is occupied by the modern *Saida*, beautifully situated on a promontory in front of which lies an island. The northern harbor, protected by a ledge of rocks, is now used; the southern one is abandoned. The anchorage is bad, and the trade of the city is unimportant. Around the island are the remains of quays built of large hewn stones. The ruins of the ancient castle are approached by a causeway. The burying-grounds are extensive, and many curious sarcophagi have been discovered. One was the sarcophagus of King Ashmanezar; it has been placed in the Museum at Paris, and antiquarians fix its date at from B. C. 300 to B. C. 1000. The ancient ruins are few. There are fragments of marble and granite columns, mosaic pavement, pottery, etc.

In its situation and surroundings Zidon is one of the most picturesque cities in Syria. The gardens and orchards environing it are charming and afford a great variety of fruits, such as oranges, lemons, citrons, bananas, and dates. The oranges of Zidon are very famous and better than those of Jaffa. The population is estimated at 10,000, of whom about 7000 are Muslims and

the rest Greeks, Catholics, Maronites, and Jews. There are nine mosques in the town. The American Presbyterian Board has established a flourishing Protestant mission there.

**ZIDONIANS**, the inhabitants of Zidon. Jud. 10 : 12.

**ZIF** (*bloom*). 1 Kgs. 6 : 1. See MONTH.

**ZI'HA** (*dry*). 1. One whose descendants returned with Zerubbabel. Ezr. 2 : 43; Neh. 7 : 46.

2. A ruler among the Nethinim. Neh. 11 : 21.

**ZIK'LAG** (*outpouring of a fountain?*), a city in the South of Judah, Josh. 15 : 31; afterward given to Simeon. 19 : 5. It was at times held by the Philistines. Achish, king of Gath, gave it to David, and it subsequently belonged to Judah. Its chief interest is in connection with the life of David. 1 Sam. 27 : 6; 30 : 1, 14, 26; 2 Sam. 1 : 1; 4 : 10; 1 Chr. 4 : 30; 12 : 1-20. It was also inhabited after the return from the Captivity. Neh. 11 : 28. Wilton suggested its identification with 'Ashuj, or *Kaslûj*, in a deep valley among the hills of the south country, some 12 miles south of Beer-sheba. Conder suggested its identification with *Zuheilâkah*, 11 miles south of east from Gaza, and 19 miles south-west of *Beit Jibrin*. The site is in the open, rolling plain, some distance from the low, open hills of the Shefalâh. The ruins occur on three small hills, in the form of an equilateral triangle, nearly half a mile apart. There is a number of ancient ruined cisterns, of which the stones have been removed and the sites ploughed over. Neither of the above has been accepted as the site of Ziklag.

**ZIL'LAH** (*shade*), one of the wives of Lamech. Gen. 4 : 19, 22, 23.

**ZIL'PAH** (*dropping*), the handmaid of Leah, and the mother of Gad and Asher. Gen. 30 : 9.

**ZIL'THAI** (*shade*). 1. A Benjamite. 1 Chr. 8 : 20.

2. A chieftain of Manasseh. 1 Chr. 12 : 20.

**ZIM'MAH** (*mischief*), a Gershonite Levite. 1 Chr. 6 : 20, 42; 2 Chr. 29 : 12.

**ZIM'RAM** (*celebrated*), a son of Abraham by Keturah. Gen. 25 : 2; 1 Chr. 1 : 32.

**ZIM'RI** (*snug*). 1. A Simeonite chief. Num. 25 : 14,

2. A captain under Elah, and a king of Israel. 1 Kgs. 16 : 9-20.

3. A descendant of Judah, 1 Chr. 2 : 6; called Zabdi in Josh. 7 : 1, 17, 18.

4. A descendant of Saul. 1 Chr. 8 : 36; 9 : 42.

**ZIN** (*a low palm tree*). The wilderness of Zin was a part of the Arabian desert south of Palestine. Num. 13 : 21, 22 : 34 : 3. It joined the territory of Judah, Josh. 15 : 1, 3, and lay west of Idumæa. Num. 20 : 1; 27 : 14; 33 : 36. Kadesh is sometimes spoken of as in the wilderness of Zin, Num. 33 : 36, and again as in the wilderness of Paran. Num. 13 : 26. This is explained by the fact that "Paran" was the general name for the whole desert of *et-Tih*, while Zin was the north-eastern corner of that desert, between the Gulf of Akabah on the south and the head of *Wâdy Garaiyeh*. It was south and south-west of 'Azazimeh Mountains, and east of the Ghor and Arabah.

**ZI'NA**. See ZIZAH.

**ZI'ON, AND SI'ON** (*dry, sunny mount*). "Zion" is sometimes used to denote the whole of Jerusalem, but in its literal and restricted meaning it was the south-western hill of Jerusalem. This hill was surrounded on every side but the north with deep valleys having precipitous sides. To the east was the valley of the Tyropœon, separating Zion from Moriah, the temple-mount, and from Ophel. On the south and west was the deep valley of Hinnom, called on the west the "valley of Gihon." Upon the north only is the boundary of Zion indefinite. Some authorities think it extended to the tower of David, near the Damascus-gate, and suppose the Tyropœon valley to have ended here. Others would extend Zion farther northward toward the Jaffa-gate. Zion was the higher hill, being 105 feet above Moriah and 2539 feet above the level of the Mediterranean. It was in the shape of a parallelogram. The valleys were originally much deeper than at present, so that Zion was really compassed on three sides by precipices. It was also guarded by a strong wall.

*Scripture History*.—The hill is first mentioned as a stronghold of the Jebusites. Josh. 15 : 63. It remained in their possession until captured by David, who made it "the city of David," the capital

of his kingdom. He built there a citadel, his own palace, houses for the people, and a place for the ark of God. 2 Sam. 5 : 7; 1 Kgs. 8 : 1; 2 Kgs. 19 : 21, 31; 1 Chr. 11 : 5; 2 Chr. 5 : 2. The foregoing six passages are all in the historical books of the O. T. in which the name of Zion appears. But in the prophetic and poetical books it occurs no less than one hundred and forty-eight times—viz., in Psalms, 38 times; Canticles, 1; Isaiah, 47; Jeremiah, 17; Lamentations, 15; Joel, 7; Amos, 2; Obadiah, 2; Micah, 9; Zephaniah, 2; Zechariah, 8. In the N. T. it occurs seven times as "Sion," making the total number of times the name occurs one hundred and sixty-one. It was in the later books no longer confined to the south-western hill, but denoted sometimes Jerusalem in general, Ps. 149 : 2; 87 : 2; Isa. 33 : 14; Joel 2 : 2, etc.; sometimes God's chosen people, Ps. 51 : 18; 87 : 5, etc.; sometimes the Church, Heb. 12 : 22, etc.; and sometimes the heavenly city. Rev. 14 : 1, etc. Hence, Zion has passed into its present common use in religious literature to denote the aspirations and hopes of God's children.

Josephus does not use the word "Zion," but speaks of that quarter of the city as the "city of David," "the upper city," and the "upper market-place." It was then the aristocratic quarter of the city, and contained the mansions of the great. At the north-west corner stood the magnificent palace erected by Herod the Great and afterward called "Prætorium," the residence of the Roman procurator. Mark 15 : 16. On the north of this were three famous towers or fortresses, of which one is now the "tower of David."

*Present Condition*.—Less than one-half of the ancient hill of Zion is enclosed within the wall of modern Jerusalem. In this part are now the Armenian convent with its extensive grounds, synagogues of the Ashkenasim, St. James' church of the Armenians, the English Protestant church and school, the tower of David, etc. The only building outside the walls is the mosque and tomb of David, supposed to contain the tombs of David, Solomon, and other kings of Judah. In the upper part is the traditional "upper room" in which the Lord's Supper was instituted and the disciples waited for the descent of the Holy Ghost. Upon the slope of the hill are several

cemeteries of different Christian denominations and nationalities, including the American and English. A part of the hill is cultivated, and thus the traveller is frequently reminded of the prophecy, "Zion shall be ploughed like a field." Jer. 26 : 18; Mic. 3 : 12. The hill sinks into the valley of Hinnom in steep terraced slopes covered with grain-fields, vineyards, and olive trees. The excavations of the British Ordnance Survey brought to light many interesting facts in regard to the original levels, the ancient walls, etc., etc. See JERUSALEM.

Conder notes the fact that the name "Zion" has not been recovered, and says: "According to Gesenius, it means 'sunny,' and the proper equivalent in Arabic or Syriac, according to this same authority, is *Sahyân*. It is a remarkable fact that about 1 $\frac{3}{4}$  miles west of the Jaffa-gate there exists a valley having exactly this name, *Wâdy Sahyân*. . . . This discovery may perhaps lead students to consider the name 'Zion' as a name of a district rather than that of a particular mountain, but it would not accord with the scriptural representations of Zion."

**ZI'OR** (*smallness*), a place in the mountains of Judah, near Hebron. Josh. 15 : 54. Its probable site is at *Siair*, a ruin on a hill 5 miles north-north-east of Hebron.

**ZIPH** (*a flowing*), a descendant of Judah. 1 Chr. 4 : 16.

**ZIPH** (*a flowing*), a name for two places.

1. A city in the South of Judah. Josh. 15 : 24.

2. A town in the highlands of Judah, Josh. 15 : 55; fortified by Rehoboam. 2 Chr. 11 : 8. When pursued by Saul, David hid himself "in the wilderness of Ziph." 1 Sam. 23 : 14, 15, 24; 26 : 2. The site is *Tell es Zif*, about 4 miles south-east of Hebron, on the road to En-gedi. It is a conspicuous mound, and shows at the present day no trace of buildings, but there are large Jewish tombs and a quarry. On a low hill half a mile east are the remains of a town.

As to the "wood of Ziph," 1 Sam. 23 : 15, Conder asserts that in all probability it never had any real existence as a "wood," but was rather a town. "The existence," he says, "at any time, of a wood in this part of the country is geologically almost an im-

possibility. From Hebron to Beer-sheba not a single spring of any importance exists in the eastern hills. . . . The country is emphatically a dry land. Looking down on the barren wastes which lie above the Dead Sea between Masada and En-gedi, there is no moisture capable of supporting vegetable growth. The cistus and the belan bushes grow among the ledges, but not a single tree exists in the whole country." The translation in Josephus is said to be "in the new place belonging to Ziph," and the Vatican and Alexandrine manuscripts support this. One mile south of *Tell Zif* is *Khurbet Khoreisa*, an ancient locality of which Conder says: "We can have little hesitation in identifying with Choresch of Zif a village or hamlet belonging to the larger town of *Tell Zif*." Tristram, however (*Land of Moab*, pp. 19, 20), says: "How far the forest of Ziph extended it is not easy to say, but there are traces of it in an occasional tree, and there seems no reason, from the nature of the soil, why the woods may not have stretched nearly to the barren, sandy marl which overlies the limestone for a few miles west of the Dead Sea."

**ZI'PHAH**, a descendant of Judah. 1 Chr. 4 : 16.

**ZIPH'IMS**, the inhabitants of Ziph. Ps. 54.

**ZIPH'ITES**, the inhabitants of Ziph. 1 Sam. 23 : 19; 26 : 1.

**ZIPH'RON**. See ZEPHON.

**ZIPH'RON**, OR **ZIPH'RON** (*sweet odor*), a city on the northern frontier of the dominions of Israel. Num. 34 : 9. There is a place called *Zaferâneh* on the road from *Hums* (Emesa) to *Hanah* (Hamath), and about six hours' journey south-south-east of the latter, which may be the ancient Ziphron.

**ZIP'POR** (*a little bird*), the father of Balak, king of Moab. Num. 22 : 2, 4, 10, 16; 23 : 18; Josh. 24 : 9; Jud. 11 : 25.

**ZIPPO'RAH**, a daughter of a Midianite priest, who was married to Moses and bore him two sons. Ex. 2 : 21, 22.

**ZITH'RI** (*protection of Jehovah*), a Levite. Ex. 6 : 22.

**ZIZ, THE CLIFF OF.** 2 Chr. 20 : 16. The paraphrase of this passage is "the going up of Ha-Ziz," and Grove suggests the name may survive



in *Hûsarah*. The Pal. Memoirs note a *Wady Hûsarah*, 8 miles north of *Ain Jidy* (En-gedi). The similarity of the name is striking, but the site seems too far from En-gedi. Others have identified Ziz with the pass and cliff near En-gedi, a route now taken by Arab marauding-parties. This pass was the ascent through which invaders from the south and east, after doubling the south end of the Dead Sea, entered the hill-country of Judæa. Ziz was the key of the pass.

**ZI'ZA** (*abundance*). 1. A chieftain of Simeon. 1 Chr. 4:37.

2. A son of Rehoboam. 2 Chr. 11:20.

**ZI'ZAH** (*abundance*), a Gershonite Levite, 1 Chr. 23:11; the same as Zina. 1 Chr. 23:10.

**ZO'AN** (*low region?* or *place of depature?*), a city of Lower Egypt; called by the Greeks Tanis; now *San*. Zoan was situated in Lower Egypt, on the east bank of the ancient Tanitic branch of the Nile. It stood in lat. 31° N. and long. 31° 55' E. To the east was a great plain, representing "the field of Zoan."

*History.*—Zoan was an exceedingly ancient city, built seven years after Hebron. Num. 13:22. Manetho gave an account of a city called "Avaris," fortified by the Shepherd-kings and garrisoned by 240,000 men. Avaris and Zoan are supposed to have been identical. Tradition makes it the town in which Moses had his memorable interviews with Pharaoh, recorded in the book of Exodus. The "field of Zoan" was the place of God's wonders. Ps. 78:12, 43. When Isaiah wrote, it would appear to have been one of the chief cities in Egypt, as he speaks of "the princes of Zoan." Isa. 19:11, 13; 30:4. Ezekiel foretells the fate of the city in the words: "I will set fire in Zoan." Eze. 30:14. There are no other Scripture references to Zoan.

*Present Condition.*—Zoan has been satisfactorily identified with the ancient Avaris and Tanis and the modern *San*. Very interesting discoveries have been made there within a few years past by Brugsch Bey and others. Among the inscriptions has been found one with the expression *Sechet Tanet*, which exactly corresponds to the "field of Zoan." Ps. 78:43. Several colossal statues of kings of the various dynas-

ties and a number of sphinxes have been brought to light by excavations. The mounds which mark the site of the town are remarkable for their height and extent, and cover an area a mile in length by three-fourths of a mile in width. The sacred enclosure of the great temple was 1500 feet long and 1250 feet wide. This temple was adorned by Rameses II. There are some dozen obelisks of great size, all fallen and broken, with numerous statues. "The whole constitutes," says Macgregor, "one of the grandest and oldest ruins in the world." The "field of Zoan" was a rich plain extending some 30 miles to the east. It is now almost covered by the great Lake Menzeleh, but some portions exhibit a rich black loam without fences or towns, and with only a few trees in sight. Brugsch-Bey is of the opinion that Zoan was identical with Rameses, but this location was made to fit his theory that the Israelites crossed the Serbonian bog instead of the Red Sea. An English Exploration Society is engaged in making explorations in *San*. It promises rich historical results in this ancient land.

**ZO'AR** (*smallness*), one of the "cities of the plain," Gen. 13:10; originally called "Bela." Gen. 14:2, 8. This "little city" was spared from the destruction which overtook Sodom and the other cities, and made a refuge for Lot. Gen. 19:20-30. Zoar was included in the view Moses had from Pisgah. Deut. 34:3. The prophets Isaiah, 15:5, and Jeremiah, 48:34, reckon Zoar among the cities of Moab.

*Situation.*—The situation of Zoar, like that of the other cities of the plain, has been much discussed. The great majority of scholars, from Ptolemy, Josephus, Eusebius, and Jerome to the present time, have located it near the south-eastern shore of the Dead Sea. The shore of the bay, which extends from the Dead Sea into the Lisan Peninsula, has been regarded as a probable site for Zoar. For the general discussion as to the relative merits of the sites at the northern and at the southern ends of the Dead Sea, see *SIDDIM* and *SODOM*. Tristram was confident that he had discovered the site of Zoar at *Ziava*, some 3 miles north-west of Nebo and 11 miles

west of the northern end of the Dead Sea. Among the points he urges for this special identification are the strong resemblance of the names and the fact that this place would be in plain view of Moses from Nebo. Deut. 34 : 3. He cites also several arguments for putting all the cities at the upper end of the Dead Sea. This seems to be among the mountains, and too far from the other to be a likely position for Zoar. Merrill suggests, as the site for Zoar, *Tell Ektanu*, in the Shittim plain, north-east of the Dead Sea, near to the mountains of Moab, although it cannot be reckoned as one of the foot-hills. There are ruins here of great age, and the name *Ektanu*, which has no meaning in Arabic, appears to be the Hebrew word *Katan*, which means "little," or "the little one." The site would be in the direction Lot would naturally take in hastening to the neighboring city, and its distance from other mounds in the Shittim plain (which Dr. Merrill would identify with the plain in which stood Sodom and Gomorrah) corresponds well with the time allowed the fugitive—namely, from dawn to sunrise. Conder, who would place the lost cities at the north "end" of the Dead Sea, suggests *Tell esh-Shaghur* as the site of Zoar. It is at the foot of the eastern mountains, immediately north of the Dead Sea, and about 6 miles south of Nimrin.

**ZO'BA, AND ZO'BAH** (*station*), a portion of Syria. It was one of the kingdoms of Aram, known as Aram-zobah. See ARAM. It embraced the country between the north-east of Palestine and the Euphrates. It was the home of a powerful nation, whose kings were engaged in frequent wars with Israel during the reigns of Saul, David, and Solomon. Saul "vexed them." 1 Sam. 14 : 47. David defeated King Hadadezer and the Syrians who came to his assistance with great loss. 2 Sam. 8 : 3-8, 12; 1 Chr. 18 : 3-8; Ps. 60, title. Again, in David's time, they and the "Syrians beyond the river," their allies, were defeated by Joab. 2 Sam. 10 : 6-13; 1 Chr. 19 : 6. One of David's mighty men was "the son of Nathan of Zobah." 2 Sam. 23 : 36. The nation, though severely punished, was not destroyed, and we read of a Hadadezer, king of Zobah,

in Solomon's time, 1 Kgs. 11 : 23, and Solomon took Hamath-zobah. 2 Chr. 8 : 3. See **АМАТН**. Other towns of Zobah are mentioned—Retah, Berothai, and perhaps Helam. 2 Sam. 8 : 8; 10 : 6. Porter suggests it as just possible that the biblical Zobah, which was situated between Hamath and Damascus, may be identical with Emesa, the modern *Hums*. The region possesses a rich soil, abundant water, and a genial climate, but the towns and villages are in ruins and the Bedouins are the principal inhabitants. The cities of Zobah are forsaken.

**ZOBE'BAH** (*slow-moving*), a descendant of Judah. 1 Chr. 4 : 8.

**ZO'HAR** (*whiteness*). 1. The father of Ephron. Gen. 23 : 8; 25 : 9.

2. See ZERAH, 3.

**ZO'HELETH** (*serpent*), a stone by "En-rogel," by which Adonijah "slew sheep and oxen and fat cattle." 1 Kgs. 1 : 9. M. Ganneau found the steep rock-cut steps by which people from the village of Siloam pass down to the "Virgin's Fount," in the Kedron valley, bear among the Arabs the name of *Zahweileh*. This he would identify with the stone of Zohelath, and En-rogel would be the Virgin's Fount instead of the Well of Job (*Bir Eyub*), as has been usually supposed.

**ZO'HETH** (derivation unknown), a descendant of Judah. 1 Chr. 4 : 20.

**ZO'PHAH** (*a cruse*), an Asherite chief. 1 Chr. 7 : 35, 36.

**ZO'PHAI** (*honeycomb*), a Kohathite Levite, ancestor of Samuel. 1 Chr. 6 : 26.

**ZOPHAR**, one of Job's three friends, Job 2 : 11, is called the Naamathite, probably because he belonged to Naamah, Josh. 15 : 41, a town assigned to Judah.

**ZO'PHIM** (*watchers*). The field of Zophim was the place on the "top of Pisgah" to which Balak brought Balaam that the false prophet might see the camp of Israel. Num. 23 : 14. Grove says that if the word rendered "field" be taken in its usual sense, then the "field of Zophim" was a cultivated spot high up on the top of Pisgah. The position of the field must of course depend upon the site assigned for Pisgah. If *Jebel Stâghuh* be Pisgah, as supposed by Paine (but not confirmed), then Zophim, or "the top of Pisgah," was the third

summit of *Sîâghah*, running westward from Nebo, which is a little higher than the others and appears to look down upon them. See **PISGAH**.

**ZO'RAH**, AND **ZORE'AH** (*hornets' town*), AND **ZA'REAH**, Neh. 11: 29, a town in the low-country of Judah; afterward assigned to Dan, Josh. 15: 33; 19: 41; the birthplace and burialplace of Samson. Jud. 13: 2, 25; 16: 31. From Zorah the Danites sent spies to search the land for a place of inheritance. Jud. 18: 2. Zorah was fortified by Rehoboam, 2 Chr. 11: 10, and inhabited after the return from captivity. Neh. 11: 29. The place still exists as *Surah*, 13 miles west of Jerusalem, 23 miles south-east of Joppa, and 2 miles north of Bethshemesh. It is situated on the crest of a hill, 1150 feet above the sea. It overlooks the valley of Sorek. Timnah stands some 2 or 3 miles to the south-west, across the valley.

**ZO'RATHITES**, a family of the tribe of Judah, probably inhabitants of Zorah. 1 Chr. 4: 2.

**ZO'REAH**. Josh. 15: 33. See **ZORAH**.

**ZO'RITES**, probably inhabitants of Zorah. 1 Chr. 2: 54.

**ZOROB'ABEL**. See **ZERUBBABEL**.

**ZUAR** (*smallness*), father of Nethaneel. Num. 1: 8; 2: 5; 7: 18, 23; 10: 15.

**ZUPH** (*honeycomb*), a Kohathite Levite, an ancestor of Samuel the prophet. 1 Sam. 1: 1; 1 Chr. 6: 35.

**ZUPH** (*flag, sedge*). Deut. 1: 1, margin. From the Hebrew *Sûph*, signifying a kind of sea-weed, and the Hebrew name for the **RED SEA**, which see.

**ZUPH, THE LAND OF**, the farthest point of the journey of Saul, and where he encountered Samuel at a certain city, the name of which is not given. 1 Sam. 9: 5, 6. The whole of this journey has been a curious puzzle in Scripture topography, "for the start-

ing-point is unknown, the point to which he returned doubtful," and the intermediate places have not been satisfactorily identified. Some resemblance to Zuph was thought to be found in *Sôba*, 7 miles west of Jerusalem and 5 miles south-west of *Neby Samwil*. Conder notes that the Targum on the passage connects the name "Zuph" with the root *zephah*, meaning "to shine," and hence "to be conspicuous," whence come the words "Zephathah," "Zophim," "Zephir," and "Mizpeh." In other Targums the words "Zophim" and "Mizpeh" are used indiscriminately in speaking of one place, both words being applicable to a "watch-tower" or city in an elevated situation. "Zuph" was, however, also the name of a man, and it is not impossible that the land of Zuph may have been named after him. 1 Sam. 1: 1. In the first case the city in the land of Zuph would possibly be *Shûfa*: in the second it would be Bethlehem, the home of Zuph. See **MIZPEH**.

**ZUR** (*rock*). 1. A Midianitish prince, Num. 25: 15; Josh. 13: 21, who was slain, with others, by the Israelites when the Midianites suffered the judgments of God for their sins. Num. 25: 18.

2. Son of the founder of Gibeon. 1 Chr. 8: 30; 9: 36.

**ZU'RIEL** (*my rock is God*), a chief Levite in the time of the Exodus. Num. 3: 35.

**ZU'RISHAD'DAI** (*my rock is the Almighty*), the father of the chief of Simeon at the time of the Exodus. Num. 1: 6; 2: 12; 7: 36, 41; 10: 19.

**ZU'ZIMS**, the Ammonite name, Gen. 14: 5, of doubtful derivation, for a tribe of gigantic stature and strength which inhabited the country east of the Jordan and the Dead Sea, probably between the Arnon and the Jabbok. They were attacked and routed by Chedorlaomer, and afterward expelled by the Ammonites.

"ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD, AND IS PROFITABLE FOR DOCTRINE, FOR REPROOF, FOR CORRECTION, FOR INSTRUCTION IN RIGHTEOUSNESS: THAT THE MAN OF GOD MAY BE PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS."—2 Tim. 3: 16, 17.



APPENDIX.

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# CHRONOLOGICAL TABLES.

## INTRODUCTORY NOTE.

THE chronology of the Bible, up to the building of Solomon's temple, is very largely a matter of conjecture. The usual dates, which are here given, were computed by Archbishop Ussher and Dr. Hales. The difference between them arises from their different source. Archbishop Ussher took the ages of the patriarchs at the birth of their eldest sons, as given in the Hebrew original text, and added them together, and thus arrived at the conclusion that the Deluge came in the sixteen hundred and fifty-sixth year after the Creation. Dr. Hales made the Septuagint Version (see BIBLE) his basis, and, adding these ages as given in it, put the Deluge at two thousand two hundred and fifty-six years after the Creation, the two texts differing by this amount. Josephus, it is worthy of note, has the latter date for the event. The dates from the Deluge to the entrance into Canaan are found and differ in the same way. It is manifest that neither table can be implicitly relied upon. The longer Chronology of Dr. Hales is probably nearer the fact, inasmuch as it allows more time for the spread of population and the development of kingdoms; as, for instance, Egypt.

The tables we give are those of Mr. J. Gurney, revised in 1878 by the Rev. S. G. Green, D. D., and added to the *Bible for Bible-Teachers* printed by Eyre & Spottiswoode, Queen's Printers, London. But the table relating to the New Testament times has been again revised and materially altered and enlarged by the editor of this DICTIONARY on the basis of his *History of the Apostolic Church*.

### 1. THE PRINCIPAL EPOCHS FROM THE CREATION TO THE ENTRANCE INTO CANAAN, ACCORDING TO THE DATES GIVEN BY USSHER AND BY HALES.

USSHER.		EVENTS.	HALES.		USSHER.		EVENTS.	HALES.	
B. c.	Yr. of the Wid.		B. c.	Yr. of the Wid.	B. c.	Yr. of the Wid.		B. c.	Yr. of the Wid.
4004		The Creation.....	5411		2217	1787	Birth of Reu.....	2624	2787
3874	130	Birth of Seth.....	5181	230			Dispersion of man-kind ( <i>Hales</i> ).....	2554	2857
3769	235	Birth of Enos.....	4976	435	2185	1819	Birth of Serug.....	2492	2919
3679	325	Birth of Cainan.....	4786	625	2155	1849	Birth of Nahor.....	2362	3049
3609	395	Birth of Mahalaleel.....	4616	795	2126	1878	Birth of Terah.....	2283	3128
		Death of Adam ( <i>Hales</i> ).....	4481	930	1998	2006	Death of Noah ( <i>Ussher</i> ).....		
3544	460	Birth of Jared.....	4451	960	1996	2008	Birth of Abram.....	2153	3258
3382	622	Birth of Enoch.....	4289	1122	1921	2083	Abram arrives in Canaan.....	2078	3333
3317	687	Birth of Methuselah....	4124	1287	1896	2108	Birth of Isaac.....	2053	3358
3130	874	Birth of Lamech.....	3937	1474	1836	2168	Birth of Jacob and Esau.....	1993	3418
3074	930	Death of Adam ( <i>Ussher</i> ).....			1728	2276	Joseph goes to Egypt..	1885	3526
2948	1056	Translation of Enoch.....	3914	1487	1706	2298	Jacob and all his family go to Egypt.....	1863	3548
2348	1656	The Deluge.....	3155	2256	1689	2315	Death of Jacob.....	1846	2365
2346	1658	Birth of Arphaxad.....	3153	2258	1635	2369	Death of Joseph.....	1792	3619
2311	1693	Birth of Salah.....	3018	2393	1571	2433	Birth of Moses.....	1728	3683
2281	1723	Birth of Heher.....	2888	2523	1491	2513	The EXODUS*.....	1648	3763
		Death of Noah ( <i>Hales</i> ).....	2805	2606	1451	2553	Death of Moses; Entrance of Israel into Canaan.....	1608	3803
2247	1757	Birth of Peleg.....	2754	2657					
2233	1771	Dispersion of man-kind ( <i>Ussher</i> ).....							

\* There are two prominent dates for the Exodus: The old view that it occurred under Thothmes or Tutmes II., who reigned about B. c. 1485. But the best Egyptologists now consider Menepthah I., the son of Rameses II. the Great, to be the Pharaoh of the Exodus, and put the event in the year B. c. 1317. See EXODUS. This change of date of course alters the subsequent dates, but the time thus apparently lost is regained by shortening the period of the Judges; which is allowable, inasmuch as it is not known how many of the Judges were contemporaries.



## CHRONOLOGICAL TABLES.

### 2. EVENTS FROM THE ENTRANCE INTO CANAAN, WITH CONTEMPORANEOUS PERSONS AND EVENTS IN HEATHEN COUNTRIES, TO THE CLOSE OF THE OLD TESTAMENT.

Years B. C.	EVENTS IN THE HISTORY OF THE ISRAELITES.	CONTEMPORANEOUS PERSONS AND EVENTS IN HEATHEN COUNTRIES.
1429	JOSHUA dies. From that time till 1169, OTHNIEL, EHUD, DEBORAH and BARAK, GIDEON, ABIMELECH, TOLA, JAIR, JEPHTHAH, IBZAN, ELON, ABDON, SAMSON.	CHUSAN, king of Mesopotamia; EGLON, king of Moab; JABIN, king of Canaan, etc.
1169	ELI.	
1129	SAMUEL.	
1099	SAUL.	NAHASH, king of Ammon.
1058	DAVID reigns at Hebron, and ISH-BOSHETH at Mahanaim.	
1050	David reigns at Jerusalem over all Israel. Prophets <i>Nathan</i> and <i>Gad</i> . David brings up the ark, and places it in Zion; extends his kingdom from Egypt to the Euphrates.	HIRAM I. (Abibah), king of Tyre; HADADEZER of Aram-zobah; TOI of Hamath; HANUN of Ammon.
1017	SOLOMON succeeds. Prophet <i>Nathan</i> .	PSINACHES in Egypt; HADAD and GENUBATH in Edom (?); REZON in Damascus.
1014	Commencement of the building of the temple.	HIRAM of Tyre; PSEUSENNES II. in Egypt.
1007	Completion of the temple, and beginning of the palace-building. Prophet <i>Ahijah</i> .	
977	Solomon dies. Division of the kingdom.	SESONCHIS (Shishak) in Egypt, first king of the 22d dynasty.
	<i>Kingdom of Judah.</i>	<i>Kingdom of Israel.</i>
977	REHOBOAM (reigns 17 years). Prophet <i>Shemaiah</i> .	JEROBOAM (reigns 22 years). Prophet <i>Ahijah</i> .
973	Jerusalem plundered by.....	
959	ABIJAH, or ABIJAM (3 years). War between Judah and.....	Shishak. TABRIMMON in Damascus.
956	ASA (41 years).	930 Israel.
943	Victory over Zerah.	956 NADAB (2 years). 954 BAASHA (24 years). Prophet <i>Jehu</i> .
932	Repulse of..... Prophets <i>Azariah</i> and <i>Hanani</i> .	930 Baasha by the aid of... ELAH (2 years).
		929 ZIMRI. Civil war (4 years). 929 OMRI. 926 Samaria made the capital. 918 AHAB (22 years) marries JEZEBEL, daughter of.....
916	JEHOSHAPHAT (25 years) fights in alliance with.....	ETHBAAL (Itobal) of Tyre and Sidon.
900	conquers Ammon and Moab; fights in alliance with Prophets <i>Jehu</i> , <i>Jahaziel</i> , and <i>Eliezer</i> .	..... Ahab unsuccessfully against..... BEN-HADAD II. of Damascus. Prophets <i>Elijah</i> and <i>Micaiah</i> . 897 AHAZIAH (2 years). Revolt of Moab. 896 JEHORAM, or JORAM (12 years). ..... Jehoram against..... Moab.

## CHRONOLOGICAL TABLES.

Years B. C.	EVENTS IN THE HISTORY OF THE ISRAELITES.	CONTEMPORANEOUS PERSONS AND EVENTS IN HEATHEN COUNTRIES.
892	JEHORAM (8 years); having previously married Athaliah, daughter of.....	
	Edom revolts.	Ahab. Prophet <i>Elisha</i> .
885	AHAZIAH (1 year) fights in alliance with.....	Joram unsuccessfully against.....
884	Ahaziah and.....	Joram killed by Jehu.
	ATHALIAH'S usurpa- tion (6 years).	884 JEHU (28 years).
878	JEHOASH, or JOASH (40 years).	The country east of Jordan conquered by Prophet <i>Jonah</i> . Prophet <i>Joel</i> (?)
856	Repairing of the tem- ple. Gath taken, Jerusalem threatened,	856 JEHOAHAZ (17 years). 847 and Israel greatly reduced by.....
840	The Syrians invade Judah.	839 JEHOASH (16 years) defeats the Syrians three times under...
838	AMAZIAH (29 years).  conquers Edom, is defeated by.....	Jehoash, who enters Jerusalem.  823 JEROBOAM II. (41 years); restores the boundary of Israel by war with the Syrians.
809	AZARIAH, or UZZIAH (52 years), fortifies the Edomite seaport Elath. Prophet <i>Amos</i> .	782 Interregnum (10 years). Prophet <i>Hosea</i> . 772 ZECHARIAH (6 months). 771 SHALLUM (1 month). MENAHEM (10 years). Israel tributary to the 760 PEKAHIAH (2 years). 758 PEKAH (20 years).
757	JOTHAM (16 years). Prophets <i>Micah</i> and <i>Isaiah</i> .	776 The first Olympiad.  ..... Assyrians under PUL.
742	AHAZ (16 years) obtains against..... the help of the.....  Prophet <i>Oded</i> . Ahaz is dependent on Assyria.	752 Founding of Rome.  747 NABONASSAR in Babylon. ..... Syrians, under REZIN, ..... Assyrians under TIGLATH- PILESER II. Era of Nabonassar.  ..... Assyria.
		734 Syracuse founded. ..... Assyrians.
726	HEZEKIAH (29 years) conquers the Philis- tines.	730 HOSHEA (9 years) trib- utary to the..... attempts to free him- self by an alliance with..... ..... So, king of Egypt (Shebek I.), first king of the 25th dynasty.

## CHRONOLOGICAL TABLES.

Years B. C.	EVENTS IN THE HISTORY OF THE ISRAELITES.	CONTEMPORANEOUS PERSONS AND EVENTS IN HEATHEN COUNTRIES.
726	723 Samaria besieged by..... 721 Samaria taken by..... Israel led captive into The land peopled by Assyrian colonists.	SHALMANESER IV. of As- syria. SARGON. Assyria.
713	The surviving kingdom of Judah invaded by.....	SENNACHERIB.* TIRHAKAH (Tearkon) of Egypt; war with Sen- nacherib.
712	Destruction of the Assyrian army. Embassy to Hezekiah from.....	MERODACH-BALADAN in Babylon.
697	MANASSEH (55 years). More Assyrian colonists are sent into the land of Israel by.....	ESAR-HADDON. Egypt subject to Assyria.
642	AMON (2 years). Prophet <i>Nahum</i> (?).	664 PSAMMETICHUS in Egypt, first king of the 26th dynasty. 633 CYAXARES, the Median king. 630 Egypt regains independ- ence.
640	JOSIAH (31 years).	625 NABOPOLASSAR independ- ent in Babylon.
628	Prophets <i>Jeremiah</i> and <i>Zephaniah</i> .	Fall of Nineveh. 610 NECHO reigns in Egypt.
609	Josiah falls in battle against Necho, king of Egypt. JEHOAHAZ (3 months).	610 Eclipse of Thales.
609	JEHOIAKIM (11 years).	
606	Judah made tributary by Nebuchadnezzar. Date usually fixed for commencement of the seventy years' subjection to Babylon.	605 Necho defeated at Car- chemish by Nebuchad- nezzar.
598	Prophet <i>Habakkuk</i> . JEHOIACHIN (3 months). Jerusalem taken by the Chaldeans. Jehoiachin in exile.	604 NEBUCHADNEZZAR, king of Babylon.
597	ZEDEKIAH (Mattaniah) reigns, under the Chal- deans (11 years).	595 HOPHRA (Apries), king of Egypt.
594	<i>Ezekiel</i> appears as prophet at the river Chebar, in Babylonia.	594 SOLON at Athens.
589	Zedekiah applies for help to.....	the king of Egypt.
588	Commencement of the siege of Jerusalem by the Chaldeans.	
586	Jerusalem destroyed; the king taken prisoner; many of the people transported to..... GEDALIAH is appointed governor by Nebuchad- nezzar, and is killed by Ishmael; the remnant of the Jews flee to Egypt. Prophet <i>Obadiah</i> (?).	Babylon. Nebuchadnezzar captures Tyre under ETHBAAL II.
574	Eze-kiel's visions, fifty years after Josiah's refor- mation.	570 Birth of Pythagoras. 569 AMASIS, king of Egypt. 561 Death of Nebuchadnezzar.
561	Jehoiachin's captivity at Babylon relieved by.....	EVIL-MERODACH. 559 NERGLISSAR at Babylon.

\* According to Schrader, who is an authority upon Assyriology, the dates of Shalmanezar, Sargon, and Sennacherib should be: Shalmanezar, B. c., 727-722; Sargon, B. c. 722-705; Sennacherib, B. c. 705-682.



## CHRONOLOGICAL TABLES.

Years B. C.	EVENTS IN THE HISTORY OF THE ISRAELITES.	CONTEMPORANEOUS PERSONS AND EVENTS IN HEATHEN COUNTRIES.
561	<i>Daniel's</i> prophetic visions.	555 NABONADIUS or LABYNETUS, last king of Babylon; associated with his son BELSHAZZAR.
	PALESTINE, a province of .....PERSIA.	538 Capture of Babylon by Cyrus.
536	Return of first company of exiles to Jerusalem under Zerubbabel in the..... Rebuilding of the temple begun.	DARIUS (Astyages?) rules in Babylon.
	1st year of CYRUS.	534 TARQUIN at Rome.
	CAMBYSES (Ahasuerus of Ezra iv.).	529
522	Building of the temple stopped by.....	525 Cambyses conquers Egypt.
	PSEUDO-SMERDIS (Artaxerxes of Ezra iv.).	521
	DARIUS HYSTASPES (Darius of Ezra iv. 24; v.; vi.).	
520	Temple recommenced in the..... Prophets <i>Haggai</i> and <i>Zechariah</i> .	
	2d year of Darius.	
517	The temple completed.	509 Rome's first treaty with Carthage.
	Darius invades Greece.	490 Battle of Marathon.
	XERXES I. (Ahasuerus of book of Esther).....	486 Egypt revolts from Persia, and is reconquered, 484.
	Invasion of Greece.....	486
	7th year, return from Greece.	480 Battles of Thermopylæ and Salamis.
	ESTHER made queen...	479 Battle of Plataea; sea-fight of Mycale.
	12th year, Haman's plot and death.....	478
	Feast of Purim established.	474
	ARTAXERXES I. or LONGIMANUS (Artaxerxes of Ezra vii.).....	465
457	Return of second large company of Jews to Jerusalem, under Ezra, with a commission from .....	461 PERICLES at Athens.
	the king of Persia.	
444	<i>Nehemiah</i> , at Jerusalem, governor for twelve years, till the year 432.	Herodotus the historian.
	XERXES II. (45 days).....	431 Peloponnesian war begins.
	SOGDIANUS (6 months)...	425
	DARIUS II. (Nothus).....	425
	The Prophet <i>Malachi</i> concludes the Old Testament Scriptures.*	424 Socrates, Xenophon, and Thucydides at Athens.

\* See chronological list of the prophets under PROPHETS.

## CHRONOLOGICAL TABLES.

### 3. EVENTS BETWEEN THE CLOSE OF THE OLD AND THE BEGINNING OF THE NEW TESTAMENT.

Years B. C.	EVENTS IN THE HISTORY OF THE ISRAELITES.	CONTEMPORANEOUS PERSONS AND EVENTS IN HEATHEN COUNTRIES.
409	Manasseh the priest builds a temple on Mount Gerizim.	ARTAXERXES II. (Mnemon)..... 405
366	Jeshua killed in the temple by his brother Johanan, the high priest.	Battle of Cunaxa..... 401
		ARTAXERXES III. (Ochus)..... 359
		ARSES (or AROGUS)..... 342
		DARIUS III. (Codomanus)..... 338
		defeated by..... 337
		again..... 336
332	Jaddua the high priest averts Alexander's anger from Jerusalem.	ALEXANDER succeeds Philip. 334
		Alexander at Granicus; 333
		at Issus;
		and again..... 331
		at Arbela. 326
		2d Samnite war. 323
	PALESTINE under.....	ALEXANDER'S successors and the ROMANS.
320	Palestine seized by.....	PTOLEMY SOTER, king of Egypt.
	Many Jews carried to....	Egypt and settled at Alexandria.
314	Palestine seized by.....	ANTIGONUS of Syria. 312
301	reverts to.....	Ptolemy. 298
		PTOLEMY PHILADELPHUS..... 284
		The Hebrew Scriptures translated into Greek about this time. 280
		PTOLEMY EUERGETES.... 247
		PTOLEMY PHILOPATOR... 221
		2d Punic war, 218-201.
		212 Capture of Syracuse.
		PTOLEMY EPIPHANES..... 204
203	Palestine seized by.....	ANTIOCHUS of Syria. 197
		SELEUCUS PHILOPATOR... 187
176	The temple preserved from the attempts of..	Seleucus general. ANTIOCHUS EPIPHANES.. 175
170	Jerusalem captured, and the temple plundered and polluted, by.....	Antiochus.
	Many Jews slain or sold as slaves.	
167	Martyrdom of the Maccabees.	168 Defeat of Perseus.
165	Jerusalem recovered by JUDAS MACCABÆUS.	End of the kingdom of Macedon. 3d Punic war, 149-146.
161	JONATHAN succeeds Judas.	

## CHRONOLOGICAL TABLES.

Years B. C.	EVENTS IN THE HISTORY OF THE ISRAELITES.	CONTEMPORANEOUS PERSONS AND EVENTS IN HEATHEN COUNTRIES.
		146 Carthage and Corinth destroyed.
141	SIMON frees the Jews from foreign rule.	
135	JOHN HYRCANUS.	
129	subjugates the Edomites;	
109	takes Samaria, and obtains Galilee.	
107	ARISTOBULUS.	
106	ALEXANDER JANNÆUS	90 1st Mithridatic war.
94	subdues the Gileadites and Moabites.	82 2d Mithridatic war.
79	ALEXANDRA.	
70	Hyrcanus and Aristobulus contend for the supremacy.	
63	They appeal to..... POMPEY, who subjugates Judæa.	66 3d Mithridatic war.
54	The temple plundered by..... CRASSUS.	60 1st triumvirate.
47	ANTIPATER appointed governor by..... CÆSAR.	
43	HEROD and PHASAEL.	48 Battle of Pharsalia.
40	Jerusalem taken by the Parthians.	43 2d triumvirate.
37	Herod retakes Jerusalem.	42 Battle of Philippi.
17	Herod begins to rebuild the temple.	31 Battle of Actium.
5 or 4	BIRTH OF CHRIST (the common era of A. D. commences four years later).	27 Augustus made Emperor.

NOTE.—In the first part of the above tables, comprising the principal epochs in the Pentateuch, the dates assigned by Ussher and Hales respectively are given in separate columns, Ussher following in the main the present Hebrew text, and Hales the Septuagint. After the entrance upon Canaan, the dates given in the tables differ from both systems, and are the result of careful computation, together with a comparison of the best authorities. Although it must be admitted that in the earlier parts of the history there are few instances in which perfect exactness can be asserted, there are so many checks upon any serious mistake as to give a reasonable degree of probability to the general line of the chronology.

It will be observed that no dates of contemporary events in heathen countries are given before the first Olympiad, B. C. 776, secular chronology before that era being uncertain. And some of the later dates which appear in the table have been placed there according to the usual chronology, without reference to the questions which have been raised as to the events themselves.





## CHRONOLOGICAL TABLES.

A. D.	SCRIPTURE HISTORY.	EVENTS IN PALESTINE.	CONTEMPORANEOUS EVENTS IN THE ROMAN EMPIRE.	A. D.
45	Paul's first missionary journey, occupying about a year.	TIBERIUS ALEXANDER Procurator.....		46
50	The <i>Epistle of James</i> (?). Paul's third visit to Jerusalem, respecting the obligations of the Mosaic Law on Gentile converts. The apostolic council of Jerusalem. Peaceful adjustment of the question of circumcision. Acts ch. 15; Gal. 2:1-10.	VENTIDIUS CUMANUS Procurator.....		47
51	Paul sets out on his second missionary journey, occupying rather more than 3 years, and including his fourth visit to Jerusalem.	ANTONIUS FELIX Procurator.....	Decree of Claudius banishing the Jews from Rome.....	51
53	He enters Europe. Paul writes <i>First and Second Epistles to the Thesalonians</i> from Corinth.	The Tetrarchy of Trachonitis given to HEROD AGRIPPA II. (the last of the Herodian family).		52
54	begins his third missionary journey, occupying about four years.		NERO Emperor (54-68).....	54
56	writes to the <i>Galatians</i> (?) from Ephesus, or from some part of Greece on his journey to Corinth (57).	Revolt of the Sicarii, headed by an Egyptian (Acts 21: 38).....		55
57	Paul writes <i>First Epistle to the Corinthians</i> from Ephesus; <i>Second Epistle</i> from Macedonia.			
58	Paul writes to the <i>Romans</i> from Corinth.			
58	He visits (the fifth time) Jerusalem; is apprehended, brought before Felix, and imprisoned for two years at Cæsarea. Acts 21: 17-26, 32.			
60	Paul appears before Festus, and is sent to Italy.	PORCIUS FESTUS Procurator.....		60
61	Paul arrives a prisoner at Rome in spring. Epistle of James the Lord's brother (?). His martyrdom (or 69).	Embassy from Jerusalem to Rome respecting the wall.	War with Boadicea in Britain.....	61
61-63	Paul writes to the <i>Ephesians, Colossians, Philemon, Philippians</i> from Rome.		Apollonius of Tyana at the Olympic games.	
63	Paul is supposed to have been released (?).	ALBINUS Procurator.....		63
64	<i>Epistle to the Hebrews</i> . Timothy set free (13: 23).			
64-67	<i>First Epistle of Peter</i> . Jude writes his <i>Epistle</i> (?). Peter writes his <i>Second Epistle</i> (?).	GESSIUS FLORUS Procurator.....	Great fire at Rome; first imperial persecution of the Christians.....	64

## CHRONOLOGICAL TABLES.

A. D.	SCRIPTURE HISTORY.	EVENTS IN PALESTINE.	CONTEMPORANEOUS EVENTS IN THE ROMAN EMPIRE.	A. D.
64-67		Beginning of the great war between the Romans and Jews.....		
	Paul writes <i>First Epistle to Timothy</i> and <i>Epistle to Titus</i> (?). After visiting Crete and Macedonia (?)	VESPASIAN General in Palestine.....		66
	Paul writes <i>Second Ep. to Timothy</i> from second Roman captivity (?).*		GALBA Emperor.....	67
67	Paul's and Peter's martyrdom in Rome (?).		OTHO and VITELLIUS Emperors.....	68
			VESPASIAN Emperor.....	69
		Destruction of Jerusalem by Titus.....		70
68	The <i>Revelation</i> of John (?).			79
			TITUS Emperor.....	91
			DOMITIAN Emperor.....	95
			Persecution of Christians..	96
80-90	John writes his Gospel and Epistles (?).		NERVA Emperor.....	97
95	John writes the <i>Revelation</i> (?).		Death of Apollonius.....	
98-100	Death of John.		TRAJAN Emperor.....	98

\* Those who deny a second Roman captivity of Paul and put his martyrdom in A. D. 64, assign *First Timothy* and *Titus* to the period of his three years' residence in Ephesus, A. D. 54 to 57, and *Second Timothy* to A. D. 63 or 64. For fuller chronology of Paul's life see PAUL.

## ORIGIN OF NATIONS.

### NOAH'S SONS.

	PRINCIPAL COUNTRIES PEOPLED BY THEM.	PRINCIPAL NATIONS SPRUNG FROM THEM.
<i>Sons of Japheth.</i> †	Asia Minor, Armenia, Caucasus, Europe.	
Gomer.....		Russians, Germans, Gauls, Britons.
Magog.....		Scythians— <i>i. e.</i> , peoples north of Mt. Caucasus.
Madai.....		Medes.— <i>Josephus</i> .
Javan.....		Ionians, and Greeks generally.
Tubal.....		Iberians (between Black and Caspian Seas).— <i>Josephus</i> .
Meshech.....		Probably Moschi (between Black Sea and Armenia).
Tiras.....		Thracians (so classical writers; no biblical clew).
<i>Sons of Shem.</i>	Assyria, Syria, Persia, Arabia, Northern Mesopotamia.	
Elam.....		Elamites of <i>Susiana</i> : north of Persian Gulf.
Asshur.....		Assyrians.
Arphaxad.....		Chaldæans are Arphaxadeans.— <i>Josephus</i> .
Lud.....		Lydians.— <i>So Bishop Watson</i> .
Aram.....		Syrians (and Northern Mesopotamians: <i>Padan-aram</i> ).
<i>Sons of Ham.</i>	Arabia, Egypt, North coast of Africa.	
Cush.....		Ethiopians or Abyssinians.
Misraim.....		Egyptians.
Phut.....		Libyans.
Canaan.....		Canaanites.

† Gen. 10: 5: "By these were the *isles*," etc. The word translated "isles" rather means *countries*, especially those washed by the sea.



TABLE OF THE HERODIAN FAMILY AS MENTIONED IN THE NEW TESTAMENT.

Antipater, of Idumean descent, appointed Procurator of Judaea by Julius Caesar, B. C. 47, married Cypros, an Arabian.

Herod married — *Dorcas*,  
 Phasael and Herod\* (afterward called "the Great"), joint Tetrarchs of Judaea, B. C. 41. Herod sole king, B. C. 37. Died B. C. 4.  
 Grand-d. of Hyrcanus. *Malthace*, d. of Shimon, h. priestess. *Malthace*, a Samaritan. *Olympas*, of Jerusalem.

Sons of Herod: Antipater (put to death by his father, B. C. 9).  
 Aristobolus (put to death by his father, B. C. 6).  
 m. *Berenice*, d. of Salome, sister of Herod I.  
 Phariŕ (l. in private station).  
 Herod Antipater ("the Tetrarch," B. C. 6, of Galilee, m. (1) daughter of Archelus, Arab king; (2) *Herodias*, Deposed and banished, A. D. 40.  
 Archelus (Hircanus) Judaea, Idumea, and Samaria).  
 Herod Phariŕ (l. in private station, and Samaria).  
 m. *Salome*, d. of Herodias by Philip I.  
 m. *Salome*, d. of Herodias by Philip I.

Herod (King of Chalcis).  
 D. A. D. 48.  
 m. (1) *Mariamne*.  
 (2) *Berenice*.  
 Aristobolus, m. *Salome*, d. of Herodias by Philip I.  
 Herodias, m. (1) Phariŕ II.; (2) Aristobolus, King of Chalcis.

Agrippa, I.†  
 (King of Chalcis, A. D. 48-53), succ. to tetrarchy of Philip II., A. D. 53-100.  
 D. A. D. 100; the last prince of the line.  
 Herodias, m. (1) Phariŕ II.; Mark 6: 17-28; Luke 3: 19.  
 m. (1) Phariŕ I., added, A. D. 41).  
 m. *Cypros*, Grand-daughter of Phasael, D. A. D. 41.

Berenice (or Berenice), m. Herod King of Chalcis, returned for death she her brother, Acts 25: 13, 23; 28: 30.  
 Herodias, m. Phariŕ I., D. A. D. 79.

Agrippa, II.†  
 (King of Chalcis, A. D. 48-53), succ. to tetrarchy of Philip II., A. D. 53-100.  
 D. A. D. 100; the last prince of the line.  
 Herodias, m. Phariŕ I., D. A. D. 79.

Agrippa, I.†  
 (King of Chalcis, A. D. 48-53), succ. to tetrarchy of Philip II., A. D. 53-100.  
 D. A. D. 100; the last prince of the line.  
 Herodias, m. Phariŕ I., D. A. D. 79.

\* Herod the King (Matt. 2: 1, 3; Luke 1: 5); Herod (Matt. 2: 7, 12-19, 22); The King (Matt. 2: 9).  
 † Philip (Matt. 14: 3; Mark 6: 17; Luke 3: 19).  
 ‡ Herod the Tetrarch (Matt. 14: 1; Luke 3: 1, 19; 9: 7; Acts 13: 1); Herod (Matt. 14: 3, 6; Mark 6: 16-22; Luke 3: 19; 8: 3; 9: 9; 23: 7-12, 15; Acts 4: 27); The King (Matt. 14: 9; Mark 6: 22, 25-27); King Herod (Mark 6: 14).  
 § Philip the Tetrarch (Luke 3: 1).  
 ¶ Herod the King, Herod (Acts 12).  
 † King Agrippa, Agrippa (Acts 25: 13, etc.; 26: 1, etc.).

[Several names, both of wives and of descendants, have been omitted in this table; but those given will suffice to elucidate the New Testament history.]

# WEIGHTS, MEASURES, MONEY, AND TIME.

*(From the Oxford Sunday-School Teacher's Bible, with Additions.)*

## WEIGHTS.

	<i>Avoirdupois.</i>			<i>Troy.</i>			
	lbs.	oz.	drs.	lbs.	oz.	dwt.	grs.
A gerah.....	—	—	.439	=	—	—	12
10 gerahs = 1 bekah.....	—	—	4.39	=	—	5	0
2 bekahs = 1 shekel.....	—	—	8.9	=	—	10	0
60 shekels = 1 maneh.....	2	0	14.628	=	2	6	0
50 manehs = 1 talent.....	102	13	11.428	=	125	0	0

## MEASURES.

### LONG MEASURE.

	ft.	in.
A digit, or finger (Jer. 52 : 21).....	—	0.912
4 digits = 1 palu (Ex. 25 : 25).....	—	3.648
3 palms = 1 span (Ex. 28 : 16).....	—	10.944
2 spans = 1 cubit (Gen. 6 : 15).....	1	9.888
4 cubits = 1 fathom (Acts 27 : 28).....	7	3.552
1.5 fathoms = 1 reed (Eze. 40 : 3, 5).....	10	11.328
13.3 reeds = 1 line (Eze. 40 : 3).....	145	11.04

### LAND MEASURE.

	Eng. miles.	paces.	ft.
A cubit.....	—	—	1.824
400 cubits = 1 furlong (Luke 24 : 13).....	—	145	4.6
10 furlongs = 1 mile (Matt. 5 : 41).....	1	403	1
15 furlongs = 1 Sabbath-day's journey (John 11 : 18; Acts 1 : 12).....	2	132	4
24 miles = 1 day's journey.....	33	172	4

### LIQUID MEASURE.

	gals.	pts.
A caph.....	—	0.625
1.3 caph = 1 log (Lev. 14 : 10).....	—	0.833
4 logs = 1 cab.....	—	3.333
3 cabs = 1 hin (Ex. 30 : 24).....	1	2
2 hins = 1 seah.....	2	4
3 seahs = 1 bath or ephah (1 Kgs. 7 : 26; John 2 : 6).....	7	4.5
10 ephahs = 1 kor or homer (Isa. 5 : 10; Eze. 45 : 14).....	75	5.25

### DRY MEASURE.

	pecks.	gals.	pts.
A gachal.....	—	—	0.1416
20 gachals = 1 cab (2 Kgs. 6 : 25; Rev. 6 : 6).....	—	—	2.8333
1.8 cabs = 1 omor (Ex. 16 : 36).....	—	—	5.1
3.3 omers = 1 seah (Matt. 13 : 33).....	1	0	1
3 seahs = 1 ephah (Eze. 45 : 11).....	3	0	3
5 ephahs = 1 letech (Hos. 3 : 2).....	16	0	0
2 letechs = 1 kor or homer (Num. 11 : 32; Hos. 3 : 2).....	32	0	0

## MONEY.

### ROMAN MONEY.

A mite (Mark 12 : 42).....	= \$0	00.187
2 mites = 1 farthing (Mark 12 : 42).....	= 0	00.375
4 farthings = 1 penny (Matt. 22 : 19).....	= 0	15
100 pence = 1 pound (Matt. 18 : 24).....	= 15	00

## JEWISH MONEY,

*With its value in American money.*

A gerah (Ex. 30 : 13).....	=	\$0 02.73
10 gerahs = 1 bekah (Ex. 38 : 26).....	=	0 27.37
2 bekahs = 1 shekel (Ex. 30 : 13; Isa. 7 : 23; Matt. 17 : 27).....	=	0 54.74
50 shekels = 1 minah* (Luke 19 : 13).....	=	27 37.50
60 minahs = 1 talent.....	=	1,642 50
A gold shekel.....	=	8 76
A talent of gold.....	=	26,280 00

N. B.—A shekel would probably purchase nearly ten times as much as the same nominal amount will now. Remember that one *Roman* penny (15 cents) was a good day's wages for a laborer.

## TIME.

The *natural* day was from sunrise to sunset.  
 The *natural* night was from sunset to sunrise.  
 The *civil* day was from sunset one evening to sunset the next.

### NIGHT (*Ancient*).

First watch (Lam. 2 : 19), till midnight.  
 Middle watch (Jud. 7 : 19), till 3 A. M.  
 Morning watch (Ex. 14 : 24) till 6 A. M.

### NIGHT (*New Testament*).

First watch, *evening* = 6 to 9 P. M.  
 Second watch, *midnight* = 9 to 12 P. M.  
 Third watch, *cockcrow* = 12 to 3 A. M.  
 Fourth watch, *morning* = 3 to 6 A. M.

### DAY (*Ancient*).

Morning, till about 10 A. M.  
 Heat of day, till about 2 P. M.  
 Cool of day, till about 6 P. M.

### DAY (*New Testament*).

Third hour = 6 to 9 A. M.  
 Sixth hour = 9 to 12 midday.  
 Ninth hour = 12 to 3 P. M.  
 Twelfth hour = 3 to 6 P. M.

N. B. Our Lord's predictions of his resurrection are in accordance with the usual expressions respecting the *civil*, not the *natural*, day. Thus, "three days and three nights" is in the Greek all one word, which would be more correctly translated, "three civil days."

## THE JEWISH YEAR.

Sacred year.	Civil year.	Name.	No. of days.	English months.	Products.	Jewish Festivals.
I.	VII.	Abib or Nisan (Ex. 12 : 2; 13 : 4).	30	March, April.	Barley ripe. Fig in blossom.	Passover. Unleavened bread.
II.	VIII.	Jyar or Sivan.	29	April and May.	Barley harvest.	Pentecost.
III.	IX.	Sisan or Sivan.	30	May and June.	Wheat harvest.	
IV.	X.	Thammuz.	29	June, July.	Early vintage.	Feast of Trumpets. Atonement. Feast of Tabernacles.
V.	XI.	Ab (Ezr. 7 : 9).	30	July, August.	Ripe figs.	
VI.	XII.	Lilul (Neh. 6 : 15).	29	August, Sept.	General vintage.	
VII.	I.	Tizri (1 Kgs. 8 : 2).	30	Sept., Oct.	Ploughing and sowing.	Dedication.
VIII.	II.	Bul (1 Kgs. 6 : 38).	29	Oct., Nov.	Latter grapes.	
IX.	III.	Chisleu (Zech. 7 : 1).	30	Nov., Dec.	Snow.	Purim.
X.	IV.	Thebeth (Esth. 2:16)	29	Dec., Jan.	Grass after rain.	
XI.	V.	Shebat (Zech. 1 : 7).	30	Jan., Feb.	Winter fig.	Purim.
XII.	VI.	Adar (Ezr. 6 : 15).	29	Feb., March.	Almond blossom.	
XIII.		Ve-Adar, <i>Intercalary</i>				

N. B. The SACRED year was reckoned from the moon after the vernal equinox.

The CIVIL year began in September (the fruitless part of the year). The prophets speak of the *sacred* year; those engaged in secular pursuits, of the *civil* year. The year was divided into twelve *lunar* months, with a thirteenth or *intercalary* month seven times in every nineteen years.

\* The *minah* or *maneh*, according to 1 Kgs. 10 : 17 compared with 2 Chr. 9 : 16, contained 100 shekels; but according to one interpretation of Eze. 45 : 12, it contained 60, but more probably 50. The passage reads thus: "Twenty shekels, five and twenty shekels, fifteen shekels shall be your maneh." This is variously interpreted. (1) 20 + 25 + 15 = 60. (2) 20, 25, 15 are different coins in gold, silver, and copper, bearing the same name.



## PRINCIPAL MIRACLES IN THE OLD TESTAMENT.

MIRACLES.	WROUGHT AT	RECORDED IN
Destruction of Sodom and Gomorrah.....	End of Dead Sea....	Gen. 19: 24.
Lot's wife turned to a pillar of salt.....	End of Dead Sea....	19: 26.
Birth of Isaac.....	Gerar.....	21: 1.
The burning bush not consumed.....	Mt. Horeb.....	Ex. 3: 3.
Aaron's rod changed into a serpent.....	Egypt.....	7: 10-12.
The Plagues of Egypt.—(1.) Waters made blood. } (2.) Frogs. (3.) Lice. (4.) Flies. (5.) Murrain. } (6.) Boils. (7.) Thunder, etc. (8.) Locusts. (9.) } Darkness. (10.) Death of the first-born..... }	Egypt.....	7: 20-25.
		8: 5-14, 16-18, 20-24.
		9: 3-6, 8-11, 22-26.
		10: 12-19, 21-23.
		12: 29, 30.
Red Sea divided by E. wind; Israel passes through..Moses	Egypt.....	14: 21-31.
Marah's waters sweetened..... do.	Marah.....	15: 23-25.
Manna sent daily—the Sabbath excepted.....	Wilderness of Sin...	16: 14-35.
Water from the rock.....Moses.	Rephidim.....	17: 5-7.
Part of Israel burned for ungrateful and faithless dis- content.....	Taberah.....	Num. 11: 1-3.
Nadab and Abihu consumed for offering "strange fire".....Moses	Sinai.....	Lev. 10: 1, 2.
The earth swallows Korah, etc.—fire and plague follow.		Num. 16: 32.
Aaron's rod budding shows his choice by God.....	Kadesh.....	17: 1, etc.
Water from the rock (smitten by Moses twice).....Moses	Desert of Zin.....	20: 7-11.
Brazen serpent; Israel healed..... do.	Desert of Zin.....	21: 8, 9.
Balaam's ass speaks.....	On road from Pethor	22: 21-35.
The river Jordan stopped; Israel crosses dryshod..Joshua	River Jordan.....	Josh. 3: 14-17.
Walls of Jericho fall down.....	Jericho.....	6: 6-20.
Sun and moon stayed; hail-storm in aid of Israel. do.	Gibeon.....	10: 12-14.
Strength of Samson.....	Philistia.....	Jud. 14 to ch. 16.
Water flows from hollow place "in Lohi." (Heb.) Samson	En-hakkore.....	15: 19, margin.
Dagon falls twice before the ark; emerods on Philis- tines.....	Ashdod.....	1 Sam. 5: 1-12.
Men of Beth-shemesh smitten for looking into the ark...	Beth-shemesh.....	6: 19.
Thunder-storm causes a panic in the Philistines' army...	Ebenezer.....	7: 10-12.
Thunder and rain in harvest.....Samuel	Gilgal.....	12: 18.
Sound in the mulberry trees—i.e. God goeth before..David	Repham.....	2 Sam. 5: 23-25.
Uzzah struck dead for touching the ark.....	Perez-uzzah.....	6: 7.
Jeroboam's hand withered and his new altar destroyed...	Beth-el.....	1 Kgs. 13: 4, 6.
Widow of Zarephath's meal and oil increased.....Elijah	Zarephath.....	17: 14-16.
Widow's son raised from death..... do.	Zarephath.....	17-24.
Drought, fire, and rain at Elijah's prayer; Elijah fed by ravens.....Elijah	Carmel, Cherith, etc.	17 and ch. 18.
Ahaziah's captains consumed by fire..... do.	Near Samaria.....	2 Kgs. 1: 10-12.
River Jordan divided by Elijah and Elisha successively..	Near Jericho.....	2: 7, 8, 14.
Elijah carried up into heaven.....	East of Jordan.....	11.
Waters of Jericho healed with salt.....Elisha	Jericho.....	21, 22.
Bears destroy 42 mocking "young men" (Heb.)... do.		24.
Water for Jehoshaphat and the allied army..... do.	Land of Moab.....	3: 16-20.
The widow's oil multiplied..... do.		4: 2-7.
Shunammite's son given, and raised from the dead do.	Shunem.....	32-37.
The deadly pottage cured with meal..... do.	Gilgal.....	38-41.
Hundred men fed with twenty loaves..... do.	Gilgal.....	42-44.
Naaman cured of leprosy; it is inflicted on Gehazi do.	Samaria.....	5: 10-27.
The iron axe-head swims..... do.	River Jordan.....	6: 5-7.
Benhadad's plans discerned; Hazael's thoughts, etc. do.		12, etc.
Syrian army smitten with blindness..... do.	Dothan.....	18.
Syrian army cured of blindness..... do.	Samaria.....	20.
Elisha's bones revive the dead.....		13: 21.
Sennacherib's army destroyed by a blast.....	Jerusalem.....	19: 35.
Sun's shadow goes back 10 degrees on the sun-dial of Ahaz.....	Jerusalem.....	20: 9-11.
Uzziah struck with leprosy.....	Jerusalem.....	2 Chron. 26: 16-21.
Shadrach, Meshach, Abednego, delivered from the fur- nace.....	Babylon.....	Dan. 3: 19-27.
Daniel saved in the den of lions.....	Babylon.....	6: 16-23.
Jonah saved by a great fish and safely landed.....		Jonah 2: 1-10.

## OUR LORD'S MIRACLES.

MIRACLES.	LOCALITY.	MATT.	MARK.	LUKE.	JOHN.
<i>I. Narrated only in one Gospel.</i>					
Two blind men healed.....	Capernaum.....	9			
A dumb demoniac healed.....	Capernaum.....	9			
Stater in the mouth of the fish.....	Capernaum.....	17			
The deaf and dumb man healed.....	Decapolis.....		7		
A blind man healed.....	Bethsaida.....		8		
When Christ passed unseen through the multitude.....	Nazareth.....			4	
Draught of fish.....	Bethsaida.....			5	
Raising the widow's son.....	Nain.....			7	
Healing the woman with an infirmity.....	Jerusalem.....			13	
Healing the man with the dropsy.....	Jerusalem.....			14	
Healing the ten lepers.....	Samaria.....			17	
Healing the ear of Malchus, servant of the high priest.....	Gethsemane.....			22	
Turning water into wine.....	Cana.....				2
Healing the nobleman's son (of fever).....	Cana.....				4
Healing the impotent man at Bethesda.....	Jerusalem.....				5
Healing the man born blind.....	Jerusalem.....				9
Raising of Lazarus.....	Bethany.....				11
Draught of fish.....	Bethsaida.....				21
<i>II. Narrated in two Gospels.</i>					
Healing the daughter of the Syrophenician	Tyre.....	15	7		
Feeding the four thousand.....	Gennesaret (?)	15	8		
Cursing the fig tree.....	Mount of Olives	21	11		
Healing the centurion's servant (of palsy).	Capernaum.....	8		7	
The blind and dumb demoniac.....	Galilee.....	12		11	
The demoniac in a synagogue.....	Capernaum.....		1	4	
<i>III. Narrated in three Gospels.</i>					
Stilling the storm.....	Sea of Galilee...	8	4	8	
The legions of devils entering the swine...	Gadara.....	8	5	8	
Healing Jairus' daughter.....	Capernaum.....	9	5	8	
Healing the woman with an issue of blood.	Gennesaret.....	9	5	8	
Healing the man sick of the palsy.....	Capernaum.....	9	2	5	
Healing the leper.....	Gennesaret.....	8	1	5	
Healing Peter's mother-in-law.....	Bethsaida.....	8	1	4	
Healing the man with a withered hand.....	Capernaum.....	12	3	6	
Healing demoniac child.....	Mount Hermon	17	9	9	
Healing blind Bartimæus.....	Jericho.....	20	10	18	
Walking on the sea.....	Sea of Galilee...	14	6		6
<i>IV. Narrated in four Gospels.</i>					
Feeding the five thousand.....	Bethsaida..... (Julias.)	14	6	9	6

## CHIEF PARABLES IN THE OLD TESTAMENT.

PARABLES.	SPOKEN AT	RECORDED IN
<i>Jotham.</i> —Trees making a king.....(to men of Shechem)	Mount Gerizim.....	Jud. 9: 7-15.
<i>Samson.</i> —Riddle.....(to his marriage-guests)	Timnath.....	Jud. 14: 14.
<i>Nathan.</i> —Poor man's ewe lamb.....(to David)	Jerusalem.....	2 Sam. 12: 5-11.
<i>Woman of Tekoah.</i> —Two brothers' strife, and avenger of blood.....	do. Jerusalem.....	2 Sam. 14: 6-11.
<i>The smitten prophet.</i> —The escaped prisoner.....(to Ahab)	Near Aphek.....	1 Kgs. 20: 35-40.
<i>Micaiah.</i> —His vision.....	do. Samaria.....	1 Kgs. 22: 19-23.
<i>Jehoshaphat, king of Israel.</i> —The thistle and cedar.....(to Amaziah)	Jerusalem.....	2 Kgs. 14: 9.
<i>Isaiah.</i> —Vineyard yielding wild grapes.....(to Israel)	Jerusalem.....	Isa. 5: 1-6.
<i>Ezekiel.</i> —Lion's whelps.....	do. Baby'onia.....	Eze. 14: 2-9.
The great eagles and the vine.....	do. Babylonia.....	Eze. 17: 3-10.
The boiling pot.....	do. Babylonia.....	Eze. 24: 3-5.

## OUR LORD'S PARABLES.

PARABLES.	LOCALITY.	MATT.	MARK.	LUKE.	LESSONS.
<i>I. Recorded in one Gospel only.</i>					
The tares.....	Gennesaret....	13	...	...	Good and evil in life and judgment.
The hid treasure.....	Gennesaret....	13	...	...	Value of gospel.
The goodly pearl.....	Gennesaret....	13	...	...	Christian seeking salvation.
The draw net.....	Gennesaret....	13	...	...	Visible Church of Christ.
The unmerciful servant.....	Capernaum....	18	...	...	Danger of ingratitude.
The laborers in the vineyard.....	Jerusalem....	20	...	...	Call at various epochs.
The two sons in the vineyard.....	Jerusalem....	21	...	...	Insincerity and repentance.
The marriage of the king's son.....	Mt. of Olives. 22	...	...	...	Need of righteousness.
The ten virgins.....	Mt. of Olives. 25	...	...	...	Watchful and careless profession.
The ten talents.....	Mt. of Olives. 25	...	...	...	Use of advantages.
The sheep and goats.....	Mt. of Olives. 25	...	...	...	Final separation of good and bad.
The seed growing secretly.....	Gennesaret....	...	4	...	Gradual growth of religion.
The householder.....	Gennesaret....	...	13	...	
The two debtors.....	Galilee.....	...	...	7	Gratitude for pardon.
The good Samaritan.....	Jerusalem....	...	...	10	Compassion to suffering.
The friend at midnight.....	Jerusalem....	...	...	11	Perseverance in prayer.
The rich fool.....	Jerusalem....	...	...	12	Worldly-mindedness.
The wedding-feast.....	Jerusalem....	...	...	12	Vigilance toward second advent.
The wise steward.....	Jerusalem....	...	...	12	Conscientiousness in trust.
The barren fig tree.....	Jerusalem....	...	...	13	Unprofitableness under grace.
The great supper.....	Jerusalem....	...	...	14	Universality of divine call.
The piece of money.....	Jerusalem....	...	...	15	Joy over penitence.
The prodigal son.....	Jerusalem....	...	...	15	Fatherly love to penitent son.
The unjust steward.....	Jerusalem....	...	...	16	Preparation for eternity.
The rich man and Lazarus.....	Jerusalem....	...	...	16	Recompense of future life.
The unprofitable servants.....	Jerusalem....	...	...	17	God's claim to all our services.
The unjust judge.....	Jerusalem....	...	...	18	Advantage of persevering prayer.
The Pharisee and publican.....	Jerusalem....	...	...	18	Self-righteousness and humility.
The pounds.....	Jerusalem....	...	...	19	Diligence rewarded, sloth punished.
<i>II. Recorded in two Gospels.</i>					
House on rock and sand.....	Galilee.....	7	...	6	Consistent and false profession.
The leaven.....	Gennesaret....	13	...	8	Pervading influence of religion.
The lost sheep.....	Jerusalem....	18	...	15	Joy over penitent.
<i>III. Recorded in three Gospels.</i>					
New cloth and old garment.....	Capernaum....	9	2	5	New doctrine on old prejudices.
New wine in old bottles.....	Capernaum....	9	2	5	New spirit in unregenerate heart.
The sower.....	Gennesaret....	13	4	8	Hearers divided into classes.
The mustard-seed.....	Gennesaret....	13	4	13	Spread of Gospel.
The wicked husbandmen.....	Jerusalem....	21	12	20	Rejection of Christ by Jews.
The fig tree and all the trees.....	Mt. of Olives. 24	13	21		Indications of second advent.

N. B.—These miracles and parables in the N. T. are grouped according to their record by the evangelists.

### THE NAMES, TITLES, AND OFFICES OF CHRIST.

*Adam, The Second,* 1 Cor. 15 : 45, 47.

*Advocate, An,* 1 John 2 : 1.

*Alpha and Omega,* Rev. 1 : 8 ; 22 : 13.

*Amen,* Rev. 3 : 14.

*Author and Finisher of our faith,* Heb. 12 : 2.

*Beginning of the creation of God,* Rev. 3 : 14.

*Blessed and only Potentate,* 1 Tim. 6 : 15.

*Branch,* Zech. 3 : 8 ; 6 : 12.

*Captain of salvation,* Heb. 2 : 10.

*Corner-stone,* 1 Pet. 2 : 6.

*David,* Jer. 30 : 9 ; Eze. 34 : 23 ; 37 : 24 ; Hos. 3 : 5.

*Day-spring,* Luke 1 : 78.

*Deliverer,* Rom. 11 : 26.

*Desire of all nations,* Hag. 2 : 7.

*Emmanuel,* Isa. 7 : 14 ; Matt. 1 : 23.

*Everlasting Father,* Isa. 9 : 6.

*Faithful Witness,* Rev. 1 : 5 ; 3 : 14.

*First and Last,* Rev. 1 : 17.

*First-begotten of the dead,* Rev. 1 : 5.

*God,* Isa. 40 : 9 ; John 20 : 28 ; 1 John 5 : 20.

*God blessed for ever,* Rom. 9 : 5.

*Good Shepherd,* John 10 : 11.

*Governor,* Matt. 2 : 6.

*Great High Priest,* Heb. 4 : 14.

*Holy One,* Luke 4 : 34 ; Acts 3 : 14 ; Rev. 3 : 7.



## PROPHECIES RELATING TO CHRIST.

*Horn of salvation*, Luke 1 : 69.  
*I AM*, Ex. 3 : 14, with John 8 : 58.  
*Image of God*, 2 Cor. 4 : 4.  
*Jehovah*, Isa. 26 : 4.  
*Jesus*, Matt. 1 : 21; 1 Thess. 1 : 10.  
*Just One*, Acts 3 : 14; 7 : 52; 22 : 14.  
*King everlasting*, Luke 1 : 33.  
*King of Israel*, John 1 : 49.  
*King of the Jews*, Matt. 2 : 2.  
*King of kings*, Rev. 17 : 14; 19 : 16.  
*Lamb of God*, John 1 : 29, 36.  
*Lawgiver*, Isa. 33 : 22.  
*Light of the world*, John 8 : 12.  
*Light, True*, John 1 : 8, 9; 3 : 19; 8 : 12; 9 : 5; 12 : 35, 46.  
*Lion of the tribe of Judah*, Rev. 5 : 5.  
*Living stone*, 1 Pet. 2 : 4.  
*Lord*, Matt. 3 : 3; Mark 11 : 3.  
*Lord God Almighty*, Rev. 15 : 3; of *holy prophets*, 22 : 6.  
*Lord of all*, Acts 10 : 36.  
*Lord of glory*, 1 Cor. 2 : 8.  
*Lord of lords*, Rev. 17 : 14; 19 : 16.  
*Lord our righteousness*, Jer. 23 : 6.  
*Maker and Preserver of all things*, John 1 : 3, 10; 1 Cor. 8 : 6; Col. 1 : 16; Heb. 1 : 2, 10; Rev. 4 : 11.  
*Mediator*, 1 Tim. 2 : 5.  
*Mediator of the new covenant*, Heb. 12 : 24.  
*Messiah*, Dan. 9 : 25; John 1 : 41.  
*Mighty One of Jacob*, Isa. 60 : 16.  
*Morning Star*, Rev. 22 : 16.  
*Nazarene*, Matt. 2 : 23.  
*Our Passover*, 1 Cor. 5 : 7.  
*Prince*, Acts 5 : 31.  
*Prince of life*, Acts 3 : 15.  
*Prince of peace*, Isa. 9 : 6.  
*Prince of the kings of the earth*, Rev. 1 : 5.  
*Prophet*, Deut. 18 : 15; Luke 24 : 19.  
*Redeemer*, Job 19 : 25; Isa. 59 : 20.  
*Root and offspring of David*, Rev. 22 : 16.  
*Root of David*, Rev. 5 : 5.  
*Ruler in Israel*, Mic. 5 : 2.  
*Same yesterday, to-day, and for ever*, Heb. 13 : 8.  
*Saviour*, Luke 2 : 11; Acts 5 : 31.  
*Shepherd and Bishop of souls*, 1 Pet. 2 : 25.  
*Shepherd in the land*, Zech. 11 : 16.  
*Shepherd of the sheep, Great*, Heb. 13 : 20.  
*Shiloh*, Gen. 49 : 10.  
*Son of David*, Matt. 9 : 27; 21 : 9.  
*Son of God*, Matt. 3 : 17; 8 : 29; Luke 1 : 35.  
*Son of man*, Matt. 8 : 20; John 1 : 51; Acts 7 : 56.  
*Son of the Highest*, Luke 1 : 32.  
*Son, Only-begotten*, John 1 : 14, 18; 3 : 16, 18.  
*Star and Sceptre*, Num. 24 : 17.  
*True Vine*, John 15 : 1.  
*Way, Truth, and Life*, John 14 : 6.  
*Witness, Faithful and true*, Rev. 3 : 14.  
*Wonderful, Counsellor, Mighty God*, Isa. 9 : 6.  
*Word*, John 1 : 1.  
*Word of God*, Rev. 19 : 13.

## PROPHECIES RELATING TO CHRIST.

*Adoration by magi*, Ps. 72 : 10, 15; Isa. 60 : 3, 6.  
*Advent*, Gen. 3 : 15; Deut. 18 : 15; Ps. 89 : 20; Isa. 2 : 2; 9 : 6; 28 : 16; 32 : 1; 35 : 4; 42 : 6; 49 : 1; 55 : 4; Eze. 34 : 24; Dan. 2 : 44; Mic. 4 : 1; Zech. 3 : 8.  
*Advent, Time of*, Gen. 49 : 10; Num. 24 : 17; Dan. 9 : 24; Hag. 2 : 7; Mal. 3 : 1.  
*Ascension and exaltation*, Ps. 16 : 11; 24 : 7; 68 : 18; 110 : 1; 118 : 19.  
*Betrayal by own friend*, Ps. 41 : 9; 55 : 13.  
*Betrayal for thirty pieces*, Zech. 11 : 12.  
*Betrayer's death*, Ps. 55 : 15, 23; 109 : 17.  
*Bone not to be broken*, Ps. 34 : 20.  
*Burial with the rich*, Isa. 53 : 9.  
*Casting lots for vesture*, Ps. 22 : 18.  
*Conversion of Gentiles*, Isa. 11 : 10; 42 : 1.  
*Crucifixion*, Ps. 22 : 14, 17.  
*Death with malefactors*, Isa. 53 : 9, 12.  
*Death in prime of life*, Ps. 89 : 45; 102 : 24.  
*Death attested by convulsions of nature*, Am. 5 : 20; 8 : 9; Zech. 14 : 4, 6.  
*Descent into Egypt*, Hos. 11 : 1.  
*Desertion by disciples*, Zech. 13 : 7.  
*Divinity*, Ps. 2 : 11; 45 : 7; 72 : 8; 110 : 1; Isa. 9 : 6; 25 : 9; 40 : 10; Jer. 23 : 6; Mic. 5 : 2; Mal. 3 : 1.  
*Dominion universal and everlasting*, Ps. 72 : 8; Isa. 9 : 7; Dan. 7 : 14.  
*False accusation*, Ps. 27 : 12; 35 : 11; 109 : 2.  
*Forerunner of Christ*, Isa. 40 : 3; Mal. 3 : 1; 4 : 5.  
*Galilee, Ministry in*, Isa. 9 : 1, 2.  
*Gall and vinegar, Offer of*, Ps. 69 : 21.  
*Generation, Human*, Gen. 12 : 3; 18 : 18; 21 : 12; 22 : 18; 26 : 4; 28 : 14; 49 : 10; Ps. 18 : 50; 89 : 4, 29, 36; 132 : 11; Isa. 11 : 1; Jer. 23 : 5; 33 : 15.  
*Insult, buffeting, spitting, scourging*, Ps. 35 : 15, 21; Isa. 50 : 6.  
*Massacre of innocents*, Jer. 31 : 15.  
*Miraculous power*, Isa. 35 : 5.  
*Mission*, Gen. 12 : 3; 49 : 10; Num. 24 : 19; Deut. 18 : 18; Ps. 21 : 1; Isa. 59 : 20; Jer. 33 : 16.  
*Mocking*, Ps. 22 : 16; 109 : 25.  
*Nativity from virgin*, Gen. 3 : 15; Isa. 7 : 14; Jer. 31 : 32.  
*Nativity, Place of*, Num. 24 : 17, 19; Mic. 5 : 2.  
*Patience under suffering*, Isa. 53 : 7, 9.  
*Persecution*, Ps. 22 : 6; 35 : 7, 12; 109 : 2; Isa. 49 : 7; 53 : 3.  
*Piercing*, Ps. 22 : 16; Zech. 12 : 10; 13 : 6.  
*Prayer for enemies*, Ps. 109 : 4.  
*Preacher*, Ps. 2 : 7; Isa. 2 : 3; 61 : 1; Mic. 4 : 2.  
*Priest like Melchizedek*, Ps. 110 : 4.  
*Prophet like Moses*, Deut. 18 : 15.  
*Purchase of potter's field*, Zech. 11 : 13.  
*Purification of temple*, Ps. 69 : 9.  
*Rejection by Jews and Gentiles*, Ps. 2 : 1; 22 : 12; 41 : 5.  
*Resurrection*, Ps. 16 : 10; 30 : 3; 41 : 10; 118 : 17; Hos. 6 : 2.  
*Silence against accusation*, Ps. 38 : 13; Isa. 53 : 7.  
*Spiritual graces*, Ps. 45 : 7; Isa. 11 : 2; 42 : 1; 61 : 1.  
*Triumphal entry into Jerusalem*, Ps. 8 : 2; Zech. 9 : 9.  
*Vicarious suffering*, Isa. 53 : 4-6, 12; Dan. 9 : 26.

## SPECIAL PRAYERS.

PERSONS.	RECORDED.	SUBJECTS.
Aaron and priests...	Num. 6: 22-26.....	The Aaronic blessing of Israel.
Abraham.....	Gen. 15: 2.....	For a son.
Abraham.....	Gen. 17: 17, 18.....	For Ishmael's acceptance.
Abraham.....	Gen. 18: 23.....	For mercy on Sodom. [wife for Isaac.
Abraham's servant...	Gen. 24: 12.....	Success in his mission when sent to find a
Agur.....	Prov. 30: 1.....	For moderation in his desires.
Apostles.....	Acts 1: 24.....	On choosing an apostle. [opian.
Asa.....	2 Chr. 14: 11.....	When going to battle with Zerah the Ethi-
Daniel.....	Dan. 9: 4.....	For the restoration of Jerusalem.
David.....	2 Sam. 7: 18.....	For a blessing on his house.
David.....	Ps. 51.....	After his sin with Bath-sheba.
David.....	2 Sam. 24: 17.....	After numbering the people.
David.....	1 Chr. 29: 10-19.....	Thanksgiving at close of life.
Early Church.....	Acts 4: 24.....	For support under persecution.
Elijah.....	1 Kgs. 17: 20.....	For the restoration of the widow's son.
Elijah.....	1 Kgs. 18: 36.....	For divine attestation of his mission.
Elijah.....	1 Kgs. 19: 4.....	For death.
Elisha.....	2 Kgs. 6: 17.....	For his servant's eyes to be opened.
Elisha.....	2 Kgs. 6: 18.....	That the army sent to take him may be blinded.
Ezekiel.....	Ezek. 9: 8.....	Intercession for the people.
Ezra.....	Ezra. 9: 6.....	Confession of sin in the people's alliances with the heathen.
Habakkuk.....	Hab. 3: 1-16.....	For revival of God's work.
Hannah.....	1 Sam. 1: 11.....	For the gift of a son.
Hezekiah.....	2 Kgs. 19: 15; Isa. 37: 16.....	For protection against Sennacherib.
Hezekiah.....	2 Kgs. 20: 3; Isa. 38: 3.....	When dangerously ill. [Passover.
Hezekiah.....	2 Chr. 30: 18.....	For the unprepared who had eaten of
Israel.....	Deut. 21: 6-8.....	Expiation of undiscovered murder.
Israel.....	Deut. 26: 5-10.....	Confession on presenting first-fruits.
Israel.....	Deut. 26: 13-15.....	The prayer of the tithing year.
Jab-z.....	1 Chr. 4: 10.....	For the divine blessing.
Jacob.....	Gen. 32: 9.....	For deliverance from Esau.
Jehoshaphat.....	2 Chr. 20: 6.....	For protection against the armies of the Moabites and Ammonites.
Jeremiah.....	Jer. 14: 7.....	In a great famine.
Jeremiah.....	Jer. 15: 15-18.....	For comfort.
Jesus.....	Matt. 11: 25, 26.....	Thanksgiving. [of his prayer.
Jesus.....	John 11: 41, 42.....	Thanksgiving for the Father's acceptance
Jesus.....	John 12: 27.....	Imploing his Father's aid.
Jesus.....	John 17.....	For himself, his apostles, and all believers. For unity.
Jesus.....	Matt. 26: 39; Luke 22: 42.....	Under suffering in Gethsemane.
Jesus.....	Luke 23: 34.....	For his murderers.
Jesus.....	Matt. 27: 46.....	Under suspension of divine consolation.
Jonah.....	Jonah 2: 4.....	For deliverance from the great fish.
Joshua.....	Josh. 7: 7-9.....	After Achan's sin. [nation's sins.
Levites.....	Neh. 9: 5.....	Confession of God's goodness and their
Lord's Prayer.....	Matt. 6: 9; Luke 11: 2.....	The model of supplication for relief of human needs.
Manoah.....	Jud. 13: 8, 9.....	For divine guidance in training his child.
Moses.....	Ex. 32: 11; Deut. 9: 26.....	Forgiveness for the people's idolatry.
Moses.....	Ex. 33: 12.....	For the divine presence.
Moses.....	Num. 10: 35, 36.....	At the setting forth and stopping of the ark.
Moses.....	Num. 11: 11-15.....	For divine help to govern the Israelites.
Moses.....	Num. 12: 13.....	For Miriam, for cure from leprosy. [report.
Moses.....	Num. 14: 13-19.....	For the people, disappointed at the spies'
Moses.....	Num. 27: 15.....	For a successor.
Moses.....	Deut. 3: 24.....	To enter Canaan.
Nehemiah.....	Neh. 1: 5.....	For the remnant in captivity. [biah.
Nehemiah.....	Neh. 4: 4.....	For protection against Sanballat and To-
Penitent thief.....	Luke 23: 42.....	To be remembered by Jesus.
Pharisee's prayer.....	Luke 18: 11.....	Thanksgiving for his own righteousness.
Publican's prayer.....	Luke 18: 13.....	For divine mercy.
Samson.....	Jud. 16: 28.....	To be avenged on his enemies.
Solomon.....	1 Kgs. 3: 5-9.....	For wisdom to govern Israel.
Solomon.....	1 Kgs. 8: 23; 2 Chr. 6: 14.....	Dedication of temple. [his murderers.
Stephen.....	Acts 7: 59, 60.....	Commendation of his soul; forgiveness of

## SUMMARY OF MAMMALIA OF THE BIBLE.

GROUNDED ON THE REV. W. HOUGHTON'S PAPER ("TRANSACTIONS OF SOCIETY OF BIBLICAL ARCHÆOLOGY").

(From the Oxford Edition Sunday-School Teacher's Bible.)

Animal denoted.	English Translation.	Hebrew Original.	Septuagint Translation.	Assyrian Inscriptions.	Zoological Genus or Species.
Antelope.....	Pygarg.....	Dishôn.....	πύγαργος.....	Da-as-su.....	Addax.
Antelope.....	Wild ox.....	Tô, or Têo.....	ἐλαφος.....	Burkhiis.....	Oryx leucoryx.
Ape.....	Ape.....	Koph.....	πίθηκος.....	Udunu.....	Presbytes entellus.
Ass ( <i>tame</i> ).....	Ass.....	Khamôr.....	όνος.....	Imiru.....	Asinus vulgaris.
Ass ( <i>wild</i> ).....	Wild ass.....	Pereh.....	ἡμιππος.....	Tseri.....	Asinus hemippus.
Bear.....	Bear.....	Dôb.....	ἄρκτος.....	Dabuu.....	Ursus Syriacus.
Bull ( <i>domestic</i> ).....	Cattle, oxen.....	Eleph.....	κτήνη.....	Alap.....	Bos taurus.
Bull ( <i>wild</i> ).....	Unicorn.....	Re'em.....	μονόκερωσ.....	Ri-i-mu.....	Bos primigeitius.
Camel.....	Camel.....	Gâmâl.....	κάμηλος.....	Gammalu.....	{ Camelus Arabicus. Camelus Bactrianus.
Cat.....	Cat.....	None.....	αἴλουρος.....	None.....	Felis domestica.
Deer.....	Fallow deer.....	Yachmur.....	βοῦβαλος.....		Acephalus bubalis.
Dolphin.....				Nakhiru.....	Delphinus.
Dog.....	Dog.....	Keleb.....	κύων.....	Kalbu.....	Canis familiaris.
Fallow deer.....	Hart, hind.....	Aygâl.....	ἐλαφος.....	Ailu.....	Cervus Mesopotamicus.
Gazelle.....		Azu.....		Utsaluv.....	Gazella dorcas.
Gazelle.....	Roe, roebuck.....	Tsebi.....	δορκάς.....	Tsahîl.....	Gazella gutturosa.
Goat ( <i>he</i> ).....	He-goat.....	Yatud.....	τράγος.....	Atudu.....	Capra hircus.
Goat.....	He-goat.....	Tsâphîr.....	τράγος.....	Tsapparu.....	Capra ægagrus.
Goat ( <i>wild</i> ).....	Chamois.....	Zemer.....	καμηλόπαρ- δης.....	Ditanu.....	Rupicapra tragus.
Goat.....	Wild goat.....	Yâ'êl.....			Ibex Bedeanus, or Capra Sinaitica.
Greyhound.....	Greyhound.....	Tsartsir.....	ἀλέκτωρ.....	None.....	<i>Doubtful.</i>
Hare.....	Hare.....	Arnebeth.....	χοιρογρύ- λιος.....	Annabu.....	{ Lepus Sinaiticus. Lepus Caspius.
Horse.....	Horse.....	Sûs.....	ἵππος.....	Susu.....	Equus caballus.
Hippopotamus.....	Behemoth.....	Behemoth.....	θηρία.....		
Hyæna.....	Doleful crea- tures.....	{Oach..... pl. Okhim}.	None.....	Akhu.....	Hyæna striata.
Jackal.....	Fox.....	Shûal.....	ἀλώπηξ.....	Asi (?).....	Canis Vulpes.
Leopard.....	Leopard.....	Nâmer.....	πάρδαλις.....	Nîhuru.....	Leopardus varius.
Lion.....	Lion.....	Aryeh.....	λέων.....	Ne-essu.....	Felis leo.
Mole-rat.....	Mole.....	Tinshemeth.....	ἀσπάγαξ.....		Spalax typhlus.
Mouse.....	Mouse.....	Yakhbar.....	μῦς.....		Dipus, and Alactaga.
Mule.....	Mule.....	Pered.....	ἡμίονος.....	Parie.....	
Ox.....	Young bull.....	Shôr.....	μόσχος.....		Bos taurus.
Ox.....	Oxen.....	Bâkâr.....	ταῦρος.....	Buchal rimi.....	
Ram.....	Ram.....	Ayil.....	κρίος.....	Ailur.....	Ovis aries.
Rhinoceros.....				AlapNahr.....	Rhinoceros nnicornis.
Sheep.....	Sheep.....	Tsôn.....	πρόβατα.....	Tsieni.....	Ovis laticaudatus.
Sheep ( <i>wild</i> ) ( <i>See Wild Goats.</i> )				Arnu.....	Capra ægagrus.
Unicorn ( <i>see Wild Bull</i> ).....					
Wolf.....	Wolf.....	Zeeb.....		Ziibu.....	} Canis lupus.
Wolf.....		Rt. acal, de- vour.....	λύκος.....	Aciluv.....	



## BIRDS FOUND IN PALESTINE,

AND REFERRED TO IN SCRIPTURE.

(From Oxford Bible.)

English name.	Hebrew.	Greek.	Specimens found by Palestine explorers.	Where found.
Avocet.....	.....	.....	Recurvirostra avocetta.....	Sur.
Bat (Lev. 11 : 19).....	Atalleph.....	νυκτερίς.....	Vesperugo Kuhlii.	.....
Bee-eater.....	.....	.....	Merops apiaster.....	Anti-Libanus.
Bittern (Zeph. 2 : 14)...	Kippôd.....	ἐχίνος.....	Botaurus stellaris.	.....
.....	.....	.....	Ardeola minuta.....	(?)
Blackbird.....	.....	.....	Merula.	.....
Blackcap.....	.....	.....	Silvia atricapilla.....	Jericho.
Blue Jay.	.....	.....	.....	.....
Bulbul.....	.....	.....	Ixus xanthopygius.	Beit Atab.
Chat.....	.....	.....	Saxicola libanotica..	Bethlehem.
“.....	.....	.....	Pratincola rubicola.	“
“.....	.....	.....	Dromolæa leucopygia.....	Ain Feshkah.
Cock (Mark 14 : 30)....	.....	ἀλέκτωρ.	.....	.....
Cormorant (Lev. 11 : 17).....	Shâlâk.....	καταράκτης ..	Phalacrocorax carbo.	.....
Corn-bunting.....	.....	.....	Emberiza miliaria...	Ain Fasail.
Cretchmaker's bunting.....	.....	.....	Emberiza cæsia.....	.....
Crane (Isa. 38 : 14)....	Agûr.....	χελιδών.....	Grus cinerea. (See Stork.)	.....
Cuckoo (Lev. 11 : 16)...	Shachaph.....	λάρος.....	Cuculus canorus.....	Jordan Valley.
“.....	.....	.....	Oxylophus glandarius.....	Ain Fasail.
Crow (Prov. 30 : 17)....	'Oreb.....	κόραξ.....	Corvus umbrinus.	.....
Dove (Isa. 38 : 14)....	Yonah.....	περιστερά.....	(See Pigeon.)	.....
Dunlin.....	.....	.....	Tringa cinclus.	.....
Ducks.....	.....	.....	.....	Everywhere.
Eagle (Deut. 32 : 11)...	Nesher.....	ἀετός.....	Circæus Gallicus..	Yebua.
“ gier (Lev. 11 : 18).	Racham.....	πορφυρίων...	Gyps fulvus.	.....
.....	.....	.....	Neophron percnopterus.	.....
Fowl, <i>fatted</i> (1 Kgs. 4 : 23).....	{ Barburim.	.....	Geese.	.....
.....	{ Abusim.....	.....	Buteo ferox (buzzard).	.....
Glede (Deut. 14 : 13)...	Raah.....	γύψ.....	.....	.....
Goldfinch.....	.....	.....	Carduelis elegans...	Bethlehem.
Grackle.....	.....	.....	Amydrus Tristrami.	Mar-Saba.
Grouse.....	.....	.....	Pterocles Senegallus.	Desert.
Harrier.....	.....	.....	Circus æruginosus...	Dead Sea.
“.....	.....	.....	C. cineracens.....	Jericho.
Hawk (Job 39 : 26)....	Netz.....	ἕραξ.....	Accipiter nisus.....	“
“ night (Lev. 11 : 16).....	Tachmâs.....	γλαῦξ.....	Caprimulgus (?)	.....
Hen (Luke 13 : 34).	.....	.....	.....	.....
Heron (Lev. 11 : 19)...	Anâphah.....	χαρადριός....	Ardeola comata.....	Jordan Valley.
.....	.....	.....	Ardea cinerea.	.....
Hoopoe.....	Dukipath.....	ἔποψ.....	Upupa epops.....	Bludan.
Jar.....	.....	.....	Caprimulgus Europæus.....	Beit Atab.
Kestrel.....	Netz.....	.....	Tinnunculus alaudarius.....	“
“.....	.....	.....	T. Cenchris.....	Ramleh.
Kingfisher.....	.....	.....	Alcedo ispida.....	Jericho.
“.....	.....	.....	Ceryle rudis.....	“
“.....	.....	.....	Acyon Smyrnensis.	“
Kite (Lev. 11 : 14)....	Ayah(generic)	ἰκτίνος.....	Milvus regalis.	.....

BIRDS FOUND IN PALESTINE.

English name.	Hebrew.	Greek.	Specimens found by Palestine explorers.	Where found.
Lark.....	.....	.....	Galerida cristata.....	Jaffa.
".....	.....	.....	Otocoris penicillata.....	Anti-Libanus.
Lapwing (Lev. 11: 19).....	Dukipath.....	ἔποψ.....	(See Hoopoe.)	" "
Nuthatch.....	.....	.....	Sitta Syriaca.....	" "
Owl (Isa. 34: 13).....	Bath-haya'annah.	στρουθός.	.....	.....
" great (Lev. 11: 17).....	Yanshoop.....	ἰβίς.....	Bubo Ascalaphus.....	Jericho.
" Isa. 34: 15.....	Kippos.....	ἐχίνος.	.....	.....
" little (Lev. 11: 17).....	Kôs.....	νυκτίκοραξ.....	Athenæ meridionalis.....	Bethleher
" of desert (Ps. 102: 6).....	Kôs.....	νυκτίκοραξ.	.....	.....
" screech (Isa. 34: 14).....	Lilith.....	ὄνοκέταυροι	Otus vulgaris.....	Jericho.
Osprey (Lev. 11: 13).....	Asnyah.....	ἀλαιέτος.....	Pandion haliaëtus (fish-eater).	.....
Ossifrage (Lev. 11: 13).....	Peres.....	γρύψ.....	Gypaëtus barbatus (bone-breaker).	.....
Ostrich (Lam. 4: 13).....	Ya'anah.....	στρουθίον.....	Struthio camelus.	.....
Partridge (Jer. 17: 11).....	Korè.....	περόξι.....	Caccabis Græcus (Greek partridge).	Jericho.
" (1 Sam. 26: 20).....	.....	.....	Ammoperdix heyii.	"
Peacock (1 Kgs. 10: 22).....	Tucciyim.....	ταών.....	Pavo cristatus.	.....
Pelican (Ps. 102: 6).....	Kâath.....	πελεκᾶς.	.....	.....
Pigeon (dove) (Ps. 68: 13; Matt. 3: 16).....	Yonâh.....	περιστερά.	.....	.....
" (Gen. 15: 9).....	Gozâl.....	περιστερά.	.....	.....
Plover.....	.....	.....	Charadrius hiaticula.....	Jaffa.
Quail (Ex. 16: 13).....	Selav.....	ὄρνυγομήτρα	Coturnix vulgaris.	.....
Raven (Prov. 30: 17).....	'Oreb.....	κόραξ.....	(See Crow.)	.....
Redstart.....	.....	.....	Ruticilla phœnicura	Jordan Valley.
Robin.....	.....	.....	" tithys.....	Bludan.
.....	.....	.....	Erythæus rubicula.....	Jericho.
.....	.....	.....	Ruticilla Suecica.....	.....
.....	.....	.....	Coracias garrula.....	Gaza.
Sandpiper.....	.....	.....	Tringoides hypoleucos.....	Solomon's Pools.
Shrike.....	.....	.....	Lanius lathora.....	Jericho.
.....	.....	.....	" auriculatus.....	Jordan Valley.
.....	.....	.....	" nubicus.....	"
Sparrow (Ps. 102: 7).....	'Tzippor.....	στρουθίον.....	Passer salicarius.....	Ain Fasail.
Starling.....	.....	.....	Fringilla patronia.....	Jericho.
Stork (Jer. 8: 7).....	Khasidâh.....	ἄσις.....	Sturnus vulgaris.....	"
Sunbird.....	.....	.....	Ciconia alba.....	"
Swallow (Prov. 26: 2; Ps. 84: 3).....	Deror.....	στρουθός.....	Hirundo rustica.....	Jordan Valley.
Isa. 38: 14.....	Agûr.....	χελιδόν.....	[Agûr = crane; sûs = swift.]	.....
Swan (Lev. 11: 18).....	Tinshemeth.....	κύκνος.....	.....	.....
Swift (Isa. 38: 14).....	Sis, sûs.....	περιστερά.....	Cypsellus melba.....	" "
".....	.....	.....	" apus.....	.....
".....	.....	.....	" affinis.	.....
Thrush.....	.....	.....	Petrocineta cyanus.	Mar-Saba.
.....	.....	.....	Trateropus chalybeus.....	Jericho.
Tit, great.....	.....	.....	Parus major.....	Beit Atab.
Turtledove (Gen. 15: 9; Lev. 1: 14).....	Tor-yonah.....	τρυνών.....	Turtur auritus.....	Yebua.
Vulture (Lev. 11: 14).....	Dayah.....	γύψ.....	" risorius.....	Jericho.
Ex. 19: 4.....	Racham.....	ἄετός.	.....	Plentiful.
Wagtail.....	.....	.....	Motacilla alba.....	Ramleh.
.....	.....	.....	" sulphurea.....	Jericho.
Water-rail.....	.....	.....	Rallus aquaticus.....	"

## REPTILES OF SCRIPTURE.

N. B.—The *names* printed in *italics* do not occur in the A. V., though the reptiles so called are now found, and probably were intended by the Hebrew writers.

English Name.	Hebrew.	Greek.	Zoological Species.
Adder (Ps. 58: 4).....	1. Pethen.....	<i>ἀσπίς</i> .....	Cobra.
Gen. 49: 17.....	2. Shephiphon.....	<i>ὄφης</i> .....	Cerastes Hasselquistii.
Ps. 140: 3.....	3. 'Achsûb.....	<i>βασιλίσκος</i> .....	Vipera Euphratica.
Prov. 23: 32; Job 20: 14-16.....	4. Tziph'oni.....	<i>ἀσπίς</i> .....	Daboia xanthina.
Asp. Isa. 11: 8).....	Pethen.....	<i>ἀσπίς</i> .....	Egyptian cobra ( <i>Naja haje</i> ).
Caterpillar.			
Chameleon (Lev. 11: 30).....	1. Coâch.....	<i>χαμαιλέων</i> .....	Psammosaurus scincus.
“ “ “.....	2. Tinshemeth.....	<i>ἀσπάλαξ</i> .....	Hydrosaurus Niloticus.
	(Mole, A. V.)		Chameleo vulgaris.
Cockatrice (Isa. 59: 5).....	Tzeph'a.....	<i>ἀσπίς</i> .....	Daboia xanthina.
	Tziph'oni.		
<i>Crocodile</i> (Lev. 11: 29).....		<i>κροκόδειλος</i> .	
<i>Dabba</i> (Lev. 11: 29).....	Tzâb.....	<i>κροκόδειλος</i> } <i>χερσαίος</i> ...}	Uromastix spinispes (Lizard).
Dragon (Isa. 34: 13; Eze. 29: 3)	Tan.....		Probably crocodile.
	Tannin.....		
Frog (Ex. 8: 2; Rev. 16: 13)...	Tzepharde'a.....	<i>βάτραχος</i> .....	Rana esculenta.
			Hyla arborea.
<i>Gecko</i> (Lev. 11: 30).....	Anâkah.....	<i>μυγάλη</i> .....	Ptyodactylus gecko.
(Ferret in A. V.)			
Horseleech (Prov. 30: 15).....	'Alukah.....		Hæmopsis sanguisuga.
	LXX. (?)		Hirudo medicinalis.
Leviathan (Ps. 74: 14; Job 41: 1).....	Livyathan.....	<i>δράκων</i> .....	Crocodylus vulgaris.
Lizard (Lev. 11: 30).....	Letâah.....	<i>χαλαβάτης</i> .....	Generic (?).
Mole.....	Tinshemeth.....	<i>ἀσπάλαξ</i> .....	See Chameleon.
Scorpion (Deut. 8: 15; Luke 10: 19).....	Akrabim.....	<i>σκορπίος</i> .....	Numerous.
Serpent (Ps. 58: 4; Prov. 30: 19)	1. Nâchâsh.....	<i>ὄφης</i> .....	Generic term.
Ex. 7: 9, 10.....	2. Tannin.....	<i>δράκων</i> .	
Ps. 58: 4.....	3. Pethen.....	<i>ἀσπίς</i> .....	Cobra Ægyptiaca.
Gen. 49: 17.....	4. Shephiphon.....	<i>ὄφης</i> .....	Cerastes Hasselquistii (Adder).
Job 20: 16.....	5. Epheh.....	<i>ἄσπις</i> .....	Echidna Mauritanica.
Ps. 140: 3.....	6. Achshûb.....	<i>βασιλίσκος</i> .....	Vipera Euphratica, or Vipera ammodytes.
Prov. 23: 32; Isa. 11: 8.....	7. Tsepha.....	<i>ἄσπις</i> .....	Daboia xanthina (?).
Serpent, Fiery (Num. 21: 6-8).....	Sârâph.....	<i>ὄφης θανατῶν</i> .....	“
“ Fiery flying (Isa. 14: 29)		<i>ἀσπίς, ὄφης</i> } <i>πέτάμενος</i> }	“
Snail (Lev. 11: 30).....	1. Chomet.....	<i>σαύρα</i> .....	Generic.
Ps. 58: 8.....	2. Shablul.....	<i>κηρός</i> .....	“
Snake.			
Toad.....			Bufo Pantherinus.
Tortoise (Lev. 11: 29).....	Tzab.....	<i>κροκόδειλος</i> } <i>χερσαίος</i> }	{ 1. Testudo Græca. 2. Testudo marginata. 3. Emys Caspica.
Viper (Job 20: 16; Isa. 30: 6; 59: 5).....	Epheh.....	<i>ἔχιδνα</i> .....	Echis arenicola (Sand viper).
Worm (Isa. 51: 8).....	1. Sâs.....	<i>σῆς</i> .....	
Ex. 16: 20; Job 25: 6; Isa. 14: 11.....	2. Rinnah.....	<i>σαπρία</i> .	
Job 25: 6; Isa. 14: 11.....	3. Tole'ah.....	<i>σῆψις</i> .	Tortrix vitisana (?).
Worm, Earth.....		<i>σκώληξ</i> .....	Lumbricus.
“ Canker.....			Myriapoda.
“ Palmer.....			
“ Crimson.....			



## INSECTS.

Under this head are classed all those smaller animals not included in the previous tables. They are arranged not scientifically, but rather, for facility of reference, in alphabetical order.

English Name.	Hebrew.	Greek.	Zoological Species found.
Ant (Prov. 6: 6-8; 30: 24).....	Nemalah.....	μύρμηξ.....	Formica, or Myrmica.
Bee (Ps. 118: 12; 1 Sam. 14: 25)	Debôrah.....	μέλισσα.....	Apis mellifica. Apis Ligustica. Buprestis (?).
Beetle (Lev. 11: 21, 22).....	Chargol.....	ὄφιομάχη.....	Coccus ilicis.
Hab. 2: 11.....	Ciaphis.....	κάνθαρος.....	Pulex irritans.
Oothineal (Isa. 1: 18).....	Tola'ath.....	κόκκινος.....	Musca, or Culex.
Flea (1 Sam. 24: 14; 26: 20).....	Par'osh.....	ψύλλος.....	Scarabæus coprophagus.
Fly (Ex. 8: 21; Ps. 78: 45).....	1. Arôh, or Oreb.....	κυνόμνια.....	Hippobosca, or Œstrus.
Eccles 10: 1.....	2. Zebub.....	μνία.....	
Isa. 7: 18.....			
Gadfly.....			
Gnat (Matt. 23: 24).....		κώνωψ.....	Culex.
Grasshopper (Jud. 6: 5; Lev. 11: 22).....	Arbeh.....	ἀκρίς.....	
	Chagab.....		
Hornet (Ex. 23: 28).....	Tzir'ah.....	σφηκία.....	Vespa Crabro.
Lice (Ex. 8: 16).....	Kinnim.....	σκνίφες.....	
Locust (Ex. 10: 4-6; Lev. 11: 22)	1. Arbeh.....	βροῦχος.....	Œdipoda migratoria. Locusta peregrina. Truxalis.
“ Bald “ “	2. Sal'am.....	ἀττάκη.....	Unidentified.
“ “ “ “	3. Chargol.....	ὄφιομάχη.....	
“ “ “ “	4. Chagob.....	ἀκρίς.....	
Joel 1: 4.....	5. Gazam.....	κάμπη.....	Larva of Arctia caja. Œdipoda migratoria.
Joel 1: 4; Nah. 3: 15.....	6. Yelek.....	βροῦχος.....	
Ps. 105: 34; Jer. 51: 14, 27.			
Deut. 28: 42.....	7. Tzelatzlal.....	ἐρισύβη.....	
Isa. 33: 4; Am. 7: 1.....	8. Gob.....	ἀκρίς.....	
Ps. 78: 46.....	9. Chasil.....	ἐρισύβη.....	
Manna.....			Coccus manniparus. Ehrenb.
Mosquito.....			
Moth (Isa. 50: 9; Job 13: 28; 27: 18).....	'Ash.....	σῆς.....	Tinea.
Spider (Isa. 59: 5).....	1. Accabish.....	ἀράχνη.....	Epeira.
Prov. 30: 28.....	2. Semamith.....		

## FISHERIES OF PALESTINE.

Waters.	English Name.	Ichthyological Species.
Gennesareth, Lake.....	Bream.....	Chromis Nilotica.
	Sheat-fish.....	{ Clarias macracanthus. Coracinus. Hemichromis.
Jabbok, River.....	Carp.....	Labeo barbatus canis.
	Perch.....	Barbus longiceps.
Jordan, River.....	Dog-fish.....	Cyprinodon Hammonis.
	Barbel.....	
Kishon, River.....	Minnow.....	
	Barbel.....	
	Bream.....	
	Blenny.....	Blennius lupulus.

WORDS OBSOLETE OR AMBIGUOUS.

WORD.	PASSAGE.	EXPLANATION.
Abjects.....	Ps. 35 : 15.....	Outcasts ; despised persons.
Adamant or diamond.....	Eze. 3 : 9.....	A stone of impenetrable ( <i>lit.</i> "indomitable") hardness.
Adjure.....	Josh. 6 : 26.....	Bind under a curse ; charge solemnly.
Ado.....	Mark 5 : 39.....	Stir ; tumult ; commotion.
Albeit.....	Eze. 13 : 7.....	Although it be so.
Allow.....	Luke 11 : 48.....	( <i>Lat. laudare</i> ) to praise ; to approve.
All to.....	Jud. 9 : 53.....	Entirely ; completely.
Alms.....	Acts 3 : 3 ; 10 : 2.....	( <i>Of sing num.</i> ) = charitable gift.
Aloof.....	Ps. 38 : 11.....	From <i>all off</i> = afar off ; at a distance.
Amerce.....	Deut. 22 : 19.....	Punish by fine.
Anise.....	Matt. 23 : 23.....	A sort of parsley.
Anon.....	Matt. 13 : 20.....	<i>i. e., in one instant</i> = quickly.
Apparelled.....	Luke 7 : 25.....	Dressed.
Apparently.....	Num. 12 : 8.....	Plainly ; openly.
Ark.....	Gen. 6 : 14 ; Ex. 2 : 5, 6 ; 37 : 1.....	( <i>Lat. arca</i> ) covered chest.
Array, to.....	Matt. 6 : 29.....	Dress or clothe.
Artillery.....	1 Sam. 20 : 40.....	Bow and arrows.
Astonied.....	Job 17 : 8.....	Old form of astonished, astounded.
At one.....	Acts 7 : 26.....	Reconciliation of two persons at variance ; from this adverb springs the verb "atone" (to reconcile), and "at-oneinent."
Attent.....	2 Chr. 6 : 40.....	An old <i>part.</i> of attend, used for "attentive."
A way with.....	Isa. 1 : 13.....	"Put up with" or endure.
Barbed.....	Job 41 : 7.....	Fringed or bearded with projecting points.
Beam ( <i>see Mote</i> ).....	Matt. 7 : 3.....	Tree ; large timber.
Beeves.....	Lev. 22 : 21.....	<i>Plur.</i> of "beef;" used of oxen or cows.
Bestead.....	Isa. 8 : 21.....	Circumstanced ; situated.
Bewray.....	Matt. 26 : 73.....	Discover ; report ; inform ; reveal ; accuse.
Bind.....	Job 26 : 8 ; Acts 9 : 14.....	Imprison or confine closely.
Blains.....	Ex. 9 : 9.....	Pimples ; pustules ; swellings.
Blaze abroad.....	Mark 1 : 45.....	Publish loudly ; blazon.
Bolled.....	Ex. 9 : 31.....	Balled ; heading to blossom.
Bosses.....	Job 15 : 26.....	Large studs ; projecting ornaments.
Botch.....	Deut. 28 : 27.....	Eruption of the skin.
Bravery.....	Isa. 3 : 18.....	Splendor ; finery.
Bray.....	Prov. 27 : 22.....	Pound or bruise.
Brickle.....	Wisd. 15 : 13.....	Easily broken ; brittle.
Brigandine.....	Jer. 46 : 4.....	Coat of mail.
Bruit.....	Jer. 10 : 22.....	( <i>Fr. bruit</i> , noise) report ; fame.
By.....	1 Cor. 4 : 4.....	About, in bad sense.
By and by.....	Matt. 13 : 21 ; Luke 21 : 9.....	Immediately.
Calkers.....	Eze. 27 : 9, 27.....	Men who stop the seams or leaks of ships with tow.
Carriage.....	1 Sam. 17 : 22 ; Acts 21 : 15.....	That which is carried ; baggage.
Chafed.....	2 Sam. 17 : 8.....	Heated ; exasperated.
Chapter.....	Ex. 36 : 38.....	Capital of a pillar.
Chapt.....	Jer. 14 : 4.....	Cracked through heat and drought.
Charger.....	Num. 7 : 13 ; Matt. 14 : 8.....	A large dish.
Charges (be at).....	Acts 21 : 24.....	Discharge the cost or pay expenses.
Charity.....	1 Cor. 13.....	Sympathetic, unselfish habit of the soul, including our words love, charity, sympathy, benevolence, beneficence, philanthropy.
Cithern.....	1 Macc. 4 : 54.....	( <i>Lat. cithara</i> ) a stringed instrument ; the name has now become "guitar."
Cleave.....	Gen. 2 : 24 ; Rom. 12 : 9.....	Adhere ; remain faithful.
Cockatrice.....	Isa. 11 : 8.....	A kind of crested serpent ; the basilisk.
Cock+r.....	Eccclus. 30 : 9.....	Indulge so as to spoil a child.
Cockle.....	Job 31 : 40.....	The corn-rose, a weed found among corn.
Collops.....	Job 15 : 27.....	Slices or flakes of meat or fat.

WORDS OBSOLETE OR AMBIGUOUS.

WORD.	PASSAGE.	EXPLANATION.
Colony.....	Acts 16 : 12.....	(Lat. <i>colonia</i> ) a foreign town to whose inhabitants were accorded, for distinguished services, the same rights and privileges as the citizens of Rome itself.
Commend.....	Rom. 3:5.....	Draw commendation upon or enhance.
Commune.....	Ex. 25:22; 1 Sam. 19:3; Ps. 4:4.....	Parley; hold a conference; converse.
Comprehend.....	Isa. 40:12; Rom. 13:9.....	Comprise; include; measure; contain.
Concision.....	Phil. 3:2.....	<i>Mere</i> cutting off; opposed to circumcision as religious symbol.
Coney.....	Lev. 11:5; Ps. 104:18.....	(Lat. <i>coniculus</i> ) a rabbit; small animal like a rabbit.
Confection.....	Ex. 30:35; Eccus. 38:8.....	Compound of various ingredients.
Consort, to.....	Acts 17:4.....	Associate with.
Contrite.....	Ps. 51:17.....	(Lat. <i>contritus</i> ) bruised; ground to powder; so of one humbled to the dust.
Convenient.....	Acts 24:25; Rom. 1:28; Eph. 5:4.....	Becoming; decorous.
Conversation.....	(1) Phil. 3:20; (2) 1 Pet. 1:15.....	(1) Citizenship; (2) conduct and habits of life.
Convince.....	Job 32:12; John 8:46.....	Convict.
Count.....	Ex. 12:4.....	(Used as a <i>subst.</i> ) a reckoning.
Countervail.....	Esth. 7:4.....	(Lat. <i>contra valere</i> ) compensate for.
Cracknels.....	1 Kgs. 14:3.....	Hard, brittle cakes.
Crisping pins.....	Isa. 3:22.....	Irons for crimping or curling hair.
Cruse.....	1 Sam. 26:11; 1 Kgs. 14:3; 17:12; 2 Kgs. 2:20.....	Small cup or vessel for holding liquid.
Cumber.....	Luke 10:40; 13:7.....	Uncumber; occupy unprofitably.
Curious.....	Ex. 28:8; Acts. 19:19.....	That with which great pains has been taken.
Damnation or condemnation.....	Rom., 1 Cor., etc.....	These words were used as equivalent terms when the A. V. was made; sometimes with a deep, sometimes with a lighter, meaning.
Daysman.....	Job 9:33.....	Umpire; arbitrator.
Deal, a.....	Ex. 29:40.....	A part or portion.
Debtor.....	Rom. 1:14; Gal. 5:3.....	One bound by or under an obligation.
Deem.....	Acts 27:27.....	Conclude; judge.
Defenced.....	Isa. 36:1.....	Fenced; defended by fortifications.
Delicately.....	Deut. 28:56; 1 Sam. 15:32.....	Tenderly; mincingly.
Delightsome.....	Mal. 3:12.....	Delightful.
Discover.....	Isa. 22:8.....	Uncover.
Draught.....	Matt. 15:17.....	Brain.
Draught house.....	2 Kgs. 10:27.....	Cesspool; depository of drainage.
Ear, to.....	Isa. 30:24.....	Plough; till the ground.
Earing.....	Gen. 45:6.....	Ploughing.
Emerods.....	1 Sam. 5:6.....	(Gr. <i>hæmorrhoids</i> ) discharging piles.
Endamage.....	Eze. 4.....	Injure.
Ensamble.....	2 Cor. 10:11.....	Example.
Ensue.....	1 Pet. 3:11.....	Pursue diligently.
Eschew.....	1 Pet. 3:11.....	Avoid; shun.
Eyeservice.....	Eph. 6:6.....	Service performed only when under supervision.
Fain.....	Luke 15:16.....	Glad, and gladly.
Fat.....	Joel 2:24.....	Vessel for liquor; same as "vat."
Fitches.....	Isa. 28:25, 27.....	Vetches; small kind of pea.
Fret.....	Lev. 13:51, 55; Ps. 39:11.....	To corrode; to perforate by eating, as a moth does.
Fray.....	Deut. 28:26.....	To scare; frighten away.
Gainsay.....	Luke 21:15.....	Speak against— <i>i. e.</i> , contradict.
Garner.....	Matt. 3:12.....	Granary; barn.
Gun.....	Am. 3:5.....	Trap or snare for birds.
Glister.....	Luke 9:29.....	Shine; sparkle; glitter.



WORDS OBSOLETE OR AMBIGUOUS.

WORD.	PASSAGE.	EXPLANATION.
Greaves.....	1 Sam. 17 : 6.....	Armor-plates for legs.
Habergeon.....	Job 41 : 26.....	Coat-of-mail.
Haft.....	Jud. 3 : 22.....	Handle of knife, dagger, etc.
Hale.....	Luke 12 : 58 ; Acts 8 : 3.....	Forcibly drag, as an arrested person.
Halt.....	Gen. 32 : 31 ; Luke 14 : 21.....	(Verb and part.) walk lame ; crippled.
Harness.....	1 Kgs. 22 : 34.....	Body-armor of a soldier.
Headtire.....	1 Esd. 3 : 6.....	Head-dress ; turban.
Heap.....	Deut. 13 : 16 ; Jer. 49 : 2.....	A ruin.
Hell.....	{ Ps. 49 : 14..... Acts 2 : 27..... 2 Pet. 2 : 4.....	Hole or covered pit ; grave. <i>Hades</i> , place of departed spirits. <i>Gehenna</i> , place of torment for the wicked.
Helve.....	Deut. 19 : 5.....	Handle of an axe.
His.....	1 Cor. 15 : 38.....	Used often for <i>neut.</i> "its."
Hosen.....	Dan. 3 : 21.....	Trowsers and stockings in one piece.
Houghs.....	2 Esd. 15 : 36.....	Hocks ; joints of a beast's hind-legs.
Hungered, a.....	Matt. 12 : 1.....	Hungry.
Importable.....	Prayer of Manasses.....	Insupportable.
Instantly.....	Acts 26 : 7.....	Earnestly ; with urgent importunity.
Jeopard, to.....	Jud. 5 : 18.....	To hazard or risk life.
Jot or tittle.....	Matt. 5 : 18.....	"Jot" is "jod," the smallest Hebrew letter ( <i>i</i> or <i>iota</i> in Gr.). Tittle is a little stroke or horn distinguishing one letter from another, like that which in English distinguishes E from F, or G from C.
Kine.....	Gen. 41 : 2 ; 1 Sam. 6 : 7.....	The old plural of "cow ;" milch-kine = milking-cows.
Knop.....	Ex. 25 : 33.....	The bud of a flower ; carved imitation of one ; now spell'd "knob."
Lack.....	Ex. 16 : 18 ; Mark 10 : 21.....	<i>Subst.</i> , want or deficiency ; <i>v.</i> , to be deficient.
Lawyer.....	Matt. 22 : 35.....	An expounder of the Mosaic Law.
Leasing.....	Ps. 4 : 2.....	Lying or falsehood.
Let.....	2 Thess. 2 : 7.....	Hinder ; prevent.
Lewdness.....	Acts 18 : 14.....	Wickedness ; crime.
Libertine.....	Acts 6 : 9.....	The child of a freed slave.
List.....	John 3 : 8.....	Desire ; will ; like.
Lust.....	Ex. 15 : 9 ; 2 Tim. 4 : 3.....	Desire of any kind.
Lusty.....	Jud. 3 : 29.....	Healthy ; vigorous ; strong.
Magnifical.....	1 Chr. 22 : 5.....	Magnificent.
Marish.....	Eze. 47 : 11.....	Marsh ; swampy ground.
Maul.....	Prov. 25 : 18.....	Heavy hammer, of which "mallet" is the diminutive.
Maw.....	Deut. 18 : 3.....	Stomach of animals.
Meet.....	Matt. 3 : 8.....	Suitable ; accordant.
Metre.....	Matt. 7 : 2.....	(Lat. <i>metior</i> ) measure.
Meteyard.....	Lev. 19 : 35.....	Measuring-rod ; yard-measure.
Mincing.....	Isa. 3 : 16.....	Walking with very short steps.
Minish.....	Ex. 5 : 19.....	Diminish ; lessen.
Mote ( <i>see</i> Beam).....	Matt. 7 : 3.....	(Sax. <i>mot</i> ) minute particle ; grain ; atom.
Munition.....	Nab. 2 : 1.....	Fortifications ; ramparts.
Murrain.....	Ex. 9 : 3.....	Cattle-plague, resembling "rinderpest."
Naught.....	2 Kgs. 2 : 19 ; Prov. 20 : 14.....	Bad ; worthless ; nothing.
Neeze.....	2 Kgs. 4 : 35.....	Old form of "sneeze."
Nether.....	Deut. 24 : 6.....	Lower, from obsolete "neath."
Noisome.....	Ps. 91 : 3.....	Noxious ; hurtful ; grievous.
Nought.....	Gen. 29 : 15.....	Nothing (same as "naught").
Nurture.....	Eph. 6 : 4.....	Education ; training.
Of.....	(1) Mark 1 : 9 ; (2) Acts 13 : 29 ; (3) 1 Cor. 15 : 47.....	Used in various senses : (1) instead of "by ;" (2) for "concerning ;" (3) "out of."
Offence.....	Rom. 9 : 33.....	That against which one stumbles.
Offend.....	Matt. 18 : 9.....	Strike or stumble against ; cause to stumble.
Or ever.....	Ps. 90 : 2 ; Cant. 6 : 12 ; Dan. 6 : 24 ; Acts 23 : 15.....	Ere ; before.

WORDS OBSOLETE OR AMBIGUOUS.

WORD.	PASSAGE.	EXPLANATION.
Ouches	Ex. 28: 11.	Settings of gold or silver for precious stones.
Pain	Rev. 12: 2.	Strive in pain or pangs.
Painful	Ps. 73: 16.	Hard to do; needing effort.
Painfulness	2 Cor. 11: 27.	Unsparring toil.
Pass	Eze. 32: 19.	Surpass.
Pill, Peel	Gen. 30: 37, 38; Isa. 18: 2, 7.	Strip off bark; rob and plunder.
Plat	2 Kgs. 9: 26.	Small level piece of ground.
Poll, to	2 Sam. 14: 26.	Lop; cut off, <i>esp.</i> hair.
Potsherd	Ps. 22: 15.	Fragment of broken pottery.
Pressfat	Hag. 2: 16.	Vat to receive grape-juice from the wine-press.
Prevent	1 Thess. 4: 15.	Go before; precede.
Prophet	1 Cor. 14: 22; Acts 13: 1.	Preacher, or proclaimer of divine message.
Provoke	2 Cor. 9: 2.	Stimulate; challenge to action.
Publicans	Matt. 9: 10; Luke 5: 27.	Farmers of public revenue; <i>esp.</i> native collectors of the odious tribute imposed by the Roman government.
Quick	Num. 16: 30; Heb. 4: 12.	Alive; lively; active.
Quicken	Ps. 71: 20.	Make alive.
Quit	1 Sam. 4: 9; 1 Cor. 16: 13.	Acquit; conduct.
Ravenging	Luke 11: 39.	Greediness; rapacity.
Ravin	Gen. 49: 27.	Make prey; capture spoil.
Reins	Ps. 7: 9.	(Lat. <i>renes</i> . kidneys) emotions; affections.
Reward	Isa. 52: 12; 58: 8.	Rear-guard; the defence behind an army.
Ringstraked	Gen. 30: 35.	Streaked or marked with circular bands or rings.
Room	Luke 14: 8; 1 Cor. 14: 16.	A place or spot for one to sit or stand in.
Save	1 Kgs. 3: 18; Matt. 11: 27.	Except, <i>adv.</i>
Savor	Matt. 16: 23.	Taste; relish; <i>met.</i> relish in mind.
Scant	Mic. 6: 10.	Short; deficient; scanty.
Scrabble	1 Sam. 21: 13.	Scratch; make unmeaning marks.
Scrip	1 Sam. 17: 40; Luke 22: 36.	Small bag or wallet.
Seethe	Ex. 16: 23.	Boil; <i>perf.</i> "sod," <i>part.</i> "sodden."
Servitor	2 Kgs. 4: 43.	Servant or attendant.
Sherd	Isa. 30: 14.	(Sax. <i>scæard</i> ) fragment; shred, <i>esp.</i> of pottery.
Shroud	Eze. 31: 3.	(Sax. <i>scrud</i> ) shelter; covering, <i>esp.</i> of a tree.
Silverling	Isa. 7: 23.	A small silver coin.
Sith	Eze. 35: 6.	Since; forasmuch as.
Sod, Sodden	Gen. 25: 29; Ex. 12: 9.	Boiled; from the <i>verb</i> "seethe."
Sojourn	Gen. 12: 10; 19: 9; Ex. 12: 48.	(Fr. <i>sejourner</i> ) to dwell temporarily, as a stranger or visitor, not a settled inhabitant.
Sometimes	Eph. 2: 13; 1 Pet. 3: 20.	Once; formerly; of old time.
Sore	Gen. 19: 9; 43: 1; Deut. 6: 22; Jnd. 21: 2.	Sadly; grievously.
Speed	Gen. 24: 12; Jud. 5: 30.	Succeed; or <i>subst.</i> success.
Spring	Deut. 4: 49; 1 Sam. 9: 26.	Rise, source, commencement, <i>e. g.</i> , "springs of Pisgah" (Deut. 4: 49)— <i>i. e.</i> , roots or foot of the mountain.
Steads	1 Chr. 5: 22.	(Sax. <i>stede</i> ) places.
Stone-bow	Wisd. 5: 22.	A catapult or engine for throwing stones.
Straightway	1 Sam. 9: 13; Luke 5: 39.	Immediately; at once.
Straitly	Gen. 43: 7; Josh. 6: 1; Mark 1: 43.	Strictly.
Straitness	Deut. 28: 53; Jer. 19: 9.	Scarcity of food; severe famine.
Strake	Gen. 30: 37.	A streak.
Strake	Acts 27: 17.	Past tense of <i>verb</i> to "strike."
Straw, to	Matt. 21: 8.	Strew or scatter.

WORDS OBSOLETE OR AMBIGUOUS.

WORD.	PASSAGE.	EXPLANATION.
Sunder, to.....	Job 41: 17.....	Separate; part asunder.
Sundry.....	Heb. 1: 1.....	Several; various; divers.
Tabering.....	Nah. 2: 7.....	Beating, as on a taber.
Taches.....	Ex. 26: 6.....	Catches or buttons; any fastening.
Tale.....	Ex. 5: 8, 18; 1 Sam. 18: 27.....	(Sax. <i>tellan</i> ) reckoning; total.
Target.....	1 Sam. 17: 6.....	Light shield; buckler.
Tire.....	2 Kgs. 9: 30; Isa. 3: 18.....	Dress, adorn, <i>esp.</i> the head; <i>subst.</i> a head-dress.
Titlle. ( <i>See Jot.</i> )		
Touching.....	Lev. 5: 18; Ps. 45: 1; Matt. 18: 19.....	<i>Prep.</i> —concerning.
Tongues.....	Acts 10: 46.....	Languages, <i>esp.</i> those foreign to, or unknown by, the speaker.
Travail.....	Isa. 53: 11; Jer. 30: 6.....	Labor; pain; trouble generally.
Trow.....	Luke 17: 9.....	Think; imagine; suppose.
Twain.....	Isa. 6: 2.....	Two.
Undergird.....	Acts 27: 17.....	Pass ropes round hull of a ship, from gunwale to gunwale, and then stretch them tight, so as to keep the timbers from starting in a gale.
Undersetter.....	1 Kgs. 7: 30, 34.....	The pedestal or plinth on which the brazen bases of the lavers stood in Solomon's temple.
Unicorn.....	Ps. 92: 10.....	Generally allowed to be a wild bull. <i>See Dictionary.</i>
Unwittingly.....	Josh. 20: 3.....	Unconsciously; unintentionally.
Ware.....	Acts 14: 6.....	Aware; expectant.
Wax.....	Luke 1: 80.....	Grow or become.
Whit.....	1 Sam. 3: 18; 2 Cor. 11: 5.....	(Sax. <i>whit</i> ) a bit; atom.
Wimple.....	Isa. 3: 22.....	Veil, or covering for face, throat, or neck; probably the original of the Eastern "yashmak."
Winebibber.....	Matt. 11: 19.....	Immoderate drinker of wine; drunkard.
Winevat. ( <i>See Fat.</i> )		
Wise.....	Lev. 19: 17.....	(Sax. <i>wise</i> ) mode or manner, or means.
Wist.....	Ex. 16: 15; 34: 29; Mark 14: 40.....	(Sax. <i>wiste</i> ) knew.
Wit to.....	2 Cor. 8: 1.....	(Sax. <i>witan</i> ) to know.
Wit.....	Jud. 16: 7.....	Young twig of a willow; osier.
Witthal.....	1 Kgs. 19: 1; Acts 25: 27.....	With the same; therewith.
Wittingly.....	Gen. 48: 14.....	Intentionally; knowingly.
Wont.....	Matt. 27: 15.....	Accustomed.
Wot.....	Gen. 39: 8; Ex. 32: 1.....	Know.
Wreathen.....	Ex. 28: 14.....	Twisted; turned; "wreathen work."
Wrought.....	Gen. 34: 7; Ex. 36: 1; Matt. 20: 12; 26: 10.....	Worked.
Yearn.....	Gen. 43: 30; 1 Kgs. 3: 26.....	Feel pain of longing desire; hence, expressing the working up of uncontrollable emotion.



## BOOKS, CHAPTERS, AND VERSES IN THE BIBLE.

Number of books in Old Testament.....	39
Number of books in New Testament.....	27
Total number of books in Bible.....	66
Number of chapters in Old Testament.....	929
Number of chapters in New Testament.....	260
Total chapters.....	1189
Number of verses in Old Testament.....	23,214
Number of verses in New Testament.....	7,959
Total verses.....	31,173
Number of words in Old Testament.....	592,439
Number of words in New Testament.....	181,253
Total words.....	773,692
Number of letters in Old Testament.....	2,728,110
Number of letters in New Testament.....	838,380
Total letters.....	3,566,490

The word *Jehovah* or *Lord* occurs 6855 times.

The middle chapter in the Bible, and the shortest one, is Ps. 117; the middle verse is Ps. 118:8; the middle book of the Old Testament is Proverbs; the middle chapter is Job 29; middle verse, 2 Chron. 20:17; the shortest verse, 1 Chron. 1:25. The middle book of the New Testament is 2 Thess.; middle verse, Acts 17:17; the shortest verse, John 11:35. Ezra 7:21 has all the letters of the alphabet.

### REVISED NEW TESTAMENT.

(COMPUTATION IN REV. RUFUS WENDELL'S "STUDENT'S EDITION OF  
THE REVISED VERSION," ALBANY, 1882.)

No. of paragraphs.....	1,128
No. of verses.....	7,943
No. of words.....	179,914

The total number of words belonging to each writer is as follows:

Paul (fourteen books).....	50,649	Mark (one book).....	14,854
Luke (two books).....	49,865	Peter (two books).....	3,966
John (five books).....	34,236	James (one book).....	2,306
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# CANAAN

in Patriarchal times

Scale of English Miles  
 10 5 0 10 20 30 40



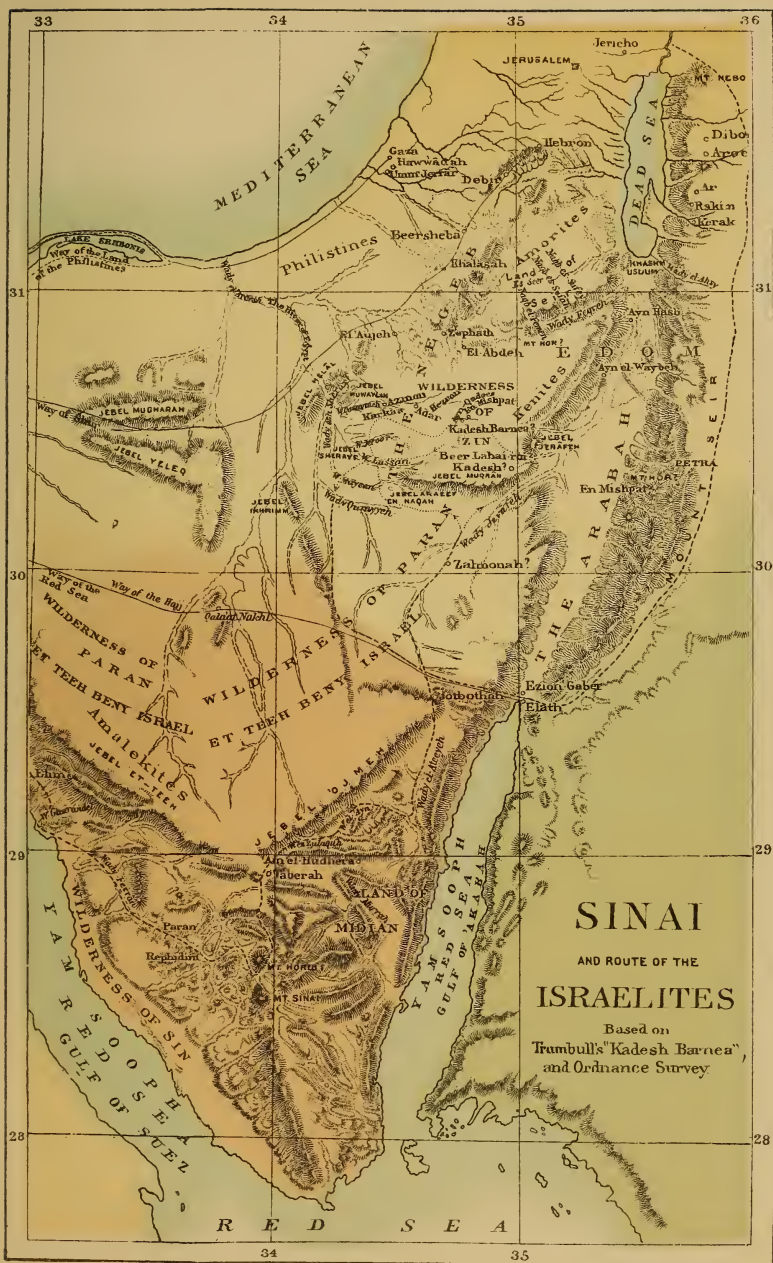












**SINAI**  
 AND ROUTE OF THE  
**ISRAELITES**  
 Based on  
 Trumbull's "Kadesh Barnea",  
 and Ordnance Survey







# CANAAN

as divided among the 12 Tribes.

Scale of English Miles  
 10 5 0 5 10



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# MODERN JERUSALEM

The divisions of Ancient Jerusalem are distinguished by colours and named in light letters

Scale - English Feet

1000 500 1000













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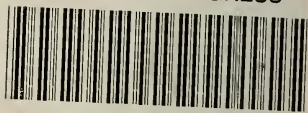
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